THE PSALMES OF DAVID *in Meeter*,

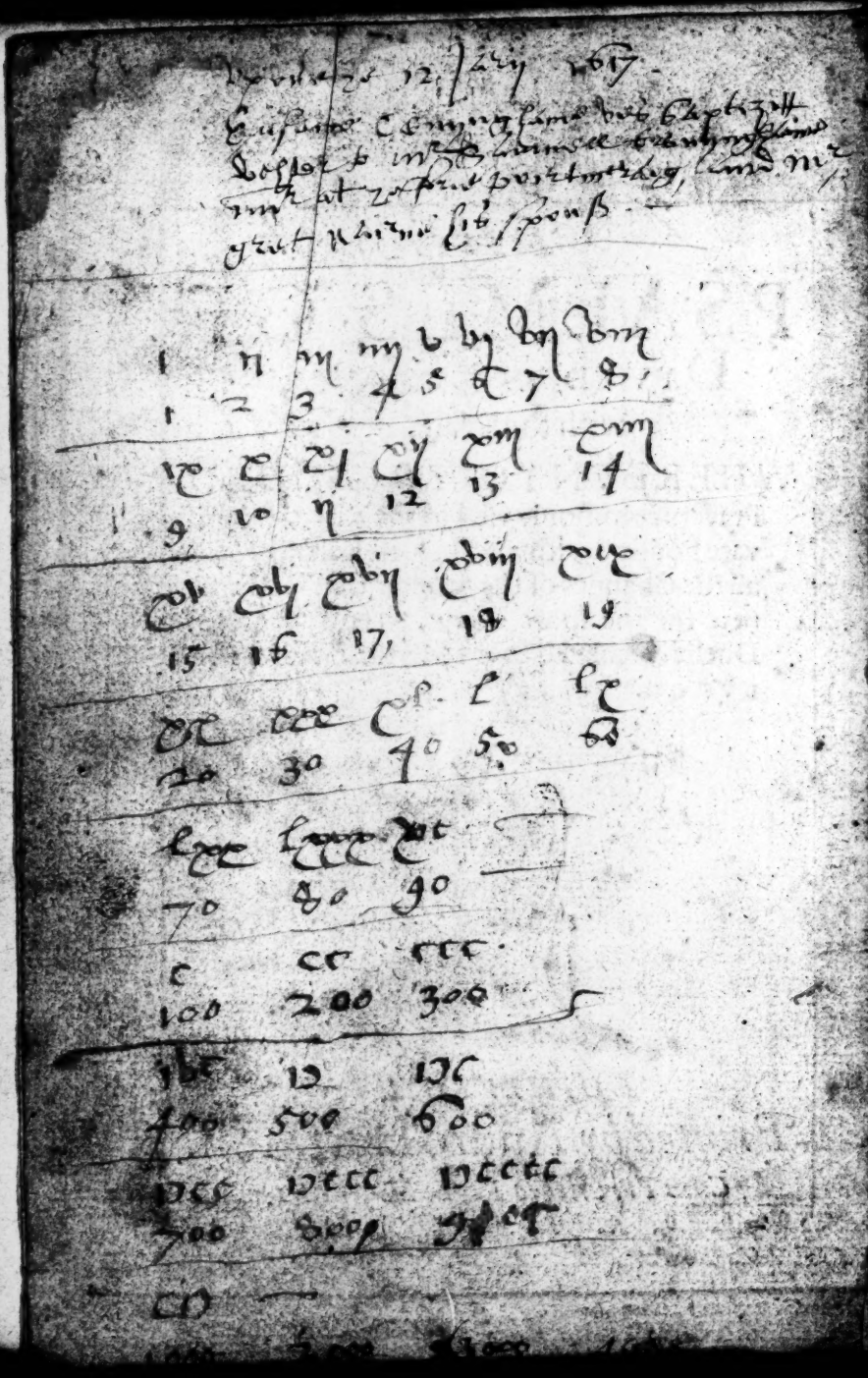
with the Prose

WHEREVNTO IS ADDED

Prayers commonly vsed in the Kirke, and in pri-
vate houses: with a perpetuall Kalendar, and
all the Changes of the Moone that shall hap-
pen for the space of xix. yeeres to come.
Duelie calculated to the Meridian of Dun-
BVRGH.



EDINBVRGH,
Printed by Andro Hart.
Cum Priuilegio Regiæ Majestatis.



¶ A Table of the mooucable Feastes for xxi. yeeres to come.

Yeere of God	Sonday letter	Golden numb	The Epact	Lenron beginneth	Pasche day.	Whitsonday.
1611	F	16	26	Feb. 6	Marc. 24	Maij 12
1612	E.D	17	7	Fe. 25.	April 12	Mai. 31
1613	C	18	18	Fe. 17.	April 4.	Mai. 23
1614	B	19	29	Mar. 9.	April 24	Iun. 12
1615	A	1	11	Fe. 22.	April 9.	Mai. 28
1616	G F	2	22	Fe. 14.	Mar. 31	Mai. 19
1617	E	3	3	Mar. 5	April. 20	Iunij 8
1618	D	4	14	Fe. 18.	April 5.	Mai. 24
1619	C	5	25	Fe. 10.	Marc. 28.	Mai. 16
1620	B A	6	6	Mar. 1	April 16	Iunij 4
1621	G	7	17	Fe. 14.	April 1	Mai. 20.
1622	F	8	28	Mar. 6	April 21	Iunij 9
1623	E	9	9	Fe. 26.	April 13	Iunij 1
1624	DC	10	20	Feb. 11	Marc. 28.	Mai. 16
1625	B	11	1	Mar. 2.	April. 17	Iunij 5
1626	A	12	12	Fe. 22.	April. 9.	Mai. 28
1627	G	13	23	Febr. 7	Marc. 25	Mai. 13
1628	F E	14	4	Fe. 26.	April 13	Iun. 1
1629	D	15	15	Fe. 18.	April 5	Mai. 24
1630	C	16	26	Fe. 10.	Marc. 28.	Mai. 16
1631	B	17	7	Feb. 23	April. 10	May 29

Sunne riseth. hou. mi.	January XXXI.	Golden number	Chang Moon Hour Minut	Do. lett.	Festiv daies.	Sunne. setteth hour. m
8. 25	i	8	5.33. after	A	Circum-	
	ii			b	cision.	3. 35
	iii			c		
	iiii	16	2. 12. bef.	d		
8. 19	v	5	8. 0. after.	e	Epiph.	
	vi			f		3. 41
	vii	13	10.37. bef.	g		
	viii	2	9. 26. aft.	A		
	ix			b		
8. 11	x	18. 10	9.39. after	c	Sunne	3. 49
	xi		4. 45. bef.	d	in Aqu	
	xii	7	3. 3. after	e		
	xiii			f		
	xiiii	15	10. 7. bef.	g		
8. 2.	xv			A		3. 58
	xvi	4	1. 17. after	b		
	xvii	12	10. 45. aft.	c		
	xviii			d		
	xix	1	5. 57. bef.	e		
7. 53	xx	9	4. 3. after	f		4. 7
	xxi			g		
	xxii	17	8. 41. after	A		
	xxiii			b		
	xxiiii	6	3. 37. after	c		
7. 43	xxv			d		4. 17
	xxvi	3. 14	11. 46. aft.	e	Conver.	
	xxvii		8. 28. bef.	f	Paul	
	xxviii	11	6. 56. bef.	g		
	xxix	19	6. 43. after	A		
	xxx	3		b		
	xxxi	8	10. 10. bef	c		

Sunne riseth hour. mi	February	Golden numb.	Chang Moon Hour. Minutes	Sun let.	Feast daies	Sunne setteth ho. mi.
	xxix			d		
	i			e		
7. 27	ii	16	8. 38. after	f	*Purifi.*	4. 33
	iii			g	*Mariæ*	
	iiii	5	0. 9. after	A		
	v	13	11. 44. aft.	b		
7. 19	vi			c		4. 21
	vii	2	7. 32. befo	d		
	viii	10	3. 53. after	e		
	ix	18	3. 10. after	f		
	x			g	*Sunne*	
7. 9	xi	7	10. 2. bef.	A	*in Pisc*	4. 51
	xii			b		
	xiii	15	4. 29. bef.	c		
	xiiii			d		
	xv	4	3. 38, befo	e		
6. 56	xvi	12	8. 59, befor	f		5. 53
	xvii	1	5. 43, after	g		
	xviii			A		
	xix	9	6, 29, befo	b		
	xx			c		6. 44
5 16	xxi	17	3. 24. after	d		
	xxii			e	*Mat-*	
	xxiii	6	9, 1, befor	f	*thew.*	
	xxiiii	14	11. 8. after	g		
	xxv	3	9. 27. bef.	A		6. 32
5 27	xxvi	11	4. 44. after	b		
	xxvii			c		
	xxviii	19	10. 18. bef	o	*leape*	
	xxix				*yeare*	

Sunne riseth hour. mi	March xxxi.	Gold numb	Chang Moon Hour Minut	Sun let.	Feast. daies	Sunne setteth ho. mi.
	i			d		
6. 21	ii	8	3.58 befor	e		5. 39
	iii			f		
	iiii	16	0.44. after	g		
6. 14	v			A		5. 46
	vi	5	1. 19. bef.	b		
	vii	2 13	5.39. after	c		
	viii		10.37. bef	d		
	ix	10	4.0 before	e		
	x			f		
6. 0	xi	18.	9.5. befor	g	*Sun in Aries*	6, 0
	xii			A		
	xiii	7	3. 57. bef.	b		
	xiiii	15.	3.25. after	c		
5. 51	xv			d		
	xvi	4	11. 3. bef.	e		6, 9.
	xvii	12	6. 7. after	f		
	xviii			g		
	xix	1	6. 37. bef.	A		
5 39	xx	9	10 7. after	b		
	xxi			c		
	xxii	17	3. 26. bef.	d		
	xxiii	6	11.29. aft.	re		
	xxiiii					6 21
5 27	xxv	14	10.56. bef	g		
	xxvi	3.	6. 24. aft	A	*Annun Mariæ*	
	xxvii			b		
	xxviii	11	2. 56. bef.	c		
	xxix			d		
	xxx	19	2. 32. bef	e		
	xxxi	8	21. after	f		

Sunne riseth. hou. mi.	Aprill XXX.	Golden numb.	Chang Moon houres miuuts	Do let.	Feast days	Sunne setteth hou. mi.
	i			g		
5. 11	ii			A		6. 49
	iii	16	1.48. bef.	b		
	iiii	5	11.52. bef	c		
5. 1	v	13	7.26, after	d		6, 59
	vi	2	4.20. bef.	e		
	vii	10	5.13. after	f		
	viii			g		
	ix			A		
	x	18	2. 10. bef	b		
	xi	7	7.29. after	c	Sunn	
4. 50.	xii			d	Taur	
	xiii	15	9.28. bef.	e		
	xiiii	4	7.27. after	f		7. 10
	xv			g		
	xvi	12	2. 50. bef.	A		
	xvii	1	8.29. after	b		
	xviii			c		
	xix	9	2. 12. after	d		
4. 38	xx	17	10.41. aft.	e		7. 22
	xxi			f		
	xxii	6	11. 13 bef	g		
	xxiii	14	8. 11 after	A		
4. 30	xxiiii			b		
	xxv	3	4.50 befor	c		7, 32
	xxvi	11	1,41 after	d		
	xxvii			e		
	xxviii	19	6.48 after	f		7. 43
	xxix			g		
	xxx	8	1,33 after	A		

Sunne riſe hour.	May	Golden number	Change Moon Hour. minutes	Sun lett	Feaſt dayes.	Sunne ſetteth hour.
	i			b	*Philip*	
4. 7.	ii	16	0. 11. after	c	*Iacob*	7. 53
	iii	5	8. 17. after	d		
	iiii			e		
	v	2. 13	3. 54. after	f		
3. 59	vi		3. 21. befo	g		8. 1
	vii	10	7. 21. bef.	A		
	viii			b		
	ix	18	5. 29. after	c		
	x			d		
	xi	7	8. 33. befo	e	*Sunne*	
	xii	15	7. 45. after	f	*Gemi.*	
3. 49	xiii			g		8. 11
	xiiii	4	3. 18. bef.	A		
	xv	12	11. 39. bef	b		
	xvi			c		
	xvii	1	11. 19. bef	d		
	xviii			e		
	xix	9	6. 4. befor	f		
3. 36	xx	17	10. 28. bef	g		8. 24
	xxi	6	8. 25. after	A		
	xxii			b		
	xxiii	14	3. 59. befo	c		
	xxiiii	3	0. 45. after	d		
3. 30	xxv			e		8. 39
	xxvi	11	1. 34. bef.	f		
	xxvii			g		
	xxviii	19	10. 26. bef	A		
	xxix			b		
	xxx	8	3. 46. befo	c		
	xxxi	16	8. 35. after	d		

Sunne riseth hour. mi	June xxx.	Golden numb.	Ch. of Moon Hour. Minutes	Son lett	Feast daies	Sunne setteth hou. mi
	i			e		
3. 24	ii	5	3.41. bef.	f		8. 36
	iii	13	10.56. bef.	g		
	iiii	2	4.42. bef.	A		
3 22	v	10	10.11. afte	b		8. 38
	vi			c		
	vii			d		
	viii	18	6.43. bef.	e		
	ix	7	7.2. after	f		
	x			g	*S. Barnabe.*	
	xi	15	4.11. befo	A		
3 21	xii	4	11.13. bef	b	Sun Can.	8. 39
	xiii	12	9.30. after	c		
	xiiii			d		
	xv			e		
	xvi	1	2.26. befo	f		
	xvii	9	9.10. after	g		
	xviii	17	8. 1. after	A		
3 23	xix			b		8. 37
	xx	6	4.9. befor	c		
	xxi	14	11.7. befo	d		
	xxii	3	11.26. aft	e		
	xxiii			f	*Nati. Iohn*	
3. 26	xxiiii	11	2.32. after	g	*Baptiſt.*	8. 34
	xxv			A		
	xxvi			b		
	xxvii	19	0. 51. bef.	c		
	xxviii	8	4.1. after	d		
	xxix			e		
	xxx	16	3.49. bef.	f		

Sunne riseth hou. mi.	Iulie. XXXI.	Golden numb.	Chang Moon houres minuts	Do lete	Feast daies	Sunne setteth hou. mi
	i	5	10.54.bef	g		
3. 31	ii	13	7.18 after	A		8. 29
	iii	2	6.41.after	b		
	iiii			c		
3. 36	v	10	1.23.after	d		8. 24
	vi			e		
	vii	18	5.51.after	f		
	viii	7		g		
	ix		3.54.befo	A		
	x	15	11.34.bef	b		
	xi	4	8.12 after	c		
	xii			d		8. 11
3 49	xiii	12	8.57.befo	e		
	xiiii			f		
	xv	1	5.45.after	g		
	xvi			A	Sun	
	xvii	9	11.9.befor	b	Leo.	
	xviii	17	4.6.befor	c		
	xix	6	11.21.bef	d		
3 59	xx	14	6.32.after	e		8. 1
	xxi			f		
	xxii	3	11.58.bef	g		
	xxiii			A		
	xxiiii	11	5.29.befor	b		
	xxv			c	*Iames*	
4 9	xxvi	19	2. 2. after	d	*Apost.*	
	xxvii			e		7. 51
	xxviii	8	2.35.befo	f		
	xxix	16	11.7.befo	g		
	xxx	5	6.50.after	A		
	xxxi					

Sunn riseth e hour.mi	August XXXI	Golden numb,	Ch. of Moon Hour. Minutes	& lete	Feastiv daies.	Sunne seteth hour.m
4. 23	i	13	5. 1. befor	c	Petri ad Vin.	7. 37
	ii	2	9. 56. befo	c		
	iii			e		
	iiii	10	4. 38. bef.	f		
4. 32	v			g		7. 28
	vi	18	3. 37. befo	A		
	vii	7	11. 53. bef	b		
	viii	15	6. 53. after	c		
	ix			d	S. Lau	
	x	4	7. 7. befor	e		7. 10
4. 50	xi	12	10. 26. afte	f		
	xii			g		
	xiii			A		
	xiiii	1	8. 36. befo	b		
	xv	9	11. 45. aft	c	Sunne in Virg	
	xvi	17.	11. 51. bef	d		
	xvii	6	6. 50. after	e	Assum Mariæ	
	xviii			f		
	xix	14	3. 13. befo	g		
	xx			A		
5. 4.	xxi	3	2. 35. befo	b		6. 56
	xxii	11	9. 19. after	c		
	xxiii			d		
	xxiiii			e		
5. 15	xxv	19	1. 51, befo	f	Barthol mew.	6 45
	xxvi	8	0, 3, after	g		
	xxvii	16	7, 10, after	A		
	xxviii			b		
	xxix	5	4. 27, befo	c		
	xxx	13	5, 7, after	d		
	xxxi			e		

Sunne riseth hou. mi.	Septem xxx.	Golden numb.	Chang Moon houres minuts	Sen ter.	Feast dayes	Sunne setteth hou mi
	i	2	2.0. before	f		
5. 32.	ii	10	7.22. after	g		6. 28
	iii			A		
	iiii	18	0.33. after	b		
	v	7	7.43. after	c		
5 41	vi			d		6, 19
	vii	15	3.1. before	e		
	viii	4	8 29, after	f	*Nativ Marie*	
	ix			g		
	x	12	2. 4. after	A		
	xi			b		
	xii	1	10.47 after	c		
	xiii			d	Sunn	
	xiiii	17 9	7. 55 after	e	Libr	
6 0	xv		11.21. bef	f		6. 0
	xvi	6	3.38 befor	g		
	xvii	14	1. 52 after	A		
	xviii			b		
	xix	3	6. 54 after	c		
	xx			d		
	xxi	11	1.45. after	e		
6 16	xxii			f		5. 44
	xxiii	19	0. 44 after	g		
	xxiiii	8	8.55. after	A		
	xxv			b		
6 28	xxvi	16	4.43 befor	c		5. 32
	xxvii	5	4.27 after	d		
	xxviii					
	xxix	13	7.55 befor		*Mi-*	
	xxx	2	6.11 after	g	*chael*	

Sunne riseth hour. mi	October XXXI	Golden number	Chang moon houres minuts	De. let.	Feast. dates	Sunne setteth hou. mi.
	i			A		
6. 42	ii	10	9.21. befor	b		5.18
	iii	18	9,19. after	c		
	iiii			d		
6. 54	v	7	4.23. befor	e		5. 6
	vi	15	0.45. after	f		
	vii			g		
	viii	4	0.31. after	A		
	ix			b		
	x	12	7.25. befor	c		
	xi			d	*Sun in*	
7. 9	xii	1	11.54. bef	e	Scorp	
	xiii	9	9.57. after	f		4. 51
	xiiii	17	5.5. before	g		
	xv	6	2.29. after	A		
	xvi			b		
	xvii	14	3.27. befor	c		
	xviii			d		
7. 25	xix	3	0.40. after	e	*S. Luk*	
	xx			f		
	xxi	11	6.0. before	g		4. 53
	xxii	19	10.50. aft.	A		
	xxiii			b		
	xxiiii	8	6.6. before	c		
7. 36	xxv	16	4.58. after	d		4. 24
	xxvi			e	*Simon*	
	xxvii	5	7.27. befor	f	*& Jude*	
	xxviii			g		
	xxix	13	1.11. befor	A		
	xxx	2	9.50. befor	b		
	xxxi	10	10.9. after	c		

Sunne riseth hour. mi	Nouemb XXX	Golden number	Chang Moon Hour. minutes	Sun lett	Feast dayes.	Sunne setteth ho. mi
	i			d		
7. 53	ii	18	6.36. befo	e		4 9
	iii	7	2. 31. after	f		
	iiii			g		
	v	15	1. 3. befor	A		
7. 59	vi			b		4. 1
	vii	4	6.48. befo	c		
	viii			d		
	ix	12	0.15. befo	e		
	x	1	11. 54. aft	f	*Mariæ*	
	xi			g	*Sunne*	
8. 11	xii	17 9	4.8.a.8.8b	A	*Sagit.*	3. 49
	xiii			b		
	xiiii	6	4. 9. befor	c		
	xv	14	7.56. after	d		
	xvi			e		
	xvii			f		
	xviii	3	6. 21. befo	g		
	xix	11	9.14. after	A		
8. 24	xx			b		3. 36
	xxi	19	8. 49. bef	c		
	xxii	8	4. 0. after	d		
	xxiii			e		
	xxiiii	16	7. 56. bef	f		
	xxv			g		3. 30
8. 30	xxvi	5	1. 9. befor	A		
	xxvii	13	8. 7. after	b		
	xxviii			c		
	xxix	2	0. 4. befor	d		
	xxx	10	9. 58. befo	e		

Sunne riseth hour.mi	Decem XXX.	Golden number	Chang moon houres minuts	Do let.	Feast. daies	Sunne setteth hour.mi.
8. 35	i	18	5, 4. after	f		
	ii			g		3. 25
	iii	7	2. 52. befo	A		
	iiii	15	4. 8. after	b		
8 38	v			c		3. 22
	vi			d		
	vii	4	1. 40. befo	e		
	viii	12	6, 57. afte	f		
	ix			g		
	x	1	11. 5. befo	A	*Sun in Capric.*	
	xi	9	6. 17. after	b	*Luci*	
8 39	xii	17	5. 42. befo	c	*virg.*	
	xiii	6	8. 37. after	d		3. 21
	xiiii			e		
	xv	14	2. 40, after	f		
	xvi			g		
	xvii	3	10. 50. afte	A		
	xviii			b		
8 37	xix	11	10. 56. bef	c		
	xx	19	7. 3. after	d		
	xxi			e	*Thom:*	3. 23
	xxii	0	3. 14. befo	f	*Apost*	
	xxiii	3		g		
8. 34	xxiiii	16	1. 40. bef	A		
	xxv	5	8. 27. after	b	*Yule or*	
	xxvi			c	*Christ-*	3. 26
	xxvii	13	3. 8. after	d	*mas*	
	xxviii	2.	0. 43. after	e		
	xxix	10	8. 43. after	f		
	xxx			g		
	xxxi	18	5. 8. befor	A		

An admonition for the vnderstanding of the preceding Kalendar

I Haue thought good (Christian Reader) for thy better conceauing of this fore-going Kalendar, to set downe the order thereof.

And first as you may perceiue there is seuen columnes in euery moneth: In the first and last is contained the rising and setting of the Sunne: In the second, the dayes of ilke moneth: In the third, the golden number: In the fourth the exact houre and minute of the changes of the Moone, answering to the golden number of that yeere, In the fist, the Sundayes letter: In the sixt, is the Apostolike Saints dayes, with the time of the entrance of the Sunne into the 12. celestiall signes. Now knowing the day of your Moneth, you shall see easily all the rest correspondent thereto.

And as for the changes of the Moone, looke in euery moneth, where you can find your golden number of that yeere, you shall find duely following thereafter the exact houre and minut of the change, and Bef. if it be before noone and Aft. if it be after noone. As for example: In this present yeere 1611. the golden number is 16: seeke in Ianuarie, and ye shall find it vpon the 4. day, and immediatly thereafter following you shal find 2. houres 12. minutes before none, and so of all the rest.



THE NAMES OF THE *Faires of Scotland.*

Ianuarie.

S. *Mungo in Glasgow, ane fair.* 15

March.

In S. Monence, ane fair. the 1 day

Aprill.

S. Patrik in Dumbartane, ane fair. 17
S. Cuthbert in Langtoun in the Mers, ane fair. 20
Lady day in the West Wemes, ane fair. 25

May.

Holy Croce day, in Kinnocher, and in Peblis, ane faire. 3

Iune

S. Bar. day, in Lawder, ane faire. 11
S. Iohn, in S. Iohnstoun, ane fair. 24

Iulie.

Marie Magdalene, in Linlithgow, and in Pestenweme ane fair. 22
S. Iames in Cowpeer of Fyfe, in Lanrk, and in auld Roxburgh, ane faire. 25

Auguſt.

Lambmes day, in Innerkething, in S. Androis, and in Dumbartane, ane fair. 1
S. Laurence, in Selkirk in Dumblane, and in Ranthrow, ane fair. 10
Ladie day, in Dundie, ane faire. 15
Barth. Apoſtle, in Linlithgow, and in Kincarne of Neill ane fair. 24
S. Iohns day, in S. Iohnſtoun, ane fair. 29

September.

Ladie day in Striuiling, and Dundie, ane faire. 8
Rude day in Craill, and Iedburgh, ane faire. 14
Matt. Apoſtle in linlithgow, ane faire. 21

S. Michael in Hadington, in Leslie, in Air, ane faire. 29

October.

S. Dinnies in Aitoun in the Mers, and in Pebles, ane faire. 9

S. Luke, in Lawder, in Kinroßer, and in Ruglane, ane faire. 18

November.

Hallow day, ane faire in Edinburgh 8. dayes, and in Falkland, ane day. 1

S. Martine in Dumbar, in Cowper of Fyfe, and in Hammiltoun, ane faire. 11

S. Kathrene, in Dunfermling, ane fair. 25

S. Androw, in S. Iohneſtoun, in Pebles in Sainct-Andreis, and in Chirnſide in the Mers, ane faire. 30

December.

S. Nicolas in Aberdene ane fair. 6

Lady day in Weſt Weemes, ane fair. 8

The contents of the Booke.

1. An Almanacke,
2 A Calendar.
3 The Epact.

4 The Faires.
5 The confeſsion of the Chriſtian faith.
6 The order of electing of Miniſters, Elders and Deacons, and of their office and dutie.
7 The weekelie aſſemblie of the Miniſters.
8 An order for interpretatiō of the Scriptures & anſwering of doubts, obſerued one day in the week.
9 The forme & order of electing the Superintēdent
10 An order of Eccleſiaſticall diſcipline.
11 The order of excōmunication, and of publike repentance.
12 The confeſsion of the penitent.
13 The forme and order of publict repentance.
14 An admonition to the Church.
15 The forme of excommunication.
16 A praier for the obſtinat,
17 The ſentence of excommunication.
18 The order to receaue the excommunicate againe to the ſocietie of the Church.
19 The forme of Abſolution.
20 The viſitation of the ſicke with a prayer for the ſicke, and the manner of Buriall.
21 A confeſsion of ſinnes.
22 Another confeſsion vſed in the church of Edinburgh.
23 A cōfeſsion of ſinnes to be vſed before Sermon.
24 A confeſsion vſed in time of extreame trouble.
25 A generall prayer after Sermon for the whole eſtate of Chriſtes Church.
26 Other ſorts of prayers to be vſed after the Sermon, the Sonday and day of publike prayer.

27 Prayers vſed in the time of perſecution by the Frenchmen, & whē the Lords table is miniſtred.
28 A Praier vſed at general & particular aſſemblies.
29 A prayer meete to be vſed whē God threatneth his judgements.
30 A prayer in time of affliction.
31 A prayer for the King.
32 The miniſtration of the Lords Supper.
33 The forme of mariage.
34 The order and miniſtration of Baptiſme.
35 A treatiſe of faſting.
36 A confeſſion to be read before euerie exerciſe.
37 The exerciſe of the whole weeke.
38 The 150 Pſalmes of Dauid.
39 Veni Creator.
40 The 10 Commandements of Almightie God.
41 The Lords prayer.
42 The 12 Articles of Chriſtian faith.
43 The humble ſute of a ſinner.
44 The ſong of Simeon called Nunc dimittis.
45 The Lamentation of a ſinner.
46 The ſong of bleſſed Marie called Magnificat.
47 O Lord in thee is all my truſt.
48 The Catechiſme of M. Calvin.
49 A briefe examination of children.
50 Morning and euening prayers,
51 Thankſgiuing before and after meales.
52 A thankſgiuing for our deliuerance with praiers for the continuance of peace,
53 A godly prayer to be ſaid at all times.
54 A prayer for ſchollers.
55 A prayer for labourers.
56 A commentarie vpon the 122 Pſalme.

THE

Wm. Sutherland

THE CONFESSION OF FAITH VSED IN THE ENGLISH CONGREGATION at Geneua: receiued and approoued by the Church of Scotland.

I † Beleeue, & confes † my Lord God eternal, infinite, vnmeasurable, incomprehensible and invisible, † one in substance, & † three in person, Father, Sonne, and holy Ghost, who by his almightie † power and wisdome hath not only † of nothing created heauen, earth, and all things therein contained, & man after his owne † image, that he might in him be † glorified, but also by his † fatherly prouidence gouerneth, maintaineth and preserueth the same, according to the † purpose of his will.

I Beleeue also and confesse Iesus Christ the onely Sauiour & Messias, who being equal with † God, made himselfe of no reputation, but tooke on him the shape of a seruant, & became † man in al thing like vnto vs (sinne except) to † assure vs of mercie and forgiuenes. For when through our father † Adams transgression we were become children of perdition, there was no meanes to bring vs from

I beleeue in GOD the Father almightie, maker of heauen and earth.
† Rom. 10.
† Genes. 17. Psa. 63. 139.
† Gene. 1.
Ephe. 4. 8.
† Gen. 1.
1. Ioh. 3.
† Heb. 11.
Prou. 8.
† Ge. 1. Ier. 32. Psal. 33.
† Ge. 1. 27. 4.
Col. 3.
† 1. Col. 6.
Iohn. 17.
Prouer. 16.
† Mat. 6.
Luc. 17.
1. Pet. 5.
Phi. 4.
† Eph. 1.
† Matth. 1.
Acts 4.
1. Tim. 1.
† Ioh. 1. Phi. 2. 1. Tit. 3. 1. Iohn. 4.

Phi. 2. † Heb. 2. Phil. 2. 1. Pet. 2. † Rom. 8. 1. Ioh. 2. † Ge. 3. Rom. 5. Eph. 2. Gal. 3.

† Ge. 3. Ro 5. Eph. 2.
† *And in Iesus Christ his only Sonne our Lord.*
† Acts. 4. 1. Pet. 2. Esa 28. Rom. 9.
† Ioh. 1 he. 1
† Gal 3. ro. 8
† Gal. 4. 10. Ro. 1. Act 2
† *Which was conceaued by the holy Ghost borne of the Virgin Mary.*
† Esai. 7.
† Acte 2. Esa. 33.
† Ioh. 7. 11 Mat. 12. 27 Luc. 23.
† *Suffered vnder Pontius Pilate, was crucified, dead and buried. He descended into hell.*
† Gal. 3. Act 2. 1. Pe. 2. Mat. 27. 2. Esa. 53. Heb. 9. 10. Rom. 4. 5. 4. Ro. 10. 5 Mat. 28. 1 Cor. 15. *The 3 day he rose again from death.* 6. Ose. 13. 1. Cor. 15. 2. Cor. 13.

that yoke of sinne and damnation, † but onely Iesus Christ our Lord: who giuing vs that by† grace which was his by nature, made vs through faith the† children of God, who when the fulnesse of time was come, † was conceiued by the power of the† holy Ghost, borne of the virgine Marie according to the flesh, and † preached in earth the Gospel of saluation, till at length, by tyrannie of the † Priests, he was guiltlesse condemned vnder Pontius Pilate, then President of Iurie, and most sclanderously hanged on the crosse betweene two theeues, as a notorious trespasser, where taking vpon him the † punishment of our sinnes, he deliuered vs from the curse of the law.

And forasmuch as he, being only God, could not feele death, neither being only man, could ouercome death, he ioined both together and suffered his humanitie to be punished with most cruell death, feeling in himselfe the anger and seuere judgemēt of God euen as if he had bene in the extreme † torments of hell, and therefore cryed with a loud voice, (1) My God, my God, why hast thou forsaken me? Thus of his (2) free mercie, without compulsion he offered vp himselfe as the onely sacrifice to purge the sinnes of all the world, so that all other sacrifices for sinne are blasphemous and derogate from the sufficiencie hereof. The which death, albeit it did sufficientlie (3) reconcile vs to God, yet the Scriptures commonly doe attribute our regeneration to his (4) resurrection. For as by (5) rising againe from the graue the third day, he (6) conquered death, euen so the victorie of our

Faith standeth in his resurrection, & therfore with out the one we cannot feele the benefite of the other. For as by death (7)sinne was taken away, so our righteousnes was restored by his resurrection.

And becaus he would (8)accomplish al things, & take possession for vs in his kingdome, he (9) ascended into heauen to inlarge that same kingdome by the abundant power of his (10)Spirit, by whom we are most assured of his continual (11)intercession toward God the Father for vs. And although he be in † heauen, as touching his corporall presence, where the Father hath now set † him at his (12) right hand, committing vnto him the administration of all † things aswell in heauen aboue, as in the earth beneath, yet is he (D)present with vs his members, euē to the end of the world, in preseruing and gouerning vs with his effectuall power and grace, who (when all things are † fulfilled which God hath spoken by the mouth of al his Prophets since the world began) will come (E) in the † same visible forme, in the which he ascended with an vnspeakable † maiestie, power and companie, to separate the lambes from the goats, the elect from the reprobate: so that (F) none whether he be aliue then, or dead before, shal escape his iudgement.

MOreouer, I beleeue † & confes the holy Ghost, (G) God equal with the Father & the Sonne, who regenerateth & sāctifieth vs, ruleth & guideth vs into all trueth, perswading most assuredly in our † consciences that we be the children of God, brethren to Iesus Christ, and fellow-heires with him of life euerlasting: yet not-with-standing, it

7 Rom. 4. 8. Ephe. 4. Iohan. 4. 9 Marc. 16 Lu. 24 Act 1 1 Cor. 15.

† *He ascended into heauen.*

10. Luc. 4. 5 Ioh. 14. Act 2. 11. Rom 8. 1 Iohn. 2. 12. Act. 4.

† *And sitteth at the right hand of God the father almightie.*

† Ep. 1. Ph 2. Colo. 2. d. Mar. 18. † Actes. 3.

From thence shal he come to iudge the quick and the dead.

† Actes. 1. † Mat. 25. f Mat. 24. 1 Cor. 15. 1 Thes. 4. 1 Tim. 4.

I beleeue in the holy Ghost.

8 Matt. 3. 1 Iohn. 5. 1 Peter. 1. 1 Cor. 6. Ioan. 16. Actes. 17. Rom. 8. Galat. 4.

h Abac. 2. Rom. 1.10 1. Iohn. 3. † Iohn. 17. i Matt. 16. Ioh. 10. Ep. 5. Rom. 8.

The holy Catholike Church, the communion of Saints.

† Eph. 1. col. 1. 1. cor. 12 † Ephes. 4. a Ephes. 4. Phi. 3. col. 2 † Act. 2. ro. 12. 1. Cor. 12. ephes. 4 b Rom. 11 rom. 9. ep. 1 c Rom. 8. Eph. 5. Matt. 18. 1. Cor. 15. Mat. 28. rō. 10. 2. cor. 3 Eph. 2. d Ioh. 10. 2. Tim. 3. 2. Peter. 1. † Ephes. 2. Matth. 17. Ioh. 10. e Ioh. 20. 2. Tim. 3. † Isue. Ioh. 3. Ephe. 5. Matth. 15. † mat. 26. 28 † Rom. 4. Ephes. 5.

is not sufficient to beleue that God is omnipotent, and merciful: that Christ hath made satisfaction, or that the holy Ghost hath his power and effect, except we doe (H) apply the same benefits to our selues, which are Gods † elect.

I beleeue therfore & confes one holy (I) Church † which (as † members of Iesus Christ the onely † head thereof (A) consent in Faith, Hope & charitie, vsing the gifts of God, † whether they be temporall or spirituall, to the profite and furtherance of the same: which Church is not (B) seene to mans eye, but onely knowen to God, who of the lost sonnes of Adam, hath ordained some as † vessels of wrath to damnation, and hath chosen others, as vessels of his mercy to be saued: the which also in due time, he (C) calleth to integritie of life & godly conuersation, to make them a glorious Church to himselfe.

But that Church which is † visible and seene to the eye, hath three tokens or markes, whereby it may be knowen. First the (D) word of God contained in the olde and new Testament, which as † it is aboue the authoritie of the same Church, and onely (E) sufficient to instruct vs in all things, concerning saluation: so is it left for † all degrees of men to read and vnderstande. For without this word (F) neither Church, Councill, or decree, can establish any poynt touching Saluation.

The second is the holy † Sacraments, to wit, of Baptisme, and the Lords supper, which Sacraments Christ hath left vnto vs, as holy signes and seales of Gods promises: For as by Baptisme once receiued, is signified that we (aswel infants, as others

of

of age and diſcetion) being † ſtrangers from God by originall ſinne, are receiued into his familie and congregation, with full aſſurance that although this roote of ſinne lie hid in vs, yet to the elect it ſhall not be † imputed: ſo the † Supper declareth that God, as a moſt prouident Father, doth not onely feed our bodies, but alſo ſpirituallie nouriſh our ſoules with the † graces and benefits of Ieſus Chriſt, (which the Scripture calleth eating of his fleſh, and drinking of his blood) neither muſt wee in the adminiſtration of theſe Sacraments follow mans phantaſie, but as Chriſt himſelfe hath ordained, ſo muſt they be miniſtred, and by ſuch as by † ordinarie vocation are therevnto called. Therefore whoſoeuer reſerueth and worſhippeth theſe Sacraments, or contrariwiſe contemneth them in time and place, procureth to himſelfe damnation.

† Rom. 5. Epheſ. 2. Tit. 3. Gala. 3. Rom. 7. † Rom. 4. Pſal 31. † 1. Cor. 11

Iohn. 6.

† Heb. 5. Ioh. 3.

The third marke of this Church is Eccleſiaſtical diſcipline, which ſtandeth in admonition and correction of faults. The final end whereof is excommunication, by the conſent of the Church † determined, if the offendour be obſtinate. And beſides this Eccleſiaſticall diſcipline, I acknowledge to belong to this Church a politike † Magiſtrate: who miniſtreth to euery man iuſtice, defending the good, and puniſhing the euill. To whom wee muſt render honour and obedience in all things, which are not (1) contrary to the word of God.

Mat. 8. Luc. 17. Leu. 19. Eccle. 19.

1. Cor. 5. Rom. 13. Wiſdom 6 Tit. 3. 1. Pet. 2. 1. Act. 5.

And as (2) Moſes, Ezechias, Ioſias, and other godly Rulers purged the Church of God from ſuperſtition and idolatrie, ſo the defence of Chriſts Church appertaineth to the Chriſtian Magiſtrates, againſt all Idolaters and Heretikes, as Papiſts, A-

2. Exod. 32 1 Ki. 18. 29 2 Chr. 29. 35.

Anabaptiſts, with ſuch like limmes of Antichriſt, to roote out all (3) doctrine of deuils & men, as the Maſſe, Purgatory, *Limbus patrum*, praiers to Saints and for the dead, Free-will, diſtinction of meates, apparrell and dayes, Vowes of ſingle life, preſence at idole-ſeruice, mans merits, with ſuch like, which draw vs from the ſocietie of Chriſts Church, where in ſtandeth (4) only remiſsion of † ſinnes purchaſed by Chriſts blood, to al them that beleeue, whether they be Iewes or Gentiles, & lead vs to vaine confidence in creatures, & truſt in our owne imaginations: the puniſhment whereof, although God oftentimes (5) deferreth in this life: yet after the general (6) reſurrection, † when our ſoules and bodies ſhal riſe againe to immortality, they ſhalbe (7) damned to vnquenchable fire, and then we, which haue forſaken all mans wiſdome to cleaue vnto Chriſt, ſhall heare the ioyful voyce, † Come ye bleſſed of my Father, inherit ye the kingdome prepared for you from the beginning of the world, & ſo ſhal goe triumphing with him in † body and ſoule, to remaine euerlaſtingly † in glory, where we ſhall ſee God † face to face, and ſhal no more neede one to inſtruct another: for we ſhal all know him from the higheſt to the loweſt: to whom with the Sonne and the holy Ghoſt be all praiſe, honour and glory, now and euer, So be it.

. 2. Tim. 4
Mat. 15.
Iſai. 29.
Heb. 9. Act 1 Ioh. 2.
Ro. Gal. 5 col. 2. Ro. 14. 1. Tim 4 Matt. 19
1 Cor. 7.
1 Cor. 1.
2 Cor 6.
Luc. 17.
Rom. 3.
1 Cor 3.
4 Eſa. 33.
Mat. 18.
Iohn 20.
Rom. 2. 10.
2. Cor. 5.
Epheſ. 2.
† *The forgiuenesse of ſinnes.*
5 2. Pet. 2.
Iude Ro. 9.
6 Acts 24.
1. Cor. 15.
Philip. 15.
1 Theſ. 4.
The reſurrection of the bodie.
7 2. Theſ. 4
2. Iohn 1.
Eſai 30.
Iohn 5.
Mat. 25.
† 1. Theſ. 4
Eſai 16.
† *And life euerlaſting.*
† 1. Co. 13.
1. Iohn 3.
Ierem. 31.

¶ OF THE MINISTERS AND their election.

What things are chieflie required in the Miniſters.

LET the † Church firſt diligently conſider that the Miniſter which is to be choſen, be not found † culpable of any ſuch faults, which S. Paul reprehendeth in a man of that vocation: but contrariwiſe indued with ſuch vertues, that he may be able to vndertake his charge, and diligently execute the ſame. Secondly, that he † diſtribute faithfully the word of God, and miniſter the Sacramẽts ſincerely, euer careful, not only to teach his flocke publikly, but alſo priuatly to admoniſh them, remembring alwaies, that if any thing † periſh through his default, the Lord will require it at his hands.

Act. 1. 13. 14.
† 1. Tim. 3.
2. Tim. 2.
Ezech. 33.
Iere. 3.
Iohn 21.
Eſai 62.
2. Cor. 9.
† 2. Tim. 2.
1. Cor. 4.
Mat. 25.

1. Cor. 1.
Acts 20.
1. Tit. 4.
Ezech. 3.
2. Cor. 9.

Of their Office and duetie.

BEcauſe the charge of the word of God is of greater † importance, then that any man is able to diſpence there-with: and ſaint Paul exhorteth to † eſteeme them as Miniſters of Chriſt, and diſpoſers of Gods myſteries, not † Lords or Rulers, as ſaint Peter ſaith, ouer the flocke: Therefore the Paſtours or Miniſters chiefe office ſtandeth in † Preaching the word of God, and miniſtring the ſacraments, ſo that in conſolations, iudgements, elections and other politicall affaires his † counſell, rather then authority taketh place. And if ſo be the Congregation vpon iuſt cauſe agree to excommunicate, then it belongeth to the Miniſter, according to their general determination, to pronounce the ſentence, to the end that al things may be done † orderly and without confuſion.

1. Cor. 9.
Acts 6.
Luke 12.
1 Cor. 4.
2. Cor. 4.
1. Pet. 5.
2. Cor. 1.
Mat. 20.
Mat. 26. 28.
Malah. 2.
1. Pet. 4.
Acts 3. 16.
1. co. 1. 13.
Acts 20.
2. Cor. 4.
1. Cor. 5.
2. Cor. 14.

The maner of electing the Pastors or Ministers.

THe Ministers & Elders at such times as there wanteth a Minister, (†) assemble the whole Congregation, exhorting them to aduise and consider who may best serue in that roome and office, and if there be choise, the church appoint two or three vpon some certaine day to be examined by the Ministers and elders.

† Acts 11.1 Tit. 1.

Firſt, as touching their † doctrine, whether he that should be Minister, haue good & sound knowledge in the holy Scriptures, and fit and apt gifts to communicate the same to the edification of the people: for the triall whereof they propose him a theame or text to be treated priuatly, whereby his abilitie may the more manifestly appeare vnto them.

† 1. Tit. 3. Tit. 2.

Secondly, they inquire of his life and conuersation, if he haue in times past liued without sclander, & gouerned him selfe in such sort as the word of God hath not † heard euill, or bene sclaundered through his occasion, which being seuerally done, they signifie vnto the Congregatiō, whose gifts they found most meete and profitable for that ministerie: appointing also by a general consent eight daies at the least, that euery man may diligently inquire of his life and maners.

† Rom. 2. am. 1. 1. Sam. 2. 1. Tim. 5.

At the which time, the Minister exhorteth them to humble them selues to God, by † fasting and prayer, that both their election may be agreeable to his will, and also profitable to the Church. And if in the meane season, any thing be brought against him, whereby he may be found vnworthie

† Act. 13. 14 Luc. 3.

by

by lawful probations, then is he dismissed, and some other presented. If nothing be alleadged, vpon some certaine day one of the Ministers at the morning sermon presenteth him againe to the Church, framing his Sermon, or some part thereof, to the setting foorth of his duetie.

Then at after noone the Sermon ended, the Minister exhorteth them to the election, with the † invocation of Gods Name, directing his prayer, as God shall mooue his heart. In like maner after the election, the Minister giueth thanks to God, with request of such things as shall be necessarie for his office. After that he is appointed Minister, the people sing a Psalme, and depart.

† 1. Cor. 10 Colos. 33. Matth. 9.

2. Thes. 5. Colos. 4. Ephe. 5 Phil. 1.

Of the Elders, and as touching their office and election.

THe † Elders must be men of good life and godlie conuersation, without blame and al suspicion, careful for the flocke: wise, and aboue all things fearing God. Whose office standeth in gouerning with the rest of the Ministers, in consulting, admonishing, correcting and ordering all things appertaining to the state of the Congregation. And they differ from the Minister in that they preach not the word, nor minister the Sacraments. In assembling the people, neither they without the Ministers, nor the Ministers without them, may attempt any thing. And if any of the iust number want, the Minister by the consent of the rest, warneth the people thereof, and finally admonisheth them to obserue the same order, which was vsed in choosing the Ministers, as farre foorth

† Nom. 11 Act. 14. 16 Rom. 12 Ephe. 4 1 Cor. 12. Iames 5. 2 Pet. 5. Iames 5. 2 Pet. 5.

as

as their vocation requireth,

Of the Deacons and their office and election.

Acts 6. 1. Tim. 3. THe † Deacons must be men of good estimation & report, discrete, of good conscience, charitable, wise, and finallie endued with such vertues as Saint Paul requireth in them. Their office is, to gather the Almes diligentlie, and faithfullie to † distribute it, with the consent of the Ministers & Elders: also to provide for the sicke and impotent

Rom. 12. 2. Thes. 3. persons, hauing euer a diligent care, that the charitie of godlie men be not wasted vpon loiterers & idle vagabonds. Their election is, as hath been afore-rehearsed in the Ministers and Elders.

WE are not ignorant that the Scriptures make mention of a fourth kinde of Ministers, left to the Church of Christ, which also are verie profitable where time and place doe permit.

Ephes. 4. 2. Cor. 10. *These Ministers are called Teachers or Doctours whose office is to instruct and teach the faithfull in sound doctrine, prouiding with all diligence, that the puritie of the Gospell be not corrupt, either through ignorance, or euil opinions. Notwithstanding, considering the present state of things, we comprehended vnder this tuttle such meanes, as God hath in his Church, that it should not be left desolate nor yet his doctrine decay, for default of Ministers thereof.*

Therefore to terme it by a worde more vsuall in the our dayes, we may call it the order of Schooles, wherein the highest degree and most annexed to the ministrie and gouernment of the Church is the exposition of Gods Word, contained in the old and new Testament.

But because men can not so well profite in that know-

exa-

except they be first instructed in the tongues and humaine sciences, (for now God worketh not commonly by miracles) it is necessarie that seede be sowne for the time to come, to the intent that the Church be not left barren, and waste to our posteritie, and that Schooles also be erected, and Colledges maintained with iust and sufficient stipendes, wherein youth may be trayned in the knowledge and feare of God, that in their ripe age they may proue worthy members of our Lord Iesus Christ. Whether it be to rule in ciuill policie, or to serue in the spirituall ministrie, or else to liue in godly reuerence and subiection.

The Weekelie assemblie of the Ministers, Elders and Deacons.

TO the intent that the Ministerie of Gods word may be had in reuerence, and not brought to contempt through the euill † conuersation of such as ar called thereunto, and also that faults and vices may not by long sufferance † growe at length to extreame inconueniences: it is ordeined that euerie thursday the Ministers & Elders in their Assemblie or Consistorie diligentlie † examine all such faults and suspicions as may be espied, not only among others, but chiefly among them selues, least they seme to be culpable of that, which our Sauiour Christ † reproued in the Pharisies who could espie a mote in another mans eye, and could not see a beame in their owne.

And becauſe the † eye ought to be more cleare thē the reſt of the body, the Miniſter may not be ſpotted with any vice, but to the great ſlander of Gods word, whoſe meſſage he beareth. Therefore it is

† Rom. 2. Eze. 36. Esai 52. † 2. Tit. 2.

1. Cor. 5.

Mat. 7. Luke 6. Rom. 2.

Mat. 6. Luke 11.

to be vnderstood, that there be certaine faults which if they be deprehended in a Minister, he ought to be deposed: as heresie, papistrie, schisme, blasphemie, periurie, fornication, theft, drunkennesse, vsurie, fighting, vnlawful games, with such like.

Others are more tolerable, if so be that after brotherly admonitions he amende his fault: as strange and vnprofitable fashion in preaching the Scriptures, curiositie in seeking vaine questions, negligence, aswel in his sermons, & in studying the Scriptures, as in all other things concerning his vocation, scurrilitie, flattering, lying, back-biting, wanton wordes, deceit, couetousnesse, taunting, dissolution in apparrel, gesture, and other his doings, which vices as they be odious in all men, so Mat. 5. Mar. 9. in him, that ought to be as an † example to others of perfection, in no wise are to be suffered: especially, if so be that according to Gods † rule being Mat. 18. Luc. 17. Iames 5. brotherly aduertised, he acknowledge not his fault and amende.

Interpretation of the Scriptures.

EVery weeke once the Congregation assemble to heare some place of the Scriptures orderly † expounded. At the which time it is lawful 1 Cor. 14. 1 Thes. 5. Ephe. 4. 1 Cor. 12. for euery man to speake or inquire as God shall mooue his heart, and the text minister occasion, if it be without pertinacitie or disdaine, as one that rather seeke to profite, then to contend. And if there be any contention rise, then such as are appointed moderatours, either satisfie the party, or else if he seeme to cauill, exhort him to keepe silence, referring the iudgement thereof to the Ministers and

Elders to be determined in their assembly before mentioned.

THE FORME AND ORDER OF

the Election of the Superintendent which may serue in election of all other Ministers. At Edinburgh the 9. of March 1560. Iohn Knox being Minister.

FIRST was made a Sermon in the which these heades were intreated. First the necessity of Ministers and Superintendents.

2 The crymes and vices that might vnable them of the ministery. 3. The vertues required in thē. 4 And last, wherether such as by publike consent of the Church were called to such office, might refuse the same.

The Sermon finished, It was declared by the same Minister maker thereof, that the Lords of secret counsall had giuen charge and power to the Churches of Lowthian to choose M. Iohn Spotswood Superintendent, and that sufficient warning was made by publike edict to the Churches of Edinbrough, Linlithgow, Striueling, Trenent, Hadington, and Dumbar, as also to Earles, Lords, Barons, Gentlemen, or others that haue or that might claime to haue voyce in election to be present that day at that same houre.

And therefore inquisition was made who were present, and who were absent, after was called the said M. Iohn, who answering the Minister, demanded if any man knew any cryme or offence to the said M. Iohn, that might vnable him to be called

to that office. And that he demanded thrice. Secondarily queſtion was mooued to the whole multitude, if there was any other whom they would put in election with the ſaid M. Iohn. The people were asked if they would haue the ſaid M. Iohn Superintendent? If they would honour and obey him as Chriſts Miniſter, and comfort and aſſiſt him in euery thing pertaining to his charge.

They anſwered.

We will and we do promiſe vnto him ſuch obedience as becommeth the ſheepe to giue vnto their Paſtour, ſo long as he remaineth faithfull in his office.

The anſweres of the people and their conſent receaued, the queſtions were proponed to him that was to be elected.

Queſtiō Seeing that yee heare the truſt and deſire of this people, do yee not thinke your ſelfe bound in conſcience before God to ſupport them that ſo earneſtlie call for your comfort, and for the fruit of your labours?

Anſwere, If any thing were in me able to ſatisfie their deſire, I acknowledge my ſelfe bound to obey God calling by them.

Queſtiō Doe yee ſeeke to be promoted to this office for anie reſpect of worldly commoditie, riches, or glorie?

Anſwere. God knoweth the contrarie.

Queſtiō Beleeue yee not that the doctrine of the Prophets and Apoſtles conteined in the bookes of the new and olde Teſtaments is the onelie true and moſt abſolute foundation of the vniverſal Chur

of Christ Iesus? in so much that in the same Scriptures are contained all things necessarie to be beleeued for the saluation of mankinde?

Answer. I verily beleeue the same, and doe abhorre and vtterly refuse all doctrine alleaged necessarie to saluatio n that is not expressedlie conteined in the same.

Question. Is not Christ Iesus, man of man according to the flesh, to wit, the Sonne of Dauid, the seede of Abraham, conceiued of the holie Ghost, borne of the Virgine his mother, the only head and Mediatour of his Church?

Answere. He is, and without him there is neither saluation to man, nor life to Angell.

Question. Is not the same Lord Iesus the onely true God, the Eternall Sonne of the Eternal Father, in whom all that shalbe saued were elected before the foundation of the world was laid?

Answer I acknowledge and confesse him in the vnity of his God-head, to be God aboue all things blessed for euer.

Question. Shall not they whom God in his Eternal counsell hath elected, be called to the knowledge of his Sonne our Lord Iesus, and shall not they, who of purpose are called in this life be Iustified, & where Iustification and free remission of sinnes is obteined in this life by free grace. Shall not the glory of the Sonnes of God, follow in the general resurrection, when the Sonne of God shall appeare in his glorious Majestie?

Answere. This I acknowledge to be the doctrine of the Apostles, and the most singular comfort of Gods children?

Queſtiō. Will yee not then conteine your ſelfe in all doctrine within the boundes of this foundation? Will yee not ſtudy to promote the ſame aſwell by your life as by your doctrine? Will yee not according to the graces and vtterance that God ſhall grant vnto you, profeſſe, inſtruct and maintaine the purity of the doctrine conteyned in the ſacred word of God? And to the vttermoſt of your power, will ye no tgain-ſtand & conuince thē gainſayers and the teachers of mens inuentions?

Anſwer. That doe I promiſe in the preſence of God, and of his congregation here aſſembled.

Queſtiō. Know ye not that the excellency of this office, to the which God hath called you, requireth that your conuerſation and behauiour be ſuch, as that ye may be irrepreheuſible, yea, euen in the eyes of the ungodly?

Anſwere. I vnfainedly acknowledge and humbly deſire the Church of God to pray with mee, that my life be not ſclanderous, to the glorious Euangell of Chriſt Ieſus.

Queſtiō. Becauſe yee are a man compaſſed with infirmities, will ye not charitably & with lowlineſſe of ſpirit, receiue admonition of your brethren? And if ye ſhal happen to ſlide or offend in any poynt, will ye not be ſubiect to the diſcipline of the Church as the reſt of your brethren?

The anſwere of the Superintendent or Miniſter to be elected.

I acknowledge my ſelfe a man ſubiect to infirmity, and one that hath need of correction & admonition, and therefore I moſt willingly ſubiect my ſelfe to the holeſome Diſcipline of the Church

yea to the discipline of the same Church by the which I am now called to this office and charge, & here, in Gods presence and yours do promise obedience to all admonitions secretly or publike giuen: vnto the which, if I be found in-obedient, I confesse my selfe most worthy to be ejected, not onely from this honour, but also from the society of the faithful, in-case of my stubberneſſe. For the vocatiō of God to beare charge within his church, maketh not men tyrants nor lords, but appoynteth them seruants, watch-men, and pastours to the flocke.

This ended, question must be asked againe of the multitude. *Question.*

Require yee any farther of this your Super-intendent? *Answere.*

If no man answere, let the Minister proceed.

Will ye not acknowledge this your brother for the Minister of Christ Iesus? Will ye not reuerence the word of God that proceedeth frō his mouth? Will ye not receaue of him the Sermon of exhortation with patience? Not refusing the wholsome medicine of your soules, although it be bitter and vnpleasing to the flesh? Will yee not finally maintayne and comfort him in his ministery against all such as wickedly would rebel against God and his holy ordinances?

The people answereth.

Wee will, as wee shall answere to the Lord Iesus who hath commanded his Ministers to be had in reuerence, as his Embassadors, and as men that carefully watch for the saluation of our soules.

Let the Nobilitie be vrged with this.

Ye haue heard the deutie and profeſsion of this our brother, by your conſents appoynted to this charge, as alſo the duety and obedience which God requireth of vs towards him here in his Miniſtery: But becauſe that neither of both are able to performe any thing without the eſpeciall grace of our God in Chriſt Ieſus, who hath promiſed to be with vs preſent, euen to the conſummation of the world, with vnfaincd hearts, let vs craue of him his benediction and aſsiſtance in this worke begunne to his glory, and for the comfort of his Church.

The prayer.

O Lord to whom all power is giuen in heauen & in earth. Thou that art the Eternal Sonne of the Eternal Father, who haſt not onely ſo loued thy Church, that for the redemption and purgation of the ſame, thou haſt humbled thy ſelf to the death of the croſſe, and thereupon haſt ſhed thy moſt innocent blood, to prepare to thy ſelfe a ſpouſe without ſpot, but alſo to retaine this thy moſt excellent benefite in recent memory, haſt appoynted in thy Church Teachers, Paſtors and Apoſtles, to inſtruct, comfort, and admoniſh the ſame: looke vpon vs mercifullie O Lord, thou that onely art King, Teacher, and hie Prieſt to thy own flocke; and ſend vnto this our brother, whom in thy name we haue charged with the chiefe care of thy Church within the boundes of L. ſuch portion of thy holy Spirit, as thereby he may rightly diuide thy worde to the inſtruction of thy flocke, and to

the confutation of pernicious errours, and damnable superstitions. Giue vnto him, good Lord, a mouth and wisdome whereby the enemies of thy trueth may be confounded, the woolfes expelled, and driuen from thy folde, thy sheepe may be fed in the holsome pastures of thy most holy word, the blinde and ignorant may be illuminated with thy true knowledge: finally, that the dregges of superstition and idolatry which yet resteth within this Realme, being purged and remooued, we may all not onely haue occasion to glorifie thee our onely Lord and Sauiour, but also daily to grow in godlinesse and obedience of thy most holy will, to the destruction of the body of sinne, and to the restitution of that image to the which wee were once created and to the which after our fall and defection, we are renewed by participation of thy holy spirit, which by true faith in thee, we doe professe as the blessed of thy Father, of whom the perpetuall encrease of thy graces we craue, as by thee our Lord, King, and onely Bishop wee are taught to pray, *Our father, &c.*

The prayer ended, the rest of the Ministers, if anybe and Elders of that Church, present, in signe of their consent shall take the elected by the hand.

The chiefe Minister shall giue the benediction as followeth.

God the Father of our Lord Iesus Christ who hath commanded his Gospel to be preached to the comfort of his elect, & hath called thee to the office of a watch-man ouer his people, multiplie his graces with thee, illuminate thee with his holie spirit, comfort and strengthen thee in al vertue,

gouerne and guide thy miniſtry to the praiſe of his holy name, to the propagation of Chriſts kingdome, to the comfort of his Church, and finally, to the plaine diſcharge and aſſurance of thy owne conſcience, in the day of the Lord Ieſus, to whom with the Father, and with the holy Ghoſt, be all honour, praiſe and glory, now and euer: So be it.

The laſt exhortation to the elected.

TAke heed to thy ſelfe and vnto the flock committed to thy charge, feede the ſame carefully, not as it were by compulſiou; but of very loue, which thou beareſt to the Lord Ieſus; walke in ſimplicity and purenes of life, as it becommeth the true ſeruant and the embaſſadour of the Lord Ieſus. Vſurpe not dominion nor tyrannical authority ouer thy brethren, be not diſcouraged in aduerſity, but lay before thy ſelfe the example of the Prophets, Apoſtles, & the Lord Ieſus, who in their miniſtery ſuſtained contradiction, contempt, perſecution and death: feare not to rebuke the world of ſinne, juſtice and judgement. If any thing ſucceede proſperouſly in thy vocation, be not puft vp with pride, neither yet flatter thy ſelfe as that the good ſucceſſe proceeded from thy vertue, induſtry or care. But let euer that ſentence of the Apoſtle remaine in thy heart. What haſt thou which thou haſt not receiued? If thou haue receaued, why glorieſt thou? Comfort the afflicted, ſupport the poore, exhort others to ſupport them. Be not ſolicited for things of this life, but be feruent in prayer to God for the increaſe of his holy Spirit. And finally, behaue thy ſelfe in this holy vocation with ſuch ſobriety, as God may be glorified in thy m

niſtery. And ſo ſhalt thou ſhortly obtaine the victory, and ſhalt receaue the crowne promiſed, when the Lord Ieſus ſhal appeare in his glory, whoſe omnipotent Spirit aſsiſt thee and vs to the end.

Sing the 23. Pſalme.

The order of the Eccleſiaſtical Diſcipline.

The neceſsitie of diſcipline.

AS no City, towne, houſe, or family can maintaine their eſtate, and proſper without policy and gouernance: euen ſo the Church of God, which requireth more purely to be gouerned, then any city or family, can not without ſpiritual policy and Eccleſiaſtical Diſciplin continue, increaſe, and flooriſh. And as the † word of God is the life and ſoule of this Church: ſo this godly order and Diſcipline, is as it were ſinewes in the body, which knit and joyne the members together with decent order and comelineſſe. It is a bridle to ſtay the wicked from their miſchiefes. It is a ſpurre to pricke forward ſuch as be ſlow and negligent, yea and for all men, it is the fathers rod, euer in readineſſe to chaſtiſe gently the faults committed, and to cauſe them afterwarde to liue in more godly feare and reuerence. Finally, it is an order left by God vnto his Church, whereby men learne to frame their willes and doings according to the law of God, by inſtructing and admoniſhing one another, yea, and by correcting and puniſhing all obſtinate rebels and contemners of the ſame.

† Ephe. 5.

What diſcipline is.

For what cauſe it ought to be vſed.

There are three cauſes chiefly, which moue the

Church

Church of God to the executing of Diſcipline. Firſt, that men of euill conuerſation be not numbred among Gods children, to their Fathers † reproach, as if the Church of God were a Sanctuarie for naughtie and vile perſons. The ſecond reſpect is, that the good be not infected with companying the euill: which thing S. Paul fore-ſaw when hee commanded the Corinthians to baniſh from among them the inceſtuous adulterer, ſaying, A litle † leauen maketh ſowre the whole lumpe of dowe. The third cauſe is, that a man thus corrected or excommunicated, might be aſhamed of his fault, and ſo through repentance come to amendment, the which thing the Apoſtle calleth deliuering to Satan, that his ſoule may be ſaued in the day of the Lord, meaning that he might be puniſhed with excommunicatiõ, to the intent his ſoule ſhould not periſh for euer.

Eph. 5.

1. Cor. 5. Gala. 5.

2. Theſ. 3. 1. Cor. 2.

The order of proceeding in priuate diſcipline. Mat. 18. Luc. 17. Iames 5. Leu. 19. 2. Theſ. 3.

Publike diſcipline.

Firſt therefore it is to be noted that this cenſure, correction or diſcipline, is either priuate or publike: priuate, as if a man commit either in maners or doctrine againſt thee, to admoniſh him brotherly † betweene him and thee: if ſo be he ſtubburnely reſiſt thy charitable aduertiſements, or elſe by continuance in his fault, declareth that he amendeth not, then after he hath bene the ſecond time warned in preſence of two or three witneſſes, and continueth obſtinatly in his errour, he ought as our Sauiour Chriſt commandeth, to be diſcloſed and vttered to the Church, ſo that according to publike diſcipline, hee either may be receaued through repentance, or elſe be puniſhed, as his fault requireth.

And here as touching priuate diſcipline, three things are to be noted. Firſt, that our admonitions proceed of a godly zeale and conſcience, rather ſeeking to winne our brother then to ſlander him. Next that we be aſſured that his fault be reproueable by Gods worde. And finallie, that we vſe ſuch modeſtie and wiſdome, that if wee ſomewhat doubt of the matter, whereof we admoniſh him, yet with Godlie exhortations he may be brought to the knowledge of his fault. Or if the fault appertaine to manie, or be knowne of diuers, that our admonition be done in preſence of ſome of them.

what thinges are to be obſerued in priuat diſcipline. 1. 2.

Briefly, if it concerne the whole Church in ſuch ſort that the concealing thereof might procure ſome danger to the ſame, that then it be vtterred to the Miniſters and Seniors, to whom the policie of the Church doth appertaine.

Alſo in publike diſcipline it is to be obſerued, that the Miniſtery pretermit nothing at any time vnchaſtiſed with one kinde of puniſhment or other, if they perceaue any thing in the congregration, either euill in example, ſclanderous in manners, or not beſeeming their profeſſion: as if there be any couetous perſon, any adulterer, or fornicatour, fore-ſworne, theefe, briber, falſe-witneſſe-bearer, blaſphemer, drunkard, ſclaunderer, vſurer, any perſon diſobedient, ſeditious or diſſolute, any hereſie or ſect, as Papiſtiſtical, Anabaptiſtical and ſuch like: briefly, whatſoeuer it be that might †ſpot the Chriſtian congregation: yea, rather whatſoeuer is not to edification, ought not to eſcape either admonition or puniſhment.

Of publike diſcipline and of the end thereof.

Epheſ. 7.

And

Exc ommunication is the last remedie.

And becauſe it commeth to paſſe ſometime in the Church of Chriſt, that when other remedies aſſayed, profite nothing: they muſt proceed to the Apoſtolicall rodde and correction, as vnto excommunication (which is the greateſt and laſt puniſhment belonging to the ſpiritual Miniſtery) it is ordained that nothing be attempted in that behalfe without the determinatiõ of the whole Church: wherein alſo they muſt beware, and take good heed that they ſeeme not more ready to expell from the Congregation, then to receaue againe thoſe, in whom they perceaue worthy fruits of repentance to appeare, neither yet to forbid him the hearing of Sermons, which is excluded from the Sacraments, and other dueties of the Church, that he may haue liberty and occaſion to repent: finally, that all puniſhments, corrections, cenſures and admonitions, ſtretch no further, then Gods word with mercy may lawfully beare.

Rigor in puniſhment, ought to be auoided.

Gods word is the rule of diſcipline.

MATH. XVIII.

If any refuſe to heare the Congregation, let him be to thee as an Heathen and as a Publicane.

THE ORDER OF EXCOMmunication and of Publike repentance *vſed in the Church of Scotland and commanded to be Printed by the generall aſſemblie of the ſame, in the moneth of Iune. 1571.*

TO THE READER.

ALbeit that in the booke of diſcipline the cauſes aſwell of Publike repentance as of excommunication ar

sufficientlie expressed: yet because the forme and order are not so set forth, that euerie Church and Minister may haue assurance that they agree with others in proceeding, it is thought expedient to drawe that order which vniuersally within this Realme shall be obserued.

And first, Wee must vnderstand what crimes bee worthie of Excommunication, and what of publicke repentance.

IN the first, it is to be noted, that all crymes that by the law of God deserue death, deserue also excommunication from the societie of Christ his church, whether the offendor be Papist or Protestant: for it is no reason that vnder pretence of diuersitie of religion, open impiety should be suffered in the visible body of Christ Iesus. And therefore wilfull-murtherers, Adulterers (lawfully conuict,) Sorcerers, Witches, Conjurers, charmers, & giuers of drinkes to destroy children, and open blasphemers (as if any renounce God, deny the truth, & the authority of his holy word, rayling against his blessed Sacraments) such wee say ought to be excommunicate from the society of Christs Church: That their impiety may be holden in greater horrour, and that they may be the more deepely wounded, perceauing themselues abhorred of the godly. Against such open malefactors, the proces may be summoned, for the crime being knowen, aduertisement ought to be giuen to the superintendent of the Dioceese, either by the Minister or by such as can best giue information of that fact. Except in reformed townes and other places where the Ministery is planted with Minister

ſter and Elders according to the Act of the gene-
rall aſſemblie made the 26. of December 1568.
And if there be no Superintendent where the
crime is committed, then ought the information
to paſſe from ſuch as are offended to the next Su-
perintendent, who with expedition ought to di-
rect his letters of ſummonds to the pariſh Church
where the offendour hath his reſidence if the Mi-
niſterie be there planted, and if it be not, or if the
offendor haue no certaine dwelling place, then
ought the ſummõds be direct to the chiefe towne
and beſt reformed Church in that Dioceſſe, where
the crime was cõmitted, appointing to the offen-
dour a certaine day, time and place, where and
when he ſhal appeare before the Superintendent
and his aſſeſſours to heare that crime tried, as tou-
ching the trueth of it, and to anſwere himſelfe
why the ſentence of excommunication ſhould not
be pronounced publikely againſt him. If the of-
fendor lawfully warned appeare not, inquiſition
being taken of the crime, charge may be giuen by
the ſuperintendent, to the Miniſters ſo many as
ſhall be thought neceſſary for Publication of that
ſentence to pronounce the ſame the next Sonday,
the forme whereof ſhall after be declared. But and
if the offender appeare and alledge for him ſelfe,
any reaſonable defence, to wit, that he will not be
fugitiue from the law, but will abide the cenſure
thereof for thar offence, then may the ſentence of
excommunication be ſuſpended till that the Ma-
giſtrat be required to try that cauſe, wherein if the
Magiſtrates be negligent, then ought the Church
from ſecret inquiſition proceede to publike ac-

monition, that the Magistrates may be vigilant in that cause of blood, which crieth vengeance vpon the whole land where it is shedde without punishment. If no remedy by them can be found, then iustly may the Church pronounce the offender excommunicat, as one suspect, besides his cryme, to haue corrupted the Iudges, reuegers of the blood: and so ought the Church to proceede to excommunication, whether the offendor be fugitiue from the law: or if hee procure pardon, or illude the seuerity of Iustice by meanes whatsoeuer, besides the tryall of his innocency.

If the offender abyde an assise, and by the same be absolued, then may not the Church pronounce excommunication, but iustly may exhort the man by whose hande the blood was shedde, to enter in consideration with him selfe: (how pretious is the lyfe of man before God, and howe seuerely God commandeth blood howsoeuer it be shed, except it be by the sword of the Magistrat) to be punished. And so may enioyne vnto him such satisfactions to bee made publikely to the Church, as may beare testification of his obedience and vnfayned repentance. If the offender be conuict and execution followe according to the cryme, then vpon the humble sute of him that is to suffer, may the Elders and ministers of the Church, not onely giue vnto him consolation, but also pronounce the sentence of absolution, and his sinne to be remitted according to his repentance and faith. And thus much for excommunication of publike offenders.

And yet further, we muſt conſider that if the offender be fugitiue from the lawe, ſo that puniſhment cannot be executed againſt him, in that caſe the church ought to delay no time, but vpon the notice of his cryme, and that he is fled from the preſence of the Iudge, it ought to pronounce him excommunicated publikly, and ſo continually to repute him, vntill ſuch time that the Magiſtrate be ſatisfied. And ſo whether the offendour be conuict in iudgement, or be fugitiue from the law, the Church ought to proceed to the ſentence of excommunication. The forme whereof followeth.

The Miniſter in publike audience of the people ſhall ſay:

IT is clearly knowen vnto vs, that N. ſometimes baptiſed in the name of the Father, and of the Sonne, and of the holy Ghoſt, and ſo reputed and counted for a Chriſtian, hath fearefully fallen from the ſociety of Chriſts body by committing of cruell and wilful murther (or by committing filthy adultery, &c.) which cryme by the law of God deſerueth death. And becauſe the ciuill ſword is in the hand of Gods Magiſtrate, who notwithſtanding oft winkes at ſuch crymes: We hauing place in the Miniſtery, with griefe & dolour of our hearts are compelled to draw the ſword granted by God to his Church: That is, to excommunicate from the ſociety of Chriſt Ieſus, fro his body the church, from participation of Sacraments, and prayer with the ſame, the ſaid N.

AND THEREFORE IN THE NAME AND AVTHORITIE OF THE ETERNAL GOD AND OF HIS SONNE IESVS CHRIS

Wee pronounce the ſaid N. excommunicate and accurſed in that his wicked fact, & charge all that fauour the Lord Ieſus ſo to repute and hold him (or her) vntill ſuch time as that either the Magiſtrate haue puniſhed the offendor as Gods lawe commands: Or that the ſame offender be reconciled to the Church againe by publike repentance: and in the meane time wee earneſtly deſire all faithfull to call vpon God to mooue the hearts of the vpper powers, ſo to puniſh ſuch horrible crimes, that malefactors may feare to offend, euen for feare of puniſhment, and alſo ſo to touch the heart of the offender, that he may deeply conſider how feareful it is to fal in the hands of the eternall God. That by vnfained repentance, he may apprehend mercy in Ieſus Chriſt, and ſo avoid eternal condemnation.

THe ſentence of excommunication once pronounced, the Church may not ſuddainly admit the murtherer, or conuict adulterer to repentance and ſociety of the faithful, albeit that pardon be purchaſed of the Magiſtrate: but firſt ought inquiſition be taken if the murtherer haue ſatiſfied the partie offended, that is, the kin and friends of the man ſlaine. Which if he hath not done, neither is vnderſtood willingly ſo to doe, the Church in no wiſe may heare him. But and if he be willing to ſatisfie, and the friends exceed meaſure and the poſſibilitie of him that hath committed the crime, then ought the Church to put moderation to the vnreaſonable, in-caſe the ciuil Magiſtrate hath not ſo done before: And ſo proceed with him that offereth repentance, that the wilfulneſſe of the in-

discreete be not hinderance to the reconciliatio
of him that earnestly craueth the benefite and so
cietie of the Church.

And yet may not the Church receaue any e
communicat at his first request: but in such gri
uous crimes as before are expressed (of others sh
be after spoken) fourtie daies at the least after h
first offer may be appointed to trie whether th
signes of repentance appeare in the offendor o
not. And yet in the meane time the Church ma
comfort him by holsome admonitions, assu
ring him of Gods mercie, if he be verely pen
tent, hee may also bee admitted to the hearin
of the worde: But in no wise to participatio
of praiers, neither before nor after Sermon.
This first fourty daies expired vpon his newe sute
the Superintendent or Sessions may adjoyne suc
paines as may trie whether he be penitent or no
the least are, the murtherer must stand three se
ral Sundaies in a publike place before the Chur
doore bare-footed, and bare-headed, clothed
base and abject apparrel, hauing the same weapo
which he vsed in the murther, or the like, blood
in his hand, and in conceaued words shall say
such as shall enter into the Church.

The confession of the penitent,

SO farre hath Satan gotten victory ouer me, th
Scruelly I haue shed innocent blood, for th
which I haue deserued death corporall and et
nal. And so I grant my selfe vnworthy of the co
mon light, or yet of the companie of men. And
because in God there is mercie that passeth
measure, and because the Magistrate hath not

ken from me this wretched life, I moſt earneſtlie deſire to be reconciled againe with the Church of Chriſt Ieſus, from the ſocietie, whereof mine iniquity hath cauſed me to be excommunicated. And therefore in the bowels of Chriſt Ieſus, I craue of you to pray with mee vnto God, that my grieuous crime may be of him remitted, and alſo that yee wilbe ſuppliants with me to the Church, that I abide not thus excommunicate vnto the end.

At the laſt of the three Sundaies, certeine of the Elders ſhall receaue him into the Church, and preſent him before the preaching place, and ſhall declare vnto the Miniſter, that all that was enjoyned to that offender, was obediently fulfilled by him. Then ſhall the Miniſter recite vnto him aſwell the grieuouſneſſe of his ſinne, as the mercies of God, if he be penitent. And thereafter ſhall require of the Church, if that they deſire any further ſatisfaction, and if no anſwere be giuen, then ſhal the Miniſter pronounce his ſinne to be remitted according to his repentance, & ſhal exhort the Church to embrace him as a brother, after that prayer and thankſ-giuing be giuen to God, as after ſhall be deſcribed.

And thus far to be obſerued for the order in receiuing of them that haue committed capitall crimes, be it murther, adulterie, inceſt, witch-craft, or others before expreſſed.

Reſteth yet one other kinde of offendours, that deſerue excommunication: Al-be-it not ſo ſummarly, to wit, ſuch as haue bene partakers with vs in doctrine and Sacraments, and haue returned

backe againe to the Papistrie, or haue giuen their presence to any part of their abhomination, or yet that of any long continuance with-draw themselues from the society of Christs body, and from the participation of the Sacraments, when they are publikely ministred. Such no doubt declare themselues worthy of excommunication. But first they must be called either before the Superintendent with some joyned with him, or else before the Elders and Session of the best and next reformed Church, where the offenders hath their residence, who must accuse their defection, exhort them to repentance, and declare to them the danger wherein they stand.

Whom if the offender heareth, the Session or Superintendent may appoint him a day to satisfie the Church publikely, whom by his defection he had offended. But if he continue stubburne, then may the Session or Superintendent command the Minister or Ministers to declare the next Sunday the defection of such a person, and his obstinate contempt, and this aduertisement giuen two Sundayes, the third may the sentence of excommunication be pronounced.

Offences that deserue publike Repentance, And order to proceed therein.

SVch offences as fall not vnder the ciuill sword, and yet are slanderous and offensiue in the church, deserue publike repentāce, & of these some are more hainous thē others, fornicatiō, drunkennesse, swearing, cursed speaking, chyding, fighting, brawling, & common cōtempt of the order of the Church, breaking of the Sabbath, and such

like, ought to be in no person suffered. But the slãder being knowne, the offender should bee called before the Ministery, his cryme prooued, accused, rebuked, and he commanded publikely to satisfie the Church: which if the offender refuse, they may proceed to excommunication, as after shall be declared, If the offender appeare not, summondes ought to passe to the third tyme. And then in case he appeare not, the Church may decerne the sentence to be pronounced.

Other, if it be lesse hainous, and yet deserue admonition: as wanton and vaine words, vncomelie gestures, negligence in hearing the preaching, or absteining from the Lords Table, when it is publikely ministred, suspition, of auarice or of pryde, superfluitie, or ryotousnesse in cheare or rayment, these we say and such others that of the world are not regarded, deserue admonition among the members of Christs body. First, secretly by one or two, of those that first espy the offence. Which if the persõ suspected heare, & giue declaratiõ of amendment, then there needeth no further processe. But if he contemne and despise the admonition, then should the former admonishers take to themselues two or three faithfull and honest witnesses, in whose presence the suspected offendour should be admonished, and the causes of their suspition declared. To whom if then he giue signification of repentance, and promise of amendement, they may cut off all further accusation. But and if he obstinatly contemne both the said admonitions, then ought the first and second brethren signifie the matter to the Minister and Elders in their Session,

who ought to call the offender, and before the complainers accuse him as wel of the cryme, as of the contempt of the admonition: if then he acknowledge his offence and be willing to satisfie the brethren before offended, & the Session then present, there needeth no farther publication of that offence. But if he declare himselfe inobedient to the Session: Then without delay the next Sunday ought the crime, and the order of admonitions passed before be publikelie declared to the Church. And the person (without specification of his name) be admonished to satisfie in publike that which he refused to doe in secret, and that for the first: if he offer him selfe to the Church before the next Sunday: The discretion of the Ministerie may take such order as may satisfie aswell the priuate persons that first were offended as the Church declaring the repentance and submission of that brother, that before appeared stubburne, and incorrigible. But and if he abide the second admonition publike, when that his name shal be expressed, and his offenses and stubburnnesse declared, then can no satisfaction be receaued but in publike: yea, it may not be receaued before that he haue humblie required the same of the Ministery and Session of the Church, in their appointed assemblie.

If he continue stubburne, then the third Sunday ought he be charged publikie to satisfie the Church for his offence and contempt, vnder the paine of excommunication. The order whereof shall after be declared.

And thus a small offence or slander may iustlie

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deserue excommunication, by reason of the contempt and disobedience of the offender. If the offender shew himselfe penitent, betweene the first admonition and the second, and satisfie the ministery of the Church, and the brethren that before were offended in their assemblie, then it may suffice that the Minister at commandement of the Session declare the next Sunday (without comparing or expressing of the person) his repentance & submission, in these or other words.

It was signified vnto you before (dearly beloued) that one certaine brother (or brethren) was noted or at lest suspected of some offence, whereof he being admonished by one or two, appeared lightly to regard the same. And therfore was he & his offence notified vnto the Ministery in their assébly, who according to their duty & charge accused him of the same: And not finding in him such obedience, as the profession of a Christian requireth, fearing that such offences and stubburnes should engender contempt, and infect others:

They were compelled to notifie vnto you the crime, and the proceeding of the Session, minding to haue sought the vttermost remedie in-case the offender had continued obstinate: but seeing that it hath pleased God to mollifie the heart of our brother whose name we need not to expresse, so that he hath not onely acknowledged his offence, but also hath fully satisfied the brethré that first were offended, & vs the Ministery; And hath promised to abstaine from all appearance of such euill, as whereof he was suspected and admonished: wee haue no iust cause to proceede to any

farther extremity, but rather to glorifie God for the ſubmiſsion of our brother, and vnfainedlie pray vnto him that in the like caſe we and euerie one of ys may giue the like obedience.

The forme and order of publik: Repentance.

IT is firſt to be obſerued, that none may be admitted to publike repentance, except that firſt they may be admitted thereto by the Seſsion and Aſſembly of the Miniſters and Elders, in the which they ought ſharply, to be examined, what feare and terror they haue of Gods iudgements, what hatred of ſinne, and dolour for the ſame, and what ſenſe and feeling they haue of Gods mercies, in the which if they be ignorant, they ought diligently to be inſtructed, for it is but a mocking to preſent ſuch to publike repentance, as neither vnderſtand what ſinne is, what repentance is, what is grace, nor by whom is Gods fauour and mercy purchaſed. After then that the offender ſhall be in the aſſembly inſtructed, ſo that he haue ſome taſte of Gods iudgements, but chiefly of Gods mercies in Chriſt Ieſus, he may be preſented before the publike Church vpon a Sunday after the Sermon, and before the prayers and Pſalme, and then the Miniſter ſhall ſay:

Beloued and deareſt brethren, we by reaſon of our charge and Miniſtery, preſent before you this brother, that by the infirmity of fleſh, and craft of Sathan, hath fearefully fallen from the obedience of his God, by committing N. of a crime, &c. (let the ſinne be expreſſed) by the which he hath not onely offended againſt the Majeſty of God, but alſo by the ſame hath giuen great ſclaunder and of-

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fence to his holy Congregation: and therefore doeth to his owne confusion, (but to the glory of God, & our great comfort) present himselfe here before you, to witnesse & declare his vnfeyned repentance, the thirst and the care that he hath to be reconciled with God through Iesus Christ, and with you his brethren, whom he hath offended: And therefore it is requisite, that ye and he vnderstand what assurance we haue to require such publike satisfaction of him: what profite we ought to learne in the same: and what profite and vtility redounds to both of this his humiliation.

That publike repentance is the institution of God, and not mans inuention, may be plainely gathered of the words of our Maister, commanding, that if anie haue offended his brother, in what sorte so euer it be) that he shall goe to him & be reconciled vnto his brother: if the offence committed against one brother requireth reconciliation: the offence committed against many brethren, requireth the same. And if a man be charged by Christ Iesus to goe to a man whom he hath offended, and there by confessing of his offence require reconciliation: much more is he bound to seeke a whole multitude whom he hath offended, and before them with all humilitie require the same. For that woe which our Maister Christ Iesus pronounceth against euery man that hath offended the least one within his Church, remaineth vpon euery publike offender, vntill such time as he declare himselfe willing to remooue the same: which he can neuer doe vntill such time as he let

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the multitude whom he hath offended, vnderſtand his vnfained repentance. But becauſe that all men of vpright judgement agree in this, that publike offences require publike repentance, wee paſſe to the ſecond head, which is, what it is that we haue to conſider in the fall and ſinne of this our brother: if we conſider his fall and ſinne in him onely, without hauing conſideration of our ſelues and of our owne corruption: we ſhal profite nothing, for ſo ſhall we but deſpiſe our brother, and flatter our ſelues. But if wee ſhall earneſtly conſider what nature we beare, what corruption lurketh in it, how prone and ready euery one of vs is to ſuch and greater impietie, then ſhal wee in the ſinne of this our brother, accuſe and condemne our owne ſinnes, in his fall ſhal we conſider and lament our ſinful nature, alſo ſhal wee joyne our repentance, teares & prayers with him & his: knowing that no fleſh can be juſtified before Gods preſence, if iudgement proceed without mercie. The profite which this our brother and we haue of this his humiliation is, that we and he may be aſſured that more ready is our God to receaue vs to mercy through Ieſus Chriſt his onely Sonne, then we are to craue it. It is not ſinne, be it neuer ſo grieuous, that ſhall ſeparate vs from his fauour, if we ſeeke to his mercie: for as all haue ſinned, and are by themſelues deſtitute of Gods grace: ſo is he ready to ſhewe mercie vnto all that vnfainedly call for the ſame. Yea, he doeth not onely receaue ſuch as come, but he by the mouth of his deare Sonne, calleth vpon ſuch as be burdened and laden with ſinne, and ſolemnely promiſed that he will refreſh them.

We haue beſides an other commoditie, to wit, that if we ſhall hereafter fall in the like or greater (for we ſtande not by our owne power, but by grace onely) that we be not aſhamed in this ſame ſort to humble our ſelfe and confeſſe our offence. Now therefore brother, as wee all praiſe God in this your humiliation, beſeeching him that it be without hypocriſie: So it becommeth you earneſtly to conſider of what minde and with what heart ye preſent your ſelfe here before this aſſemblie. It is not your ſinne that ſhall ſeparate you from your God, nor from his mercy in Ieſus Chriſt, if you repent the ſame: but hypocriſie and impenitencie which God remooue from you and vs, is no wiſe tolerable before his preſence.

The offender ought to proteſt before God, that he is ſorie for his ſinne, and vnfainedly deſireth God to be merciful vnto him, and that for the obedience of his deare Sonne our Lord Ieſus Chriſt.

The Miniſter.

WE can onely ſee that which is without, & according to your confeſsion judge, leauing the ſecrets of the heart to God, who onely can trie and ſearch the ſame. But becauſe vnfayned repentance for ſinne, and ſimple confeſsion of the ſame, are the meere gifts of God, we wil joyne our prayers with yours, that the one and the other may be granted to you and vs.

The Prayer.

ETernall and euerliuing God, Father of our Lord Ieſus Chriſt, thou that by the mouth of thy holy Prophets and Apoſtles, haſt plainelie pronounced, that thou deſireſt not the death of a

sinner, but rather, that he may conuert & liue: who also hast sent thy onely Sonne to suffer the cruel death of the Crosse, not for the just, but for such as finde themselues oppressed with the burthen of sinne. That by him and his aduocation, they may haue accesse to the throne of thy grace, being assured that before thee they shall finde fauour and mercy: we are assembled (O Lord) in thy presence, and that in the name of this same our Lord Iesus thy deare Sonne: to accuse before thee our sinnes, and before the feete of thy Majesty, to craue mercy for the same. Wee most humbly beseech thee, O Father of mercies, first, that thou wilt touch and mooue our hearts by the power of thy holy Spirit in such sort, that we may come to a true knowledge of our sinnes, But chiefly, O Lord, it will please thee to mooue the heart of this our brother N. &c. who as he hath offended thy Majestie, & a great number of this thy holy Congregation by his grieuous and publike sinne, so doth he not refuse publikely to acknowledge and confesse the same, as that this his humiliation giuen to the glory of thy name presently doeth witnesse. But because, O Lord, the external confession without the dolor of the heart auaileth nothing in thy presence, we most humbly beseech thee, that thou wilt so effectually mooue his heart and ours also, that he and we without hypocrisie, damning that which thy Law pronounceth vnjust, may attaine to some sense & feeling of thy mercy, which thou hast aboundantly shewed vnto mankinde in Iesus Christ our lord. Grant, O lord, vnto this our brother the repentance of the heart, and sincere con-

ſeſsion of his mouth, to the praiſe of thy name, to the comfort of thy Church, and to the confuſion of Satan. And vnto vs, graunt, O Lord, that albeit we can not liue altogether cleane of ſinne, yet that we fall not in horrible crimes to the diſhonor of thy holy Name, to the ſclaunder of our brethren, and infamie of thy holie Euangel which we profeſſe. Let thy godly power, O Lord, ſo ſtrengthen our weakeneſſe, that neither the craft of Satan, not the tyrannie of ſinne draw vs vtterly from thy obedience. Giue vs grace, O Lord, that by holineſſe and innocencie of life, we may declare to this wicked generation, what difference there is betweene the ſonnes of light, and the ſonnes of darkeneſſe, that men ſeeing our good works may glorifie thee, and thy Sonne Ieſus Chriſt our onely Sauiour and Redeemer, to whom with thee, and the holy Spirit, be all honour, praiſe and glorie, now and euer, Amen.

The prayer finiſhed, the Miniſter ſhall turne him to the penitent brother, and in full audience ſhall ſay:

YE haue heard brother, what is your deutie towards the Church which ye haue offended, to wit, that willingly yee confeſſe that crime that yee haue committed, asking God mercy for the ſame, and ſo that yee may reconcile your ſelfe to the Church, which yee haue offended. Yee haue heard alſo the affection and care of the Church towards you their penitent brother, notwithſtanding your grieuous fall, to wit, that we all here preſent joyne our ſinnes with your ſinne, wee all repute and eſteeme your fall to be our owne: wee accuſe our ſelues no leſſe then we accuſe you: now finally wee

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joyne our prayers with yours, that wee and you may obtaine mercie, and that by the meanes of our Lord Iesus Christ. Let vs therefore brother haue this comfort of you, that ye will openly and simplie confesse your crime, and giue to vs attestation of your vnfained repentance.

The penitent shal thē openly confesse the crime whatsoeuer it be, and shal desire Gods mercie, and pray the Church to call to God for mercie with him, and vnfainedly desire that he may be joyned againe to their societie and number.

IF the penitent be confounded with shame, or such one as cannot distinctly speake, to the comfort and instruction of the Church, the Minister shal make repetition, that euery head may be vnderstood by it selfe, and thereafter shal aske the penitent, if that be his confession, & if so he beleeueth: His answere affirmatiue being receiued, the Minister shal aske the Congregation, if they judge any farther to be required for their satisfaction & reconciliation of that brother. No contradiction being made, the Minister shall say to the penitent.

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We haue heard deare brother your confession, for the which, we from our hearts praise God, for in it the Spirit of Iesus Christ hath confounded the Deuill, and broken downe his head and power in that, that ye to the glory of God haue openly damned your selfe and your impietie, imploring grace and mercie for Christ Iesus his Sonnes sake. This strength, submission and obedience can not proceed frō flesh & blood, but is the singular gift of the holy Ghost. Acknowledge therefore it to be giuen vnto you by Iesus Christ our Lord, and

now take heed leaſt at any time ye be vnmindfull of this great benefite, which no doubt Satan doth enuie, and will aſſaile by all meanes poſsible that you may abuſe it: he will not ceaſe to tempt you to fall againe in ſuch, or crimes more horrible: But reſiſt the Deuil, and he ſhall flee from you. Liue in ſobriety, be inſtant in praier, commend your ſelfe vnfainedly to God, who, as he is faithfull ſo ſhall he giue to vs victory ouer ſinne, death and Satan, and that by the meanes of our head and Soueraigne champion, Ieſus Chriſt, to whom be all praiſe, glory and honour now and euer, Amen.

An admonition to the Church.

IT is your duetie brethrē, to take example of this our penitent brother: firſt, that ye be vnfainedly diſpleaſed in your owne hearts for your ſinnes: ſecondarily, that with this our brother yee accuſe thē in the ſight of God, imploring grace & mercie for your offences committed: and laſt, if any of you ſhall after this publikely offend, that ye refuſe not with the like reuerence to ſatisfie the Church of God offended in you. Now onely reſteth, that ye remit and forget al offences which ye haue conceaued heretofore, by the ſinne and fall of this our brother, accept and embrace him as a member of Chriſts bodie: let none take vpon him to reproach or accuſe him for any offences, that before this houre he hath committed. And that he may haue the better aſſurance of your good will and reconciliation, proſtrate your ſelfe before God, and render him thanks for the converſion and repentance of this our brother.

HEauenly father, fountaine of all mercie and consolation, we confesse our selues vnworthy to be counted amongst thy children, if thou haue respect to the corruption of our nature: but seeing it hath pleased thy fatherly goodnesse, not onely freely to choose vs in thy deare Sonne our Lord Iesus Christ: by his death to redeeme vs: by his Euangel to call vs, and by his holie Spirit (which both are thine) to illuminate vs: But also that thou hast commanded thy word and holy Euangel to be preached, to the end, that the penitent shall haue an assurance of the remission of their sinnes, not onely for a time, but euen so oft as men from sorowful hearts shal call for thy grace and mercy. In consideration of this thy fatherly adoption & ineffable clemency showne vpon vs, wee can not but praise and magnifie thy fatherly mercie: a testimony whereof we not onely feele in our selues, but also see the same euidently in the conuersion of this our brother, whom Satan for a time helde in bondage, but now is set at freedome by the power of our Lord Iesus Christ, and is returned againe to the societie of thy body. Grant vnto vs heauenly father, that he and we may more and more be displeased for our sinnes, and proceed in all maner of good workes, to the praise of thy holie name, and edification of thy Church, by Iesus Christ our Lord and onely Sauiour, So be it.

1 The thanks-giuing finished, the Minister shall require of the Penitent, if that he will be subiect to the discipline of the Church, in case he after offend, Who answering that he will, the Minister shall say in maner of absolution.

If thou vnfainedly repent thy former iniquitie

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and beleeue in the Lord Iesus, then I in his name pronounce and affirme that thy sinnes are forgiuen not onely in earth, but also in heauen, according to the promises annexed with the preaching of his word, and to the power put in the ministerie of his Church.

Then shal the Elders and Deacons with Ministers (if any be) in the name of the whole Church, take the reconciled brother by the hand, and embrace him in signe of ful reconciliation. Then after shal the Church sing the 103. Psalme, so much as they thinke expedient. And so shall the assemblie, with the benediction be dimissed.

THE FORME OF *Excommunication.*

After that all admonitions, both priuate and publike be past, as before is said, the must the Church proceed to Excommunication, if the offendour remaine obstinat. The Sunday therfore after the third publike admonition, the Minister being before charged by the Session or Elders, shall thus signifie vnto the Church after Sermon:

It is not vnknowen vnto you, with what lenitie and carefulnesse the Ministerie and the whole Church by priuate & publike admonitions hath sought N. &c. to satisfie the Church, and to declare himselfe penitent for his grieuous crimes & rebellion, by the which he hath offended Gods maiestie, blasphemed his holy name, and offended his Church, in whom to this day we finde nothing but stubburnesse, wee can not therefore of con-

science winke any longer at the disobedience of the saide N. least that his example infect and hurt others: We are compelled therefore in the feare of God to giue the said N: into the hands and power of the Deuill, to the destruction of the flesh, if that by that meane he may be brought to the consideration of him selfe, and so repent, and auoide that fearefull condemnation which shall fall on all inobedient in the day of the Lord Iesus. And least that any shall think that we do this of manly presumption without the assurance of the scripture, ye shall shortly heare what commandement and authority we haue so to doe.

First, we haue the commandement of our Master and Sauiour Iesus Christ, to hold such for Ethnickes and Publicanes, as will not heare the voyce of the Church. But plaine it is that this obstinate N. hath contemptuously refused all wholesome admonitions, and therefore we not one or two, but the whole Church must holde him as a Publican, that is, as one cut off from the body of Iesus Christ, and vnworthy of any societie with him, or with the benefites of his Church, till his new conuersion and his receiuing againe.

Secondarilie, we haue the command of the Apostle Saint Paul, and the fearefull sentence which he being absent, did notwithstanding pronounce against the incest, with his sharp rebuke to the Corinthians, because that with greater zeale and expedition, they expelled not from among them that wicked man. And if anie thinke that the offences of this forenamed obstinate, is not so hainous as that of the incest, let such vnderstand, that ma-

cie and fauour may rather be graunted to any other ſinne, then to the contempt of wholeſome admonitions, and of the juſt and lawful ordinances of the Church. For other ſinnes, how hainous ſo-euer they be (ſo be it that they deſerue not death) as by vnfained repentance they are remitted before God, ſo vpon the ſame humblie offered vnto the Church, order may be taken that the offender may be comforted, and at length reſtored to the ſocietie of the Church againe: but ſuch as proudly contemne the admonition of the Church priuate or publike, declare themſelues ſtubburne, rebellious, and altogether impenitent, and therefore moſt juſtly ought they to be excommunicate.

The precept of God giuen vnder the Law, to expell from the middeſt of Gods people, ſuch as were leproſe (without exception of perſon) is to vs an aſſurance that wee ought to expel from the ſocietie of Chriſts bodie, ſuch as be ſtricken with ſpiritual leproſie, for the one is no leſſe infectiue and dangerous then is the other. Now ſeeing that wee know excommunication is Gods ordinance, let vs in fewe words vnderſtand the vtilitie and vſe of the ſame.

By it firſt is the Church purged of open wicked doers, which is no ſmal cõmodity, cõſidering that we fight in the middeſt & eyes of this wicked generation, which ſeeketh in vs nothing more then occaſion of ſclander. Secondarly, by it is the Church and euery member of the ſame retained in obedience and feare, whereof all haue need, if the frailtie of our fleſh ſhall be rightly conſidered. Thirdlie, by it we exerciſe a ſingular worke of charitie,

while that wee declare our ſelues carefull to keepe the flocke of Chriſt in puritie of maners, and without danger to be infected: for as it were a worke both vncharitable and cruell to joyne together in one bed perſons infected with peſtilent, or other contagious and infectiue ſores with tender children, or with ſuch as were hole: ſo it is no leſſe cruelty to ſuffer among the flocke of Ieſus Chriſt, ſuch obſtinate rebelles. For true is that ſentence of the Apoſtle, A litle leauen corrupteth the whole maſſe. But leaſt that wee ſhould ſeeme to vſurpe power ouer the Church, or to doe any thing without the knowledge and conſent of the whole bodie, for this preſent wee delay the ſentence, willing ſuch as haue any thing to obiect in the contrarie, to propone the ſame the next Seſsion day, or elſe to ſignifie the ſame to ſome of the Miniſters or Elders, that anſwer may be giuen thereto, and in the meane time we will call to God for the conuerſion of the impenitent.

THE PRAIER FOR *the obſtinate.*

Eternall and euerliuing God, Father of our Lord Ieſus Chriſt, whoſe verie propertie is to ſhew mercie, & to reſtore life, euen when to mans judgment death hath gotten dominion ouer thy creaturs: for thou haſt firſt ſought, called, accuſed and conuicted our father Adam, after his tranſgreſsion and being ſo deade in ſinne, and thrall to Satan, that he could neither confeſſe his offence, nor yet aske mercy for the ſame: Thou by thy free promiſes of mercie and grace gaueſt vnto him a new life, and ſtrength to repent. The ſame order thou

thou keepe, O Lord, with all thy choſen children of his poſteritie. For in mans corrupt nature there can be no obedience vntil that thou by operation of thy holy Spirit worke the ſame. And therefore we moſt humbly beſeech thee for Ieſus Chriſt thy Sonnes ſake, pitifullie to looke vpon this thy creature, who once was baptized in thy name: and hath profeſſed himſelfe ſubject to thy religion, and vnto the diſcipline of thy Church: whom Satan (alas) now ſo blindeth, that obſtinatly he contemneth the one and the other. We haue followed, O Lord, the rule preſcribed vnto vs by thy dear Sonne our Lord Ieſus Chriſt, in admoniſhing and threatning him, but hitherto haue profited nothing concerning him and his humiliation.

But O Lord, as thou alone knoweſt, ſo maieſt thou alone change and mollifie the hearts of the proud and impenitent: Thou by the voice of thy Prophet Nathan wakenedſt Dauid from his deadlie ſecuritie. Thou without any Prophet beatedſt downe the pride of Manaſſes in the priſon, after he had ſhed the blood of thy ſeruants, and had repleniſhed Ieruſalem with all kinde of impietie. Thou turnedſt the heart of Peter at the looke of thy dear Sonne our Lord Ieſus Chriſt, after that fearefullie with horrible imprecations, he had thrice openly denied him.

O Lord, thy mercies without meaſure indure for euer: to the which, we after long trauell do remit this obſtinate and impenitent: earneſtly deſiring thee, O Father of mercies, firſt ſo to pearce his heart with the feare of thy ſeuere judgements, that he may begin to vnderſtand that thus contem-

ning all wholesome admonitions, he prouoketh thy wrath and indignation against himselfe: Open his eyes that he may see how fearefull and terrible a thing it is to fall into thy handes: and therefore mollifie and anoynt his heart by the vnction of thy holy Spirit: That he may vnfainedly conuert vnto thee, and giue vnto thee that honour and obedience that thou requirest in thy holy worde, and so to our comfort that now mourne for his rebellion, that he may subiect himselfe to the iust ordinance of thy Church, and auoid that fearefull vengeance that most assuredly shall fall vpon all the inobedient. These thy graces heauenly Father, and farther as thou knowest to be expedient for vs, & for thy Church vniuersall, we call according as we be taught to pray by our Soueraigne Master Christ Iesus, saying, *Our Father &c,*

N6. THe second Sonday after Sermon and publike prayers, the minister shall in audience of the whole Church aske the Elders and Deacons, who must sit in an eminent and proper place, that their answer may be heard.

The Minister.

HAth he, whom the last day we admonished vnder the paine of Excommunication to satisfie the Church for his publike slander and contempt of the Ministerie, by himselfe, or by any other offered his obedience vnto you?

They shall answer as the trueth is, yea or nay.

If hee hath sought the fauour of any within the Ministery with promise of obedience, then shall farther processe be delayed, and hee commanded

to appeare before the Seſsion in their next aſſemblie, where order may be taken for his publike repentance, as in the former head is expreſſed. If he haue not laboured to ſatisfie the Church, then ſhall the Miniſter proceed and ſay:

It cannot be but dolorous to the body that any one member thereof ſhould be cut off and periſh, and yet it ought to be more fearefull to the member then to the bodie, for the member cut off can doe nothing but putrifie and periſh, and yet the body may retaine life and ſtrength. But the rebellion of this obſtinate may proceed in one part from ignorance, for it may be that he vnderſtandeth not what excommunication is, and what is the danger of the ſame: I ſhall therefore in fewe words open the one and the other.

Lawful Excommunication (for the thundrings of that Romane Antichriſt, are but vanitie and wind) is the cutting off from the bodie of Ieſus Chriſt, from participation of his holy Sacraments and from publike praiers with his Church, by publike and ſolemned ſentence, all obſtinate and impenitent perſons, after due admonitions, which ſentence lawfully pronounced in earth, is ratified in the heauen, by binding of the ſame ſinnes that they binde in earth. The danger hereof is greater then man can ſuddenlie eſpie, for ſeeing that without the bodie of Ieſus Chriſt, there abideth nothing but death and damnation to mankinde, in what eſtate ſhall wee judge them to ſtand, that juſtlie are cut off from the ſame?

Yea, what horrible vengeance hangeth vpon them and their poſteritie, notable and ſeuere puniſh-

niſhments may inſtruct vs: Cain the murtherer was not accurſed within his owne perſon onely but that ſame malediction ranne in his poſterity and vpon all that ioyned therewith, till that all mankinde was deſtroyed by water (eight perſons reſerued) Cham likewiſe was accurſed in his ſonne Canaan, the ſeuerity whereof proceeded euen to the rooting out of that whole race and nation.

The ſimple word of our Maſter Ieſus Chriſt cauſed the fig tree ſuddenly to wither. At the voyce of Peter, Ananias & Sapphira, were ſtriken to death. The ſame God and Lord Ieſus with the power of his holy Spirit that then was potent and iuſt, worketh euen now in the miniſtery of his Church. The contempt whereof he will in no wayes ſuffer vnpuniſhed. And therefore yee that haue acquaintance or familiarity with the forenamed obſtinate, declare vnto him theſe dangers, and will him not to tempt the vttermoſt, and thus yet againe let vs pray to God for his conuerſion.

Let the former prayer be publikelie ſaid.

THe thirde Sonday let the firſt queſtion be proponed by the Miniſter to the Elders and Deacons concerning the ſubmiſsion of the obſtinate, ſo oft admoniſhed as was proponed the ſeconde: if repentance be offered, let order be taken, as is before ſaide, with one charge to the Church to prayſe God for the conuerſion of that brother. If repentance be not offered, then ſhall the Miniſter expone, wherein the perſon that is to bee excommunicat, hath offended, how oft, and by whom he hath bene admoniſhed aſwell priuatly as publikely, and ſhall demand of the Elders and Deacons

it be not ſo, whoſe aunſwer receaued, the Miniſter ſhall aske the whole Church, if they thinke that ſuch contempt ſhould bee ſuffered among them: and if then no man make intercesſion for the obſtinate, the Miniſter ſhall proceed and ſay:

Of very conſcience we are compelled to do that which to our hearts is moſt dolorous, to wit, to giue ouer to the hands of the deuill, this forenamed obſtinate contemner N. whom once we eſteemed a member of our body, and that not only for the cryme that he hath committed, but much rather for his proud contempt add intollerable rebellion, leaſt that our ſufferance of him in this his impiety ſhould not onely be imputed vnto vs, but alſo that hee ſhould infect others with the ſame peſtilence. And therefore, we muſt vſe the laſt remedie, how grieuous that euer it be vnto vs. And yet I deſire you for more ample declaration of your Chriſtian charity towards him, ye pray with me vnto God now for the laſt for his conuerſion.

The laſt prayer before the Excommunication.

OMnipotent, Eternal and mercifull Father, who for that good-will that thou beareſt vnto vs in Ieſus Chriſt thy deare Sonne, wilt not the death and deſtruction of a ſinner: but rather that he by inſpiration and mooving of thy holie Spirit conuert and liue: who alſo doeſt witnes the vertue and ſtrength of thy word to be ſuch, that it cauſeth the Mountaines to ſhake, the Rockes tremble, and the floodes to drie vp. Beholde, wee thy children and people here proſtrate before thee, moſt humbly beſeech thee in the name of thy deare Sonne our Lord Ieſus Chriſt, That thou wilt

moue and pearce the heart of our impenitent brother, whome Satan ſo long hath indured and hardened, let it pleaſe thy Maieſtie by the vertue of thy holy Spirit, that thou wilt mollifie the ſame. Expell his darkeneſſe, and by the light of thy grace that thou wilt ſo illuminat him, that now at length he may feele firſt how grieuouſly he hath offended againſt thy Maieſty: and ſecondarly againſt thy holy Church, & aſſébly: Giue him thy grace to acknowledge, accuſe, & damne aſwel before vs whō he hath offended, as before thy preſence, this his proud cōtēpt, leaſt that we by the ſame prouoked, be cōpelled with alour griefs to cut him off frō thy myſtical body, whō we, O Lord, vnfainedly deſire to retayne within thy Church as a liuely member of thy deare Sonne our Lord Ieſus: Heare vs, mercifull Father, call backe againe this our impenitēt brother, that now tendeth to eternall deſtruction. That wee all who before thy preſence euen for his rebellion do mourne, may receaue him agayne with gladneſſe and joy, and ſo render prayſe and honour vnto thee before this thy holy Congregation.

We grant our ſelues O Lord, vnworthy whome thou ſhouldſt heare, becauſe wee ceaſe not to offend thee by our continuall tranſgreſsing of thy holy precepts. Looke not vpon vs mercifull Father in this our corrupt nature, but looke thou to thy deare Sonne, whom thou of thy meere mercy haſt appoynted our head, great Biſhop, Aduocat, Mediatour, and only Propitiatour, in him and in the merits of his death. Wee humbly beſeech thee mercifully to beholde vs, and ſuffer not the moſt innocent blood of thy deare Sonne ſhed for vs, and for this our impenitent brother, to be pro-

phaned by the tyranny and ſlight of Satan.

But by the vertue of the ſame, let this our impenitent brother be brought to vnfained repentance, that ſo he may eſcape that feareful condemdemnation, in the which he appeareth to fal. This we aske of thee O heauenly Father, in the boldnes of our head, and Meditatour Ieſus Chriſt, praying as he hath taught vs, *Our Father which art, &c.*

If after this prayer the obſtinat appeare not to offer his repentance, then ſhall the Miniſter proceede and ſay.

BRethren, ſeeing that as ye haue heard this obſtinat & impenitēt perſō N. hath ſo grieuouſly offended againſt God, & againſt this his holy Cōgregatiō, who by no means (as ye may perceiue) cā be brought to repentāce, wherof it is euidēt by the word of God that he is fallē from the kingdome of heauen, & frō the bleſſed ſocietie of the Lord Ieſu.

And we (al-be-it with dolour of our harts) may now execute that which the commandement of Ieſus Chriſt, and the practiſe of his Apoſtle ſheweth that of our office we ought to doe, to wit, that we ſhal publikelie declare as pronounce ſuch to haue no ſocietie with vs, and declare themſelues obſtinate and rebellions againſt all holeſome admonitions, and the bleſſed ordinances of his Church, and that we may doe the ſame: not of our owne authoritie, but in the name and power of our Lord Ieſus Chriſt, before whom all knees are cōpelled to bow: Let vs humby fal downe before him, & on this maner pray, & pronoūcethis ſetēce.

The inuocation of the name of Ieſus Chriſt, to excommunicat the impenitent, together with the ſentence of excommunicatiō

O Lord Ieſus Chriſt, the only and eternal King of all the choſen children of thy Heauenlie

Father, the head and lawgiuer of thy Church, who by thine owne mouth haſt commanded that ſuch offenders, as proudly contemne the admonitions of thy Church, ſhall be caſt out from the ſociety of the ſame, and ſhalbe reputed of thy profeſſours as prophane Ethnickes. We willing to obey this thy precept, which alſo we haue receiued by inſtitution of thy Apoſtle, are here preſently conuented in thy name, to excommunicate and caſt forth from the ſocietie of thy holy body, and from all participation with thy Church in Sacraments or prayers, N. Which thing wee doe at thy commandement, and in thy power and authority, to the glory of thy holy name, to the conſeruation and edification of this thy Church, in the which it hath pleaſed thee to place vs Miniſters. And to the extreme remedie of the ſtubburne obſtinacie of the forenamed impenitent: and becauſe thou haſt promiſed thy ſelfe, euer to be with vs, but ſpecially with ſuch as vp-rightly trauel in the miniſtery of thy Church, whom alſo thou haſt promiſed to inſtruct and guyde by the dictament of thy holy Spirit.

We moſt humbly beſeech thee ſo to gouerne & aſsiſt vs in the execution of this our charge, that what-ſo-euer we in thy name do heere pronounce in earth, that thou wilt ratifie the ſame in heauen. Our aſſurance, O Lord, is thy expreſſed word. And therefore in boldneſſe of the ſame: *Here in thy Name* and at the commandement of this thy preſent Congregation cut off, ſeclude, & excommunicate from thy body, and from our ſocietie, N. as one perſon ſclanderous, proud, contemner, and a member for this preſent, altogether corrupte

and

and pernicious to the body. And this his ſinne (albeit with ſorrow of heart) by vertue of our Miniſterie wee binde and pronounce the ſame to be bound in Heauen and Earth. We farther giue ouer in the hands and power of the Deuill the ſaide N. to the deſtruction of his fleſh, ſtraitlie charging all that profeſſe the Lord Ieſus, to whoſe knowledge this our ſentence ſhall come, to repute and holde the ſaid N. accurſed, and vnworthy of the familiar ſocietie of Chriſtians: declaring vnto all men, that ſuch as hereafter before his repentance ſhal hante, or familiarly accompanie him, are partakers of his impietie, and ſubject to the like condemnation. This our ſentence, O Lord Ieſus pronounced in thy Name, and at thy commandement, wee humbly deſire thee to ratifie according to thy promiſe. And yet Lord, thou that cameſt to ſaue that which was loſt, looke vpon him with the eyes of thy mercy, if thy good pleaſure be, and ſo pearce thou his heart, that hee may feele in his breaſt the terrours of thy judgement, that by thy grace he fruitfully may be conuerted to thee. And ſo damning his owne impietie, hee may be with the like ſolemnitie receiued within the boſome of thy Church, from the which this day (with griefe and dolour of our hearts) he is ejected. 116

Lord in thy preſence, wee proteſt that our owne affections mooue vs not to this ſeueritie, but onely the hatred of ſinne, and obedience that we giue to thy owne commandement. And therefore, O heauenly Father, we craue the perpetual aſſiſtance of thy holy ſpirit, not onely to bridle our corrupted affections, but alſo ſo to conduct vs in all the

course of our whole life, that we neuer fall to the like impietie and contempt: but that continuallie we may be subject to the voice of thy Church, and vnto the Ministers of the same, who truely offer to vs the word of life, the blessed Euangel of thy onely beloued Sonne Iesus Christ: to whom with thee and the holy Spirit, be all praise, glorie and honor, now and euer, So be it.

The sentence pronounced, and the prayer ended.

THe Minister shall admonish the Church that all the faithful doe holde the excommunicate as an Ethnick, as before is said, that no man vse his familiar companie: And yet that no man accuse him of any other crime then of such as he is conuicted of, and for the which he is excommunicate. But that euery man shall secretly call to God for grace to be granted to the excommunicate. Such as haue office in the Ministerie may vpon licence required of the Church, speake with the excommunicate, so long as hope resteth of his conuersion: But if he continue obstinate, then ought all the faithful vtterlie to abhorre his presence and communication. And yet ought they more earnestlie to call to God that Sathan in the end may be confounded, and the creature of God free fro his snares by the power of the Lord Iesus, And with the accustomed benediction, the Assemblie shall be dimissed after they haue song the 101. Psalme, or one portion thereof, as it shal please the Congregation.

The order to receaue the Excommunicate againe to the societie of the Church.

FIrſt, wee muſt obſerue that ſuch as deſerue death for that crime committed, neuer be admitted to the ſocietie of the Church, vntill ſuch time as either the Magiſtrate puniſh according to the law, or elſe pardon the crime, as before wee haue ſaid. But ſuch as for other offences, and for their contempt are excommunicate, may be receiued, when they ſhall earneſtly ſeeke the fauours of the Church. They muſt begin at the Miniſterie, the Elders and Deacons, who muſt expone their repentance to the Miniſter or Miniſters in their aſſemblie, a day may be appoynted to the excommunicate to preſent himſelfe before them. The ſignes of this repentance ought to be diligently inquired, as what hath bene his behauiour ſince the time of his excommunication, what he wil offer for his ſatisfactiō to the Church, & vnto whom he hath exponed the griefe & dolour of his heart: If the excommunicate be founde penitent and obedient in all things: The Miniſter the next Sunday may giue aduertiſement to the whole Church of his humiliation, and command them to call to God for increaſe of the ſame: The next Seſsion day the Miniſter may appoynt to the excommunicate ſuch ſatisfaction as they thinke moſt expedient, to the which, if the excommunicate fullie agree, then may the ſaid miniſterie appoint vnto him a certaine day when he ſhall fulfill the ſame.

For this is principally to be obſerued, that no excommunicate perſon may be receiued to the ſocietie of the Church againe, vntil ſuch time that he haue ſtand at the Church doore, at the leaſt moe Sondaies then one: which daies being expired,

and

and the whole ſatisfaction compleat, ſome of the Elders ſhall paſſe to the excommunicate, after that the former prayer of the Miniſter in the pulpet be ended, And ſhall preſent him to a certaine place appointed for the penitents, where hee ſhall ſtand in the ſame habite, in the which he made ſatisfaction, vntill the ſermon be ended: and then ſhall the ſame Elders that brought him in the Church, preſent him to the Miniſter with theſe or the lyke wordes.

This creature of God N. that for his wickedneſſe and obſtinat rebellion hath bene excommunicate from the body of Ieſus Chriſt, but now by the power of the ſpirit of God is called back again by repentance, ſo farre as the indgement of man can perceiue, for he hath not onely craued the fauours of the Miniſterie, that he might be receiued into the body of the Church againe: but alſo moſt obediently hath ſubiected himſelfe to all that wee haue commanded, for tryall of his humiliation: And therefore wee preſent him before you to bee examined, and if his repentance be ſufficient to be receaued againe to the body of the Church.

Then ſhall the miniſter render thankes, firſt to God for that part of his humiliation, and alſo deſire the Church of God to doe the ſame with him. Thereafter he ſhall addreſſe him to the perſon excommunicate. And firſt ſhall lay before him his ſin then after the admonitions that were giuen vnto him to ſatisfie the Church for the ſame: and laſt his proud contempt and long obſtinacy, for the which he was excommunicat, And of euery one he ſhall require his peculiar confeſsion, with accuſa-

tion of him ſelfe, and deteſtation of his impietie. Which being receiued, he ſhall render thankes to God as followeth:

We thank the mercie & goodnes of God through Ieſus Chriſt our Lord, for this thy conuerſion, N. into the which thou haſt not ſo much aſhamed thy ſelfe, as that thou haſt confounded and ouercome Satan, by whoſe venimous and deceaueable entiſements thou hitherto haſt bene rebellious to the wholeſome admonitions of the Church: And yet becauſe we can but onely ſee that which is externall: We will joyne our prayers with thine, that thy humiliation may proceed from the heart.

Let the prayers appoynted to be ſaid in the receiuing of the penitent, be ſaid alſo here: which ended, let the Church and the penitent be admoniſhed, as it is expreſſed: Except that the crime of his Excommunication muſt euer be alleaged and mentioned.

The prayer conteining his receiuing to the Church.

LOrd Ieſus Chriſt, King, Teacher, and our eternall Prieſt, who with the preaching of thy bleſſed Euangel, haſt joyned the power to binde and looſe the ſinnes of men:, who haſt alſo pronounced, that whatſoeuer by thy Miniſters is bound in Earth, ſhall be bound in the Heauen: And alſo that whatſoeuer is looſed by the ſame, ſhall be looſed & abſolued with thee in the heauen: looke O Lord, mercifully vpon this thy creature N. &c. whom Sathan of long time hath holden in bondage, ſo that not onely he drew him to iniquitie, but alſo that he ſo hardened his heart, that he deſpiſed all admonitions, for the which his ſinne and contempt we were compelled to excommunicate

him from our body. But now: O Lord, seeing that the Spirit of our Lord Iesus Christ hath so far preuailed in him, that he is returned to our societie, it will please thee for the obedience of our Lord Iesus so to accept him, that his former inobedience bee neuer laid to his charge: But that he may increase in all godlinesse till that Satan finallie bee troden vnder his feete and ours, by the power of our Lord Iesus Christ, to whom with thee and the holy Spirit bee all honour and glory now and euer. So be it.

The forme of Absolution.

IN the Name and authoritie of Iesus Christ, I the minister of his blessed Euangel, with consent of the whole ministerie and Church, Absolue thee N. from the sentence of Excommunication, from the sinne by thee committed, and from all censures laid against thee for the same before, according to thy repentance: And pronounce thy sinne to be loosed in heauen, and thee to be receiued againe to the societie of Iesus Christ, to his body the Church: To the participation of his Sacraments: And finally to the fruition of all his benefites: In the Name of the Father, the Sonne, and the holy Spirit, So be it.

The absolution pronounced, the Minister shall then call him brother, and giue him admonition, to watch and pray, that hee fall not in the like tentation: That he be thankfull for the mercy shewed vnto him: and that he shew the fruits of his conuersion in life and conuersation.

Thereafter the whole Ministerie shall embrace him, and such others of the Church as bee neere vnto him: and then shall one Psalme of thanke-

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gining be ſung.

This order may bee enlarged or contracted as the wiſedome of the diſcreet Miniſter ſhall thinke expedient: For we rather ſhew the way to the ignorant, then preſcribe order to the learned, that can not be amended. nb.

A prayer.

PReſerue the publike face of thy Church within this Realme, O Lord: Dilate the kingdome of thy Sonne Ieſus Chriſt vniuerſallie. And ſo farther diſcloſe and breake downe the tyrannie of that Romane Antichriſt, by the power of thy Sonne our Lord Ieſus Chriſt, So be it. 1567.

ROM. 16.

Soli ſapienti Deo per Ieſum Chriſtum gloria in perpetuum. Amen.

This booke is thought neceſſary and profitable for the Church, and commanded to be printed by the generall Aſſemblie. Set foorth by Iohn Knoxe Miniſter. nb.

And ſighted by vs whoſe names follow, as we are appointed by the ſaid generall aſſemblie.

Iohn Willok. *Dauid Lindeſay.*
M. Iohn Craig. *Guilielmus Chriſtiſonus.*
Robert Pont.
Iohn Row. *Iames Craig. &c.*

THE VISITATION

of the ſicke.

BECAVSE the viſitation of the ſicke is a thing very neceſſarie, and yet notwithſtanding

ding it is harde to prescribe all rules pertaining thereunto, we refer it to the discretion of the godly and prudent Minister, who according as he seeth the patient afflicted, either may lift him vp with the sweet promises of Gods mercy through Christ if he perceiue him much afrayde of Gods threatnings: or contrariwise if hee be not touched with the feeling of his sinnes, may beat him down with Gods iustice, euermore like a skilfull physition framing his medicine according as the disease requireth. And if hee perceiue him to want anie necessaries, he not only relieueth him according to his ability, but also prouideth by others, that he may be furnished sufficiently. Moreouer the partie that is visited may at all times for his comfort send for the Minister, who doth not only make prayers for him there presently, but also if it so require, commendeth him in the publike prayers to the Congregation.

A prayer to be said in visiting of the sicke.

O Our good God, Lord and Father, the Creator and conseruer of all things, the fountain of all goodnesse and benignity, like as (among other thine infinit benefites which thou of thy great goodnesse and grace doest distribute ordinarly vnto all men) thou giuest them health of body, to the end that they should the better know thy great liberality, so that they might be the more ready to serue and glorifie thee with the same: so contrariwise when we haue euill behaued our selues in offending thy Majesty, thou hast accustomed to admonish vs, and call vs vnto thee by diuers and sundry chastisements, through the which it hath ple-

led thy goodneſſe to ſubdue and tame our fraile flesh: but ſpecially by the grieuous plagues of ſickneſſe and diſeaſes, vſing the ſame as a meane to awake and ſtir vp the great dulneſſe and negligence that is in vs all, and aduertiſing vs of our euill life, by ſuch infirmities and dangers, eſpecially when as they threaten the very death, which (as aſſured meſſengers of the ſame) are all to the flesh full of extreme anguiſh and tormentes, although they bee notwithſtanding to the ſpirit of the elect, as medicines both good and wholeſome. For by them thou doeſt mooue vs to returne vnto thee for our ſaluation, and to call vpon thee in our afflictions, to haue thine helpe, which art our deare & louing Father.

In conſideration whereof we moſt earneſtly pray vnto thee our good God, that it would pleaſe thine infinite goodneſſe to haue pity on this thy poore creature, whom thou haſt [illegible] were bound and tied to the bedde by [illegible] grieuous ſickeneſſe, and brought to great extremity by the heauineſſe of thine hand.

O Lord, enter not into a compt with him, to render the reward due vnto his workes, but throw thine infinite mercy remit all his faultes, for the which thou haſt chaſtiſed him ſo gently, and beholde rather the obedience which thy deare Sonne Ieſus Chriſt our Lorde hath rendred vnto thee, to wit, the ſacrifice which it pleaſed thee to accept as a full recompenſe for all the iniquities of them that receiue him for their iuſtice and ſatisfaction, yea for their only Sauiour.

Let it pleaſe thee, O God, to giue him a true

zeale and affection to receaue & acknowledge h[im] for his only Redemer: to the end alſo that thou m[ay]eſt receaue this ſick perſō to thy mercy, qualifieing al the troubles which his ſins, the horrour of death and dreadfull feare of the ſame may bring to his weake conſcience: neither ſuffer thou, O Lord, the aſſaults of the mightie aduerſarie to preuaile, or to take from him the comfortable hope of ſaluation, which thou giueſt to thy dearelie beloued children.

And forasmuch as we are all ſubiect to the like ſtate and condition, and to be viſited with like battel when it ſhal pleaſe thee to call vs vnto the ſame: we beſeech thee moſt humblie, O Lord, with this thy poore creature whom thou now preſently chaſtiſeſt, that thou wilt not extend thy rigorous iudgment againſt him, but that thou wouldeſt vouchſaue to ſhewe him thy mercie for the loue of thy deare Sonne Ieſus Chriſt our Lord who hauing ſuffered the moſt ſhamefull and extreame death of the croſſe beare willinglie the faulte of this poore patient, to the end that thou mighteſt acknowledge him as one redeemed with his pretious blood, and receiued into the communiqun of his body, to be participant of eternall felicitie in the compani[e] of thy bleſſed Angels: wherefore O Lord, diſpoſe and moue his heart to receaue by thy grace with all meekeneſſe, this gentle and fatherly correction which thou haſt layed vpon him, that he may endure it patientlie and with willing obedience, ſubmitting him ſelfe with heart and minde to thy bleſſed will and fauourable mercie wherein thou nowe viſiteſt him after this ſorte for his profit and

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ſeuerātiō, It may pleaſe thy goodnes, O Lord, to aſſiſt him inal his anguiſhes & troubles. And although the tongue and voyce be not able to execute their office in this behalfe to ſet foorth thy glorie, that yet at leaſt, thou wilt ſtirre vp his heart to aſpire vnto thee onelie, which art the onelie fountaine of goodneſſe, and that thou faſt roote and ſettle in his heart, the ſweete promiſes which thou haſt made vnto vs in Chriſt Ieſus thy Sonne, our Sauiour, to the intent he may remaine conſtant againſt all the aſſaults and tumultes, which the enemie of our ſaluation may raiſe vp to trouble his conſcience.

And ſeeing it hath pleaſed thee, that by the death of thy deare Sonne, life eternall ſhould be communicated vnto vs, and by the ſhedding of his bloode, the waſhing of our ſinnes ſhou:d be declared, and that by his Reſurrection alſo, both iuſtice and immortalitie ſhould be giuen vs: it may pleaſe thee to appplie this holie and holeſome medicine, to this thy poore creature in ſuch extremitie, taking from him all trembling and dreadfull feare, and to giue him a ſtoute courage in the middes of all his preſent aduerſities.

And foraſmuch as all thinges, O heauenly Father be knowen vnto thee, and thou canſt according to thy good pleaſure miniſter vnto him all ſuch things as ſhal be neceſſarie & expediēt: let it pleaſe thee, O Lord, ſo to ſatisfie him by thy grace, as may ſeeme moſt meete vnto thy diuine maieſtie, Receiue him Lorde, into thy protection: for he hath his recourſe and acceſſe to thee alone, and make

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him constant and firme in thy commandements, and promises, and also pardon all his sinnes, both secret and those which are manifest: by the which he hath most grieuously prouoked thy wrath and seuere judgements against him, so as in place of death (the which both he and all wee haue justlie merited) thou wilt graunt vnto him that blessed life which wee also attend and looke for, by thy grace and mercie. Neuertheless, O heauenlie father, if thy good pleasure be that he shal yet liue longer in this world, it may thē please thee to augment in him thy graces, so as the same may serue vnto thy glory: yea Lord, to the intent he may cōforme him selfe, the more diligently, and with more carefulnesse, to the example of thy Sonne Christ Iesus, and that in renouncing him selfe, he may cleaue fully vnto him, who to giue consolation and hope vnto all sinners, to obtaine remission of all their sinnes and offences, hath caried with him into the heauens, the thiefe which was crucified with him vpon the crosse.

But if the time by thee appoynted be come that he shall depart from vs vnto thee, make him to feele in his conscience, O Lord, the fruit & strength of thy grace, that thereby he may haue a new taste of thy fatherly care ouer him frō the beginning of his life vnto the verie end of the same, for the loue of thy deare Sonne Iesus Christ our Lord.

Giue him thy grace, that with a good heart and full assurance of faith he may receaue to his consolation so great and excellent a treasure: to witte, the remission of his sinnes in Christ Iesus thy Sonne, who now presenteth him to this poore

perſon in diſtreſſe, by the vertue of thy promiſes reuealed vnto him by thy word, which he hath exerciſed with vs in thy Church and congregation, & alſo in vſing the Sacraments, which thou therein haſt eſtabliſhed for confirmation of all their faith that truſt in thee vnfainedly.

Let true faith, O Lord, be vnto him as a moſt ſure buckler, thereby to auoyde the aſſaults of death, and more boldly walke for the aduancement of eternall life, to the end, that he hauing a moſt liuely apprehenſion thereof, may reioyce with thee in the heauens eternallie.

Let him be vnder thy protection & gouernance O heauenly Father, and although he be ſicke, yet canſt thou heale him: he is caſt downe, but thou canſt lift him vp: he is ſore troubled, but thou canſt ſend redres, he is weak, thou canſt ſend ſtrength, he acknowledgeth his vncleanneſſe, his ſpots, his filthineſſe and iniquities, but thou canſt waſh him and make him cleane: hee is wounded, but thou canſte miniſter moſt ſoueraigne ſalues: hee is fearefull and trembling, but thou canſte giue him good courage and boldneſſe: To be ſhort, he is, as it were vtterly loſt, & a ſtrayed ſheep: but thou canſt call him home to thee againe. Wherefore, O Lord, ſeeing that this poore creature (thine owne workmanſhip) reſigneth him whollie into thy hands, receaue him into thy mercifull protection. Alſo, wee poore miſerable creatures, which are, as it were, in the fielde readie to fight till thou with-draw vs from the ſame, vouchſafe to ſtrengthen vs by thine holie Spirit, that wee may obtaine the victorie in thy name againſt our

deadlie and mortall enemie. And furthermore that the affliction and the combat of this thy poore creature in moſt grieuous torments, may mooue vs to humble our ſelues with all reuerent feare and trembling vnder thy mighty hande, knowing that wee muſt appeare before thy judgement ſeate, when it ſhal pleaſe thee ſo to appoint. But, O Lord, the corruption of our fraile nature is ſuch that wee are vterly deſtitute of any meane to appeare before thee, except it pleaſe thee to make vs ſuch as thou thy ſelfe requireſt vs to be: and further that thou giue vs the ſpirit of meekneſſe and humilitie to reſt and ſtay wholly on thoſe things which thou only commandeſt.

But foraſmuch as we bee altogether vnworthy to enjoy ſuch benefites, we beſeech thee to receiue vs, in the Name of thy deare Sonne our Lord and Maſter, in whoſe death and ſatisfaction ſtandeth wholly the hope of our ſaluation.

It may alſo pleaſe thee, O Father of comfort and conſolation to ſtrengthen with thy grace thoſe which employ their trauel and diligence to the ayding of this ſicke perſō, that they faint not by ouermuch and continuall labour, but rather to go heartily and cheerefully forwarde in doing their endeuours towardes him: and if thou take him from them, then of thy goodneſſe to comfort them, ſo as they may patiently beare ſuch departing, & prayſe thy Name in all things. Alſo, O heauenly Father, vouchſafe to haue pity on all other ſicke perſons, and ſuch as be by any other wayes or meanes afflicted, and alſo on thoſe who as yet are ignorant of thy trueth, and appertaine neuertheleſſe vnto thy

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kingdome.

In like manner on those that suffer persecution, tormented in prisons, or otherwise troubled by the enemies of the veritie, for bearing testimony to the same. Finally, on all the necessities of thy people, and vpon all the ruines or decayes which Saran hath brought vpon thy Church. O Father, of mercy spread foorth thy goodnesse vpon all those that be thine, that we forsaking our selues may bee the more inflamed and confirmed to rest onely vpon thee alone. Grant these our requestes, O our deare Father, for the loue of thy deare Sonne our Sauiour Iesus Christ, who liueth and raigneth with thee in vnity of the holy Ghost, true God for euermore. So be it.

The buriall.

THe corpes is reuerently brought to the graue, accompanied with the congregation, without any further ceremonies, which beeing buried, the Minister if he be present and required, goeth to the Church, if it be not far off, and maketh some comfortable exhortation to the people, touching death and resurrection.

When the Congregation is assembled at the houre appointed, the Minister vseth this confession, or like in effect, exhorting the people diligently to examine themselues, following in their hearts the tenour of his words.

THE CONFESSION of our sinnes.

O Eternall GOD and most mercifull Father, wee confesse and acknowledge here be-

† Rom. 3. Psal. 14. † Psal. 1. 5. † Gal. 5. †Rom. 2. Iere. 3 Isai. 10

thy diuine Majestie, that we are miserable †sinners, †conceaued and borne in sinne and iniquitie, so that in vs there is no † goodnes: For the † flesh euermore rebelleth against the Spirit, whereby we continually transgresse thine holy precepts and commandements, and so do purchase to our selues through thy just judgement, † death and damnation. Notwithstanding, O heauenly Father, for as much as wee are displeased with our selues for the sinnes that we haue committed against thee, and doe vnfainedly repent vs of the same, wee most humblie beseech thee for Iesus Christs sake, to shew thy mercy vpon vs, to forgiue vs all our sinnes, and to increase thine holy Spirit in vs, that we acknowledging from the bottome of our hearts our owne vnrighteousnesse, may from henceforth not onely mortifie our sinfull lustes and affections, but also bring foorth such fruits, as may be agreeable to thy most blessed will, not for the worthinesse thereof, but for the † merits of thy dearly beloued Sonne Iesus Christ our onely Sauiour, whom thou hast already giuen an oblation and offering for our sinnes, and for whose † sake we are bold and perswaded, that thou wilt denie vs nothing, that we shal aske in his name according to thy will. For thy † Spirit doth assure our consciences, that thou art our merciful Father, and so louest vs thy children through him, that nothing is able to remoue thine heauenly grace and fauour from vs. To thee therefore, O Father, with the Sonne and the holy Ghost, be all honour and glorie, world without end, so be it.

† Col. 3. Rom. 6. Eph. 1. Pet. 2.

† Rom. 5. Heb. 9. Ephe. 2.

Ioh. 14. Mat. 7. Iames 1. Iohn 3. Rom. 8.

Another confession and Prayer commonly vsed in the Church of Edinburgh, on the day of common prayer.

O Dreadful and most mightie God, thou that from the beginning hast declared thy selfe a consuming fire, against the contemners of thy most holy precepts, and yet to the penitent sinners, hast alwaies shewed thy selfe, a fauourable father, and a God full of mercy: wee thy creatures and workmanship of thine owne handes, confesse our selues most vnworthie to open our eyes vnto the heauens, but farre lesse to appeare in thy presence. For our consciences accuse vs, and our manifolde iniquities haue borne witnesse against vs, that we haue declined from thee: Wee haue bene polluted with idolatrie: wee haue giuen thy glorie to creatures, we haue sought support where it was not to be found, and haue lightlied thy most holesome admonitions. The manifest corruption of our liues in all estates, euidently prooueth that we haue not rightly regarded thy statutes, lawes, and holy ordinances, and this was not only done, O Lord, in the time of our blindnesse, but euen now when of thy mercie thou hast opened vnto vs an entrance to thy heauenly kingdome, by the preaching of thine holy Euangel, the whole body of this miserable Realme, still continueth in their former impietie. For the most part of vs following the footsteps of the blinde and obstinate Princesse vtterly despise the light of thy Gospel, and delite in ignorance and idolatrie: others liue as a people without God, and without all feare of thy terrible judgements. And some, O Lord, that

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mouth profesſe thy bleſſed Euangel, by their ſclan-
derous life blaſpheme the ſame. We are not igno-
rant, O Lord, that thou art a righteous iudge, that
cannot ſuffer iniquitie long to be vnpuniſhed vpon
the obſtinate tranſgreſſours: eſpecially, O Lorde,
when that after ſo long blindneſſe and horrible de-
fection from thee, ſo louinglie thou calleſt vs again
to thy fauour and fellowſhip, and that yet we do
obſtinately rebel. We haue, O Lord, in our extreame
miſerie called vnto thee: yea euen when wee appea-
red vtterly to haue beene conſumed in the fu-
rie of our enemies, and then didſt thou mercifully
incline thine eares vnto vs. Thou foughteſt for vs
euē by thine own power whē in vs there was neither
wiſedome nor force. Thou alone brakeſt the yoke
from our neckes, and ſet vs at libertie when we by
our fooliſhneſſe had made our ſelues ſlaues vnto
ſtrangers, and mercifullie vnto this day haſt conti-
nued with vs the light of thine Euangel, and ſo ceaſ-
ſeſt not to heape vpon vs benefites both ſpiritu-
all and temporall. But yet, alas, O Lorde, wee
clearelie ſee that our great ingratitude craueth
farther puniſhment at thy handes, the ſignes
whereof are euident before our eyes. (For the
whiſpering of ſedition, the contempt of thy gra-
ces offered, and the maintenance of Idolatrie,
are aſſured ſignes of thy farther plagues to fall
vpon vs in particular for our grieuous offences.
And this vnmeaſurable vntemperatneſſe of the
aire, doeth alſo threaten thine accuſtomed plague
of famine, which commonly followeth rio-
tous exceſſe and contempt of the poore where-
with alas the whole earth is repleniſhed,) We

These clauſes included within this (.) man be vſed, or anie one of them as occation ſerueth

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haue nothing, O Lord, that we may lay betwixt vs and thy judgement, but thine only mercy freely offered to vs in thy deare Son our Lord Iesus Christ, purchased to vs by his death and passion. For if thou wilt enter in judgement with thy creatures, and keepe in minde our grieuous sinnes and offences, then can there no flesh escape condemnation. And therefore wee most humbly beseech thee, O Father of mercies, for Christ Iesus thy Sonnes sake to take from vs, these stony hearts, who so long haue heard, aswell thy mercies, as seuere judgements, and yet haue not beene effectually mooued with the same: and giue vnto vs hearts mollified by thy Spirit, that may both conceaue and keepe in minde the reuerence that is due vnto thy Majestie. Looke, O Lord vnto thy chosen children, labouring vnder the imperfection of the flesh, and grant vnto vs that victorie that thou hast promised vnto vs by Iesus Christ thy Sonne our only Sauiour, Mediatour and Lawgiuer. To whom with thee and the holy Ghost, be all honour and praise, now & euer.

A confession of sinnes, to be vsed before Sermon.

TRueth it is, O LORD, that we are vnworthy to come to thy godlie presence by reason of our manifolde sinnes and wickednesse, much lesse are wee worthie to receiue any grace or mercie at thy handes, if thou shouldest deale with vs according to our deseruings: for wee haue sinned, O Lord, against thee, and we haue offended thy godlie and diuine Majestie, if thou shouldest beginne to reckon with vs euen from our first conceptio[n]

our mothers wombe, thou canst find nothing
in vs, but occasion of death and eternall condem
nation: For trueth it is, that first we were conce
ued in sinne, and in iniquity was euery one of
borne of our mother, all the dayes of our lyfe we
haue so still continued in sinne and wickednes
that rather we haue giuen our selues to follow th
corruption of this our fleshly nature, then to the
wise, with that earnest care and diligence to ser
& worship thee our God, as it becommeth vs; t
therefore if thou shouldest enter into judgemen
with vs, iust occasion hast thou not only to punis
these our wretched and mortall bodies, but also t
punish vs both in body and soule eternally, if thou
shouldest handle vs according to the rigour of thy
justice. But yet, O Lord, as on the one part wee ac
knowledge our owne sinnes and offences, together
with the feareful judgement of thee our God, that
justly by reason thereof thou mayest powre vpon
vs, so also on the other part wee acknowledge thee
to be a mercifull God, a louing and a fauourable
Father to all them that vnfainedly turne vnto the
Wherefore, O Lord, we thy people and the work
manship of thine owne handes, most humblie be
seech thee for Christ thy Sonnes sake, to shew th
mercy vpon vs, and forgiue vs all our offences, im
pute not vnto vs the sins of our youth, neither y
receiue thou a reckoning of vs for the iniquity o
our old age, but as thou hast shewed thy selfe mer
cifull to all them that haue truely called vnto the
so shew the like mercy and the like fauour vnto
thy poore seruants. Indue our hearts, O God, w
such a true and perfect acknowledging of our

that we may powre forth before thee the vnfained sighs and sobs of our troubled harts & afflicted cōsciences for our offences cōmitted against thee. Inflame our harts with such zeal & feruencie towards thy glorie, that al the dayes of our life our only studie, trauel, & labour may be to serue & worship thee our God in spirit, in truth & veritie, as thou requirest of vs, & that this may be the better performed in vs, preserue vs frō al impedimēts & stayes that in any wise may hinder or stop vs in the same, but in special, O Lord, preserue vs from the craft of Satan, from the snares of the world, and from the naughtie lusts & affections of the flesh. Make thy spirit, O God once to take such ful possessiō & dwelling in our harts, that not only al the actiōs of our life, but also al the words of our mouth, & the best thought and cogitation of our minds, may be guided & ruled thereby. And finally grant that all the time of our life may be so spent in thy true feare & obedience, that altogether we may end the same in the sanctification, and honouring of thy blessed name through Iesus Christ our Lord, to whom with thee, and the holy Ghost, be all honour and glorie for now and for euer. So be it.

A confession of sinnes, and petitions made vnto God in the time of the extreame troubles, and yet commonly vsed in the Churches of Scotland, before the Sermon.

ETernall and euerlasting God, Father of our Lord Iesus Christ, thou that shewest mercie and keepest couenant with them that loue, and in reuerence keepe thy commandements, euen when thou powrest foorth thy hote displeasure and iust iudgements vpon the obstinate & inobedient, and

here, proſtrate our ſelues before the throne of thy Maieſty, from our hearts confeſsing, that iuſtly thou haſt puniſhed vs by the tyrannie of ſtrangers, and that more iuſtly thou mayeſt bring vpon vs againe the bondage and yocke which of thy mercy for a ſeaſon thou haſt remoued: our Kings, Princes and people in blindneſſe haue refuſed the word of thine eternall verity, and in ſo doing, we haue refuſed the leagne of thy mercy offered to vs, in Ieſus Chriſt thy Sonne, which albeit thou now of thy meere mercy haſt offered to vs again in ſuch abundance, that none can be excuſed by reaſon of ignorance, yet neuer the leſſe to the iudgement of men, impiety ouerfloweth the whole face of this realme. For the great multitude delite them ſelues in ignorance and idolatrie: and ſuch alas, as appeare to reuerence and embrace thy word, do not expreſſe the fruits of repentance; as it becommeth the people to whom thou haſt ſhewed thy ſelfe, ſo mercifull & fauourable. Theſe are thy iuſt iudgements, O Lord, whereby thou puniſheſt ſinne by ſinne, and man by his owne iniquity, ſo that there can be no end of ſinne, except thou preuent vs with thy vndeſerued grace. Conuert vs therefore, O Lord, and we ſhall be conuerted, ſuffer not our vnthankfulnes to procure of thy moſt iuſt iudgements, that ſtrangers againe raigne ouer vs, neither yet that the light of thy Goſpell be taken from vs. But howſoeuer it be that the great multitude be altogether rebellious and alſo that in vs there remaineth perpetuall imperfections, yet for the glory of thine owne Name and for the glory of thine only beloued Sonne Ieſus Chriſt, whoſe verity and Euangell thou of thy

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meere mercy thou haſt manifeſted amongſt vs: it will pleaſe thee to take vs into thy protection, and in thy defence, that all the world may know, that as of thy meere mercy, thou haſt begun this worke of our ſaluation amongſt vs, ſo of this ſame mercy thou wilt continue it. Graunt vs this mercifull Father for Chriſt Ieſus thy Sonnes ſake. So be it.

This done the people ſing a Pſalme altogether in a plain tune: which ended, the Miniſter prayeth for the aſſiſtance of Gods holy Spirit, as the ſame ſhal moue his heart, and ſo proceedeth to the Sermon: vſing after the Sermon this Prayer following or ſuch like.

A PRAYER FOR THE whole ſtate of Chriſts Church.

ALmighty God, and moſt mercifull Father, we † humbly ſubmit our ſelues, and † fall downe before thy Maieſty, beſeeching thee from the bottome of our hearts, that this † ſeed of thy word now ſowen among vs, may take ſuch deep root, that neither the burning heat of perſecution cauſe it to wither, neither the thornie cares of this life doe choke it, but that as ſeede ſowen in good ground, it may bring foorth thirtie, ſixtie, and a hundreth folde, as thine heauenly wiſedome hath appointed.

1 Pet. 5. Num. 16. Deut. 9. Ioſ. 7. Matt. 13.

And becauſe wee haue neede continually to craue many things at thine hands, wee humbly beſeech thee, O heauenly Father, to grant vs thine holy † Spirit, to direct our petitions, that they may proceede from ſuch a feruent minde as may be agreeable to thy moſt bleſſed will. And ſeeing, that our infirmitie is able † to do nothing without thine helpe, and that thou art not ignorant with

Luc. 11. Rom. 8. Iam. 5. 1 Ioh. 5. Rom. 8. Wiſd. 9. 2 Cor. 3.

how many and great tentationswe poore wretches are on euery side encloſed and compaſſed, let thy ſtrength, O Lord, ſuſtaine our weakneſſe, that we being defended with the force of thy grace, may be ſafely preſerued againſt all aſſaults of Satan, who goeth about continually like a †roaring Lyon, ſeeking to deuoure vs. † Increaſe our faith, O merciſull Father, that we do not ſwerue at any time from thy heauenly worde, but augment in vs hope and loue with a carefull keeping of all thy commandements, that no †hardneſſe of heart, no hypocriſie, † no concupiſcence of the eyes, nor entiſements of the world, do draw vs away from thine obedience. And ſeeing wee liue now in theſe moſt †perillous times, let thy fatherly prouidēce defend vs againſt the violence of all our enemies, which doe euerywhere purſue vs, but chiefly againſt the wicked rage and furious vproares of that Romiſh idoll, enemy †to thy Chriſt.

1. Pet. 5. Luk 17.

Pſal. 95. Heb. 3. 4. 1 Iohn 2. 1. Tim. 4. 2 Pet. 1. 2 Tim. 3. Iud. 2. b.

Furthermore, for as much as by thine holy Apoſtle we are taught to make our prayers and ſupplications for all men, wee pray not only for ourſelues here preſent, but beſeech thee alſo to reduce all ſuch as be yet ignorant from the miſerable captiuity of blindneſſe and errour, to the pure vnderſtanding of thy heauenly trueth, that we all with one †conſent and vnity of mindes: may worſhip thee our only God and Sauior: and that al paſtors, Sheepheards and Miniſters to whom thou haſt committed the †diſpenſation of thine holy worde and charge of thy choſen people, may both in their life and doctrine be found faithful, ſetting only before their eyes thy glory, and that by them all

2. The. 2. 1. Ioh. 2. Reue. 12. 2. Tim. 2.

Rom. 15. 1. Cor. 1. Epheſ. 4. Iohn 21. Acts 18. 20.

sheep which wander and goe astray, may be gathered and brought home to thy fold.

Moreouer, because the † heartes of rulers are in thine hands, we beseech thee to direct and gouerne the hearts of all Kings, Princes, and Magistrates, to whom thou hast committed the † sword: especially, O Lord, according to our bounden duety, wee beseech thee to maintaine and increase the noble estate of the Kings majesty, & his honorable counsell, with al the Estate and whole body of the common wealth. Let thy fatherly fauour so preserue him, and thine holy Spirit so gouerne his heart, that he may in such sort execute his office, that thy religion may be purely maintained, † maners reformed, and sinne punished according to the precise rule of thine holy word.

Pro. 21.
Rom. 13.
Iohn. 19.
2. Tim. 2.
Iames. 1.

And for that wee be all † members of the mysticall body of Christ Iesus, we make our requests vnto thee, O heauenly Father, for all such as are † afflicted with any kinde of crosse or tribulation, as warre, plague, famine, sickneſse, pouerty, imprisonment, persecution, banishment, or any other kinde of thy roddes: whether it be † griefe of body or vnquietneſse of minde, that it would please thee to giue them patience and constancie, till thou sende them full deliuerance of all their troubles. And finally: O Lord God, most merciful Father, we most humblie beseech thee, to shew thy great mercies vpon our brethren which are persecuted, cast in prison, and dayly condemned to death for the testimony of thy trueth. And though they be vtterly destitute of all † mans aide, yet let thy sweete comfort neuer depart from them, but so inflame their

2. Cor. 12.
Rom. 12.
Iames. 5.
2. Cor. 1.
Heb. 13.
Heb. 13.
Rom. 12.

hearts with thine holie Spirit, that they may bold-
1. Pet. 1. lie, and cheerefullie abide such † triall, as thy god-
Acts 2. lie wisedome shall appointe, so that at length al-
Mat. 10. well by their death, as by their † life, the King-
Luc. 21. dome of thy Sonne Iesus Christ may increase and
† Rom. 14. shine through all the worlde. In whose name we
make our humble petitions vnto thee, as he hath
taught vs. *Our Father which art in heauen, &c.*

ALmighrie and euer-liuing God, vouchsafe, we
beseech thee, to grant vs perfite continuance
in thy liuely Faith, † augmenting the same in vs
Luc. 17. daily, till we grow to the full measure of our † per-
Eph. 4. fection in Christ, where fwee make our confessi-
on, saying: *I beleeue in God the Father, &c.*

*Then the people sing a Psalme, which ended, the Min-
ster pronounceth one of these blessings, and so the Con-
gregation departeth.*

THE Lord blesse vs, and saue vs: the Lord make
his face to shine vpon vs, and be merciful vnto
Num. 6. vs: the Lord turne his countenance towardes vs,
and graunt vs his peace.

THe grace of our Lord Iesus Christ, the loue of
2. Cor. 13. God, and the communion of the holie Ghost,
be with vs all, So be it.

*It shal not be necessarie for the Minister daily to re-
all these things before mentioned, but beginning with so
maner of confession, to proceede to the Sermon, which e
ded, he either vseth the Prayer for all estates before ment
ned, or else prayeth, as the Spirit of God shal moue his hea
framing the same according to the time and matter wh
he hath intreated of. And if there shalbe at any time a
present plague, famine, pestilence, warre, or such like, wh
be euident tokens of God's [illegible] it is our part to ack

lodge our sinnes to be the occasion thereof, so are wee appoynted by the Scriptures, to giue our selues to mourning, fasting and prayer, as the meanes to turne away Gods heauy displeasure. Therefore it shall be conuenient, that the Minister at such time, doe not onely admonish the people thereof, but also vse some forme of prayer, according as the present necessitie requireth, to the which he may appoynt, by a common consent, some seuerall day after the Sermon, weekely to be obserued.

Leuit. 2. Deut. 28. 1. King. 8. 2. Sam. 24.

These prayers that follow, are vsed in the French Church of Geneua: the first serueth for Sunday after the Sermon, and the other that followeth, is said vpon Wednesday, which is the day of common prayer.

Vse

AN OTHER MANER OF Prayer after the Sermon.

ALMIGHTIE God and heauenly Father, since thou hast promised to graunt our requestes which wee shall make vnto thee in the name of our Lord IESVS CHRIST thy welbe-loued Sonne: And wee are also taught by him and his Apostle, to assemble our selues in his Name, promising that hee will be among vs, and make intercession for vs vnto thee, for the obteining of all such things, as wee shall agree vpon here in earth: wee therefore (hauing first thy commandement to pray for such as thou hast appoynted rulers and gouernours ouer vs, and also for all things needful both for thy people, and for al sorts of men, forasmuch as our faith is grounded on thine holy word and promises, and that wee are here gathered together before thy face, & in the name of thy Sonne our Lord Iesus) We, I say, make our earnest supplication vnto thee our most mercifull God

and bountiful Father, that for Ieſus Chriſts ſake our onely Sauiour and Mediatour, it would pleaſe thee of thine infinite mercie, freelie to pardon our offences, and in ſuch ſort to drawe and lift vp our hearts and affections towardes thee, that our requeſts may both proceed of a feruent minde, and alſo be agreeable vnto thy moſt bleſſed will and pleaſure, which is onely to be accepted.

(,) Wee beſeech thee therefore, O heauenlie Father, as touching all Princes and Rulers, vnto whom thou haſt committed the adminiſtration of thy Iuſtice, and namely, as touching the excellent eſtate of the Kings Majeſtie, and all his honourable counſell, with the reſt of the Magiſtrates and commons of the Realme, that it would pleaſe thee to grant him thine holy Spirit, and increaſe the ſame from time to time in him, that hee may with a pure faith acknowledge Ieſus Chriſt thine onely Sonne our Lord, to be King of all Kings, and gouernour of all gouernours, euen as thou haſt giuen all power vnto him both in heauen and in earth: and ſo giue himſelfe wholly to ſerue him, and to aduance his Kingdome in his dominions, (ruling by thy worde his ſubiectes, which be thy creatures, and the ſheepe of thy paſture) that we being maintained in peace & tranquillitie, both here and euery where, may ſerue thee in all holines & vertue: and finally being deliuered from all feare of enemies, may render thanks vnto thee all the dayes of our life.

Wee beſeech thee alſo, moſt deare Father and Sauiour, for all ſuch as thou haſt appoynted Mini-

ers vnto thy faithfull people, and to whom thou haſt committed the charge of ſoules, and the miniſtery of thine holy Goſpel, that it would pleaſe thee ſo to guide them with thine holy Spirit, that they may be found faithful and zealous of thy glorie, directing alway their whole ſtudie vnto this ende, that the poore ſheepe which be gone aſtray out of the flocke, may be ſought out, and brought againe vnto the Lord Ieſus, who is the chiefe ſhepheard and head of all Biſhops., to the intent they may from day to day grow and increaſe in him vnto all righteouſneſſe and holineſſe: and on the other part, that it would pleaſe thee to deliuer all thy Churches fró the danger of rauening wolues, and from hirelings, who ſeeke their owne ambition and profite, and not the ſetting foorth of thy glorie onely, and the ſafegard of thy flocke.

Moreouer, wee make our prayers vnto thee, O Lord God, moſt mercifull Father, for all men in generall, that as thou wilt be knowē to be the Sauiour of al the world, by the redemption purchaſed by thine onely Sonne Ieſus Chriſt: euen ſo that ſuch as haue bene hitherto holden captiue in darkneſſe and ignorance, for lacke of the knowledge of thy Goſpel, may through the preaching thereof, & the cleare light of thine holy Spirit, be brought into the right way of Saluation, which is to know that thou art onely very God, and that he whom thou haſt ſent, is Ieſus Chriſt: likewiſe, that they whom thou haſt alreadie endued with thy grace, and illuminated their hearts with the knowledge of thy word, may continually increaſe in godlines, and be plenteouſly enriched with Spiritual bene-

fites:

fites: ſo that we may altogether worſhip thee, both with heart and mouth, and render due honour and ſeruice vnto Chriſt our Maiſter, King, and Lawmaker.

In like maner, O Lord, of all true comfort, wee commend vnto thee in our prayers, al ſuch perſons as thou haſt viſited and chaſtiſed by thy croſſe and tribulation, all ſuch people as thou haſt puniſhed with peſtilence, warre, or famine, and al other perſons afflicted with pouertie, impriſonment, ſickenes, baniſhment, or any like bodilie aduerſitie, or haſt otherwiſe troubled and afflicted in Spirit: that it would pleaſe thee to make them perceaue thy fatherlie affection toward them, that is, that theſe croſſes be chaſtiſings for their amendment, to the intent that they ſhould vnfainedly turne vnto thee and ſo by cleauing vnto thee, might receiue full comfort, and be deliuered from all maner of euill. But eſpecially, we commend vnto thy diuine protection, all ſuch which are vnder the tyrannie of Antichriſt, and both lacke this foode of life and haue not libertie to call vpon thy Name in open aſſemblie: chieflie our poore brethren which are impriſoned and perſecuted by the enemies of thy Goſpell, that it would pleaſe thee, O Father of conſolations, to ſtrengthen them by the power of thine holy Spirit, in ſuch ſort as they neuer ſhrinke backe, but that they may conſtantly perſeuere in thine holy vocation, and ſo to ſuccour and aſſiſt them as thou knoweſt to be moſt expedient, comforting them in their afflictions, maintaining them in thy ſafegard againſt the rage of wolues, and increaſing in them the gifts of thy Spirit, the

they may glorifie thee their Lord God, both in their life and in their death.

Finally, O Lord God, most deare Father, wee beseech thee to graunt vnto vs also, which are here gathered together in the name of thy Sonne Iesus, to heare his worde preached, "that wee may acknowledge truely, and without hypocrisie, in how miserable a state of perdition wee are by nature, and how worthelie wee procure vnto our selues euerlasting damnation, heaping vp from time to time, thy grieuous punishmentes toward vs, through our wicked and sinfull life, to the end, that (seeing there remaineth no sparke of goodnesse in our nature, and that there is nothing in vs, as touching our first creation, & that which we receaue of our parents, meete to enjoy the heritage of Gods kingdome) we may wholly render vp our selues with all our hearts, with an assured confidence vnto thy dearely beloued Sonne, Iesus our Lord, our onely Sauiour and redeemer, to the intent, that hee dwelling in vs, may mortifie our olde man, that is to say, our sinfull affections, and that wee may be renewed into a more godlie life, whereby thine holie Name (as it is worthy of all honour) may be aduanced and magnified throughout the world, and in all places: likewise, that thou mayst haue the tuition and gouernance ouer vs, and that wee may learne daily more and more to humble and submit our selues vnto thy Majestie, in such sort, that thou mayest be counted King and gouernour ouer all, guyding thy people with the scepter of thy worde, and by the vertue of thine holy Spirite, to the confusion of thine

If the Lords Supper bee administred then is here added this clause.

"*And to celebrate his holie Supper.*

Hallowed be thy Name.

Thy kingdom come.

enemies,

enemies, through the might of thy trueth & righteousnesse, so that by this meanes all power and height which withstandeth thy glory, may be continually throwen downe and abolished, vntill such time, as the full and perfect face of thy kingdome shall appeare, when thou shalt shew thy selfe in iudgement in the person of thy Sonne: whereby also wee with the rest of thy creatures, may render vnto thee perfect & true obedience, euen as thine heauenly Angels doe applie themselues onely to the performing of thy commandements, so that thine onely will may be fulfilled without any contradiction, and that euery man may bend him selfe to serue and please thee, renouncing their owne wils, with all the affections & desires of the flesh. Grant vs also, good Lord, that wee thus walking in the loue and dread of thine holy name, may be nourished through thy goodnes, & that we may receiue at thine hands, all things expedient and necessary for vs, and so vse thy gifts peaceably and quietly, to this end, that when we see that thou hast care of vs, wee may the more effectuously acknowledge thee to be our Father, looking for al good gifts at thine hand, and by with-drawing and pulling backe all our vaine confidence from creatures, may set it wholly vpon thee, and so rest onely in thy most bountiful mercie. And for so much as whiles wee continue here in this transitorie life, we are so miserable, so fraile, and so much inclined vnto sinne, that we fall continually and swerue from the right way of thy commandements, we beseech thee pardon vs our innumerable offences, whereby we are in danger of thy iudgement and condemnation

Thy will be done.

Giue vs this daye our dailie bread.

and forgiue vs so freelie, that death and sinne may hereafter haue no title against vs, neither lay vnto our charge the wicked root of sin which doth euer more remaine in vs, but grant that by thy cómandment, we may forget the wrongs which others do vnto vs, & in stead of seking vengeãce, may procure the wealth of our enemies. And for as much as of our selues, we are so weake, that we are not able to stand vp-right one minute of an houre, and also that wee are so belaid and assalted euermore with such a multitude of so dangerous enemies, that the deuil, the world, sin, & our own concupiscences do neuer leaue off to fight against vs: let it be thy good pleasure to strengthen vs with thy holy Spirit, and to arme vs with thy grace, that thereby we may be able constantly to with-stande all tentations, and to perseuere in this spirituall battell against sinne, vntill such time, as we shal obtaine the ful victorie, and so at length may triumphantly reioyce in thy Kingdome, with our Captaine and gouernour Iesus Christ our Lord.

And forgiue vs our tresp asses.

And lead vs not into temptation.

This prayer following, is vsed to be said after the Sermon, on the day which is appoynted for common Prayer: and it is very proper for our estate and time, to moone vs to true repentance, and to turne backe Gods sharpe rods which yet threaten vs.

ANOTHER PRAIER.

GOD Almightie and heauenlie Father, we acknowledge in our consciences, and confes, as the truth is, that wee are not worthie to lift vp our eyes vnto heauen, much lesse meete to come into thy presence, and to be bolde to thinke that thou wilt heare our prayers, if thou haue respect to that

which

which is in vs: for our consciences accuse vs; and our owne sinnes doe beare witnesse against vs: yea, and wee know that thou art a righteous Iudge, which doest not count sinners righteous, but punishest the faults of such as transgresse thy commandements. Therefore, O Lord, when wee consider our whole life, wee are confounded in our owne hearts, and can not choose but be beaten downe, and as it were despaire, euen as though wee were alreadie swallowed vp in the deepe gonlfe of death. Notwithstanding, most merciful Lord, since it hath pleased thee of thine infinite mercie, to command vs to call vpon thee for help, euen from the deepe bottome of hell: & that the more lacke and default we feele in our selues, so much the rather wee should haue recourse vnto thy soueraigne bounty: since also thou hast promised to heare and accept our requests and supplications, without hauing any respect to our worthinesse, but onely in the Name, and for the merites of our Lord Iesus Christ, whom alone thou hast appoynted to be our Intercessour and Aduocate: wee humble our selues before thee, renouncing all vaine confidence in mans helpe, and cleaue only to thy mercie, and with full confidence call vpon thine holie Name, to obtaine pardon for our sinnes.

First, O Lord, besides the innumerable benefites which thou doest vniuersally bestowe vpon all men in earth, thou hast giuen vs such speciall graces, that it is not possible for vs to rehearse them, no nor sufficiently to conceaue them in our mindes: As namely, it hath pleased thee to call vs to the knowledge of thine holy Gospell, drawing

vs out of the miserable bondage of the deuill, whose slaues we were, & deliuering vs fró most cursed Idolatrie, and wicked superstition, wherein we were plunged, to bring vs into the light of thy trueth. Notwithstanding, such is our obstinacie and vnkindnesse, that not onely wee forget those thy benefites, which wee haue receaued at thy bountiful hand: but haue gone astray from thee, and haue turned our selues from thy Law, to goe after our owne concupiscences and lustes, and neither haue giuen worthy honour and due obedience to thine holy worde, neither haue aduanced thy glorie as our duetie required. And although thou hast not ceased continually to admonish vs most faithfullie by thy word, yet wee haue not giuen eare to thy fatherly admonition.

Wherefore, O Lord, wee haue sinned and haue grieuouslie offended against thee, so that shame & confusion appertaineth vnto vs, & we acknowledge that wee are al-to-gether guilty before thy iudgemēt, & that if thou wouldest intreat vs according to our demerits, we could look for none other then death & euerlasting damnatiō. For although we would go about to cleare and excuse our selues, yet our owne conscience would accuse vs, and our wickednesse would appeare before thee, to condemne vs.

And in verie deede, O Lord, wee see by the corrections which thou hast alreadie vsed towardes vs, that wee haue giuen thee great occasion to be displeased with vs: for seeing that thou art a just and vp-right Iudge, it cannot be without cause, that thou punishest thy people.

Wherefore, for asmuch as wee haue felt thy stripes, we acknowledge that wee haue iustly stirred vp thy displeasure against vs, yea, & yet we see thine hand lifted vp to beate vs afresh: for the roddes and weapons wherewith thou art accustomed to execute thy vengeance, are already in thine hand: and the threatnings of thy wrath, which thou vsest against the wicked sinners, be in full readinesse.

Now though thou shouldest punish vs much more grieuously then thou hast hitherto done, & that, whereas wee haue receiued one stripe, thou wouldest giue vs an hundreth: yea, if thou wouldest make the curses of thine old Testamẽt which came then vpon thy people Israel, to fall vpon vs, we cõfesse that thou shouldest do therein very righteously, and we can not deny but we haue fullie deserued the same.

Yet Lord, for so much as thou art our Father, and we bee but earth and slime: seeing thou art our maker, and wee the workmanship of thine hands, since thou art our pastour, and we thy flocke: seeing also that thou art our Redeemer, & we are the people whom thou hast bought: finally, because thou art our God, and we thy chosen heritage, suffer not thine anger so to kindle against vs, that thou shouldest punish vs in thy wrath, neither remember our wickednesse, to the end to take vengeance thereof, but rather chastise vs gētlie according to thy mercy.

Trueth it is, O Lord, that our misdeeds haue inflamed thy wrath against vs, yet considering that we call vpon thy Name, and beare thy marke and badge, maintaine rather the worke that thou hast begun in vs by thy free grace, to the ende that

the world may knowe that thou art our God and Sauiour. Thou knoweſt that ſuch as be dead in graue, and whom thou haſt deſtroyed and brought to confuſion, will not ſet foorth thy praiſe, but the heauie ſoules, and comfortleſſe, the humble hearts, the conſciences oppreſt and loden with the grieuous burthen of their ſinnes, and therefore thirſt after thy grace, they ſhall ſet forth thy glorie and praiſe.

Thy people of Iſrael oftentimes prouoked thee to anger through their wickedneſſe, wherevpon thou didſt, as right required, puniſh them: but ſo ſoone as they acknowledged their offences, and returned to thee, thou didſt receaue them alwayes to mercie: and were their enormities, and ſinnes neuer ſo grieuous, yet for thy couenants ſake, which thou hadſt made with thy ſeruants Abraham, Iſaack and Iacob, thou haſt alwayes withdrawen from them the rods and curſes which were prepared for them, in ſuch ſort that thou didſt neuer refuſe to heare their prayers.

We haue obtained by thy goodneſſe a farre more excellent couenant which wee may alleadge, that is, the couenant which thou firſt madeſt and eſtabliſheſt by the hand of Ieſus Chriſt our Sauiour, and was alſo by thy diuine prouidence written with his blood and ſealed with his death and paſsion.

Therefore, O Lorde, we renouncing our ſelues, and all vaine confidence in mans helpe, haue our only refuge to this thy moſt bleſſed couenant, whereby our Lord Ieſus, through the offering vp of his body in ſacrifice, hath reconciled vs vnto

thee. Behold therefore, O Lord, in the face of thy Christ, and not in vs, that by his interceſsion thy wrath may be appeaſed, & that the bright beames of thy countenance may ſhine vpon vs to our great comfort and aſſured ſaluation: and from this time forward vouchafe to receiue vs vnder thy holy tuition, aud gouerne vs with thine holy Spirit, whereby wee may be regenerate anew vnto a farre better life.

So that thy Name may bee ſanctified. Thy Kingdome come: Thy Will be done in earth as it is in heauen: Giue vs this day our daylie bread: And forgiue vs our dets, euen as we forgiue our detters: And lead vs not into tentation, but deliuer vs from euill: For thine is the Kingdome, and the power, and the glory for euer and euer. Amen.

And albeit we are moſt vnworthie in our owne ſelues, to open our mouthes, and to intreat thee in our neceſsities, yet for as much as it hath pleaſed thee to command vs to pray one for another, wee make our humble prayers vnto thee for our poore brethren and members, whom thou doeſt viſit and chaſtiſe with thy rods & correction, moſt inſtantlie deſiring thee to turne away thine anger from thē. Remember, O Lord, we beſeech thee, that they are thy children, as wee are: and though they haue offended thy Maieſty, yet that it would pleaſe thee not to ceaſe to proceed in thine accuſtomed bountie and mercy, which thou haſt promiſed, ſhould euermore continue towards all thine elect. Vouchſafe therefore good Lord, to extende thy pitie vpon all thy Churches, and towardes all thy people, whome thou doeſt now chaſtiſe either with peſtilence, or war, or ſuch like thine accuſtomed rodde

whethe

whether it be by ſickneſſe, priſon or pouertie, or any other affliction of conſcience and minde: that it would pleaſe thee, to comfort thē as thou knowest to bee moſt expedient for them, ſo that thy rods may be inſtructions for them to aſſure them of thy fauour, and for their amendement, when thou ſhalt giue them conſtancie and patience, and alſo aſſwage and ſtay thy corrections, and ſo at length by deliuering them from all their troubles, giue them moſt ample occaſion to reioyce in thy mercy, and to praiſe thine holy Name: chiefly that thou wouldeſt, O Lord, haue compaſsion aſwel on all, as on euery one of them, that imploy themſelus for the maintenance of thy trueth: ſtregthen them O Lord, with an inuincible conſtancie, defend thē and aſsiſt them in al things and euery where: ouerthrow the craftie practiſes & conſpiracies of their enemies and thine: bridle their rage, and let their bold enterpriſes which they vndertak againſt thee and the members of thy Sonne, turne to their owne confuſion: and ſuffer not thy Kingdome of Chriſtians to bee vtterlie deſolate, neither permit that the remembrance of thine holy Name, bee cleane aboliſhed in earth, nor that they among whom it hath pleaſed thee to haue thy praiſes celebrated, be deſtroyed and brought to nought, & that the Turkes, Pagans, Papiſts, and other infidels might boaſt themſelues thereby, and blaſpheme thy Name. †(.·.)

† To this the miniſter addeth that part which is in the former prayer marked thus (.)leaf 101.

PRAIERS VSED IN THE CHURches of Scotland, in the time of perſecution by the French-men: but principally when the Lords table was to be miniſtred.

ETernall and euerliuing God, Father of our Lord Ieſus Chriſt: we thy creatures and the workemanſhip of thine owne handes, ſometime dead by ſinne, and thrall to Satan by meannes of the ſame, but nowe of thy meere mercie called to libertie and life, by the preaching of thy Goſpell, doe take vpon vs this boldneſſe (not of our ſelues, but of the commandement of thy deare Sonne our Lorde Ieſus Chriſt) to poure foorth before thee, the petitions and complaints of our troubled hearts, oppreſſed with feare, and wounded with ſorrow. True it is, O Lord that we are not worthie to appeare in thy preſence by the reaſon of our manifolde offences, neither yet are we worthie to obtaine anie comfort at thy hands, for anie righteouſneſſe that is in vs. But ſeeing, O Lord, that to turne backe from thee, and not to call for thy ſupport in the time of our trouble, it is the entrance to death, and the plaine way to deſperation: wee therefore confounded in our ſelues (as the people that on all ſides is aſſalted with ſorrowes) doe preſent our ſelues before thy Majeſtie, as our Soueraigne Captaine and onely Redeemer, Ieſus Chriſt hath commanded vs, in whoſe name, and for whoſe obedience we humblie craue of thee remiſsion of our former iniquities, aſwel committed in matters of religion, as in our liues and conuerſation. The examples of others, that haue called vnto thee in their like neceſsities, giues vnto vs hope that thou wilt not reject vs, neither yet ſuffer vs for euer to be confounded. Thy people Iſrael did oftentimes decline from thy Lawes, and d[illegible] follow the vanitie of ſuperſtition and idolatr[illegible]

and oftentimes didst thou correct and sharply punish them, but thou diddest neuer vtterly despise them, when in their miseries vnfainedly they turned vnto thee. Thy Church of the Iewes were sinners, O Lord, and the most part of the same did consent vnto the death of thy deare Sonne our Lord Iesus Christ, & yet didst not thou despise their prayers, when in the time of their grieuous persecution they called for thy support. O Lord, thou hast promised no lesse to vs, then thou hast performed to them, and therefore take we boldnesse at thine owne commandement, and by the promise of our Lord Iesus Christ, most humblie to craue of thee, that as it hath pleased thy mercie, partlie to remooue our ignorance & blindnesse, by the light of thy blessed Euangel, that so it may please thee to cõtinue the same light with vs, til that thou deliuer vs from all calamitie & trouble. And for this purpose, O Lord, it will please thee to thrust out faithful workmẽ in this thy haruest, within this Realme of Scotland, to the which, after so long darknes of Papistrie and superstition, thou hast offered the trueth of thine Euangel, in all pureneſſe and simplicitie: continue this thy grace with vs, O Lord, & purge this Realme from all false teachers, from dumbe dogs, dissembling hypocrits, cruel wolues, and al such as shew themselues enemies to thy true religion. (.)

But now, O Lord, the dangers which appeare, and the trouble which increaseth by the cruell tyranny of for-sworne strangers, compelleth vs to complaine before the throne of thy mercy, and to craue of thee protection and defence against their

Heere may be added the prayers for Magistrats as before(.) These praiers, following were first vsed when both the kings of Frãce were liuing.

moſt vnjuſt perſecution. That nation, O Lord, for whoſe pleaſure, and for defence of whom we have offended thy Majeſtie, and violated our faith, of breaking the leagues of vnitie and concord, which our Kings and gouernours haue contracted with our neighbours, that nation, O Lord, for whoſe alliance our fathers and predeceſſours haue ſhed their blood, and wee (whom by tyrannie they oppreſſe) haue oft ſuſtained the haſard of battel: that nation finally, to whom alwaies wee haue been faithful, now after their long practiſed deceit, by manifeſt tyrannie, doe ſeeke our deſtruction. Worthelie and juſtlie mayeſt thou, O Lord, giue vs to be ſlaues vnto ſuch tyrants, becauſe for the maintenance of their friendſhip, wee haue not feared to breake our ſolemned othes made vnto others, to the great diſhonour of thine holy name: & therefore juſtlie maieſt thou puniſh vs by the ſame nation, for whoſe pleaſure we feared not to offend thy diuine Majeſtie. In thy preſence, O Lord, we lay for our ſelues no kinde of excuſe, but for thy deare Sonne Ieſus Chriſts ſake, wee crie for mercie, pardon and grace. Thou knoweſt, O Lord, that their craftie wits, in many things haue abuſed our ſimplicitie: for vnder pretence of the maintenance of our libertie, they haue ſought and haue found the way, (vnleſſe thou alone confound their counſels) to bring vs in their perpetuall bondage. And now the rather, O Lord, doe they ſeeke our deſtruction, becauſe we haue refuſed that Romane Antichriſt, whoſe kingdome they defend in daily ſhedding the blood of thy Saints. In vs, O Lord, there is no ſtrength, no wiſdome, no number nor iudgement

to with-ſtand their force, their craft, their multitude, and diligence: and therefore looke thou vpon vs, O LORD, according to thy mercie. Beholde, the tyrannie vſed againſt our poore brethren and ſiſters, and haue thou reſpect to that deſpiteful blaſphemie, which vnceſſantly they ſpue foorth againſt thine eternal trueth.

Behold, how mercifully God hath broke the yoke of our ſeruitude.

Thou haſt aſsiſted thy Church euen from the beginning, and for the deliuerance of the ſame thou haſt plagued the cruel perſecutors from time to time.

Thy hand drowned Pharaoh: Thy ſword deuoured Amelech: Thy power repulſed the pride of Senacherib: And thine Angel ſo plagued Herod, that wormes and lice were puniſhers of his pride, O Lord, thou remaineſt one for euer, thy nature is vnchangeable, thou canſt not but hate crueltie, pride, oppreſsion, & murther, which now the men whom we neuer offended, pretend againſt vs: Yea further, by all meanes, they ſeeke to baniſh from this Realme, thy deare Sonne our Lord IESVS CHRIST: the true preaching of his word, & faithful miniſters of the ſame, & by tyranny they pretend to maintaine moſt abhominable idolatrie, and the pompe of that Romaine Antichriſt. Looke thou therefor vpon vs, O Lord, in the multitude of thy mercies ſtretch out thine arme, & declare thy ſelf protector of thy trueth: repreſſe the pride, & daunt thou the fury of theſe cruell perſecutors: ſuffer them neue ſo to preuail againſt vs, that the brightnes of thy word be extinguiſhed within this realme but what-ſoeuer thou haſt appoynted in thine eternall couſel, to become of our bodies, yet,

we moſt humbly beſeech thee for Ieſus Chriſt thy Sonnes ſake, ſo to maintaine the purity of thy Goſpell within this realme, that we and our poſterity may enioy the fruition thereof, to the praiſe and glory of thy holie Name, and to our euerlaſting comfort. And this wee moſt effectuouſlie deſire of thy mercie by the merites and interceſsion of our Lord Ieſus Chriſt. To whom with thee and the holy Ghoſt be all honor, glory, praiſe and benediction, now and euer. *Amen.*

This is added ſo oft as the Lords table is miniſtred.

Now laſt, O Lord, we that be here aſſembled to celebrat the Supper of thy deare Sonne our Lord Ieſus Chriſt, who did not only once offer his body & ſhed his blood vpon the croſſe, for our full redemption, but alſo to keep vs in recent memorie of that his ſo great a benefit, prouided that his body and blood ſhould be giuen to vs to the nouriſhment of our ſoules. Wee I ſay, that preſentlie are aſſembled to be partakers of that his moſt holy Table, moſt humblie doe beſeech thee to grant vs grace, that in ſinceritie of heart, in true faith, and with ardent and vnfained zeale, we may receiue of him ſo great a benefit: to wit, that fruitfullie we may poſſeſſe his body and his blood, yea Ieſus Chriſt himſelfe, very God and very man, who is that heauenly bread which giueth life vnto the world. Giue vs grace, O Father, ſo to eat his fleſh, & ſo to drink his blood that hereafter we liue no more in our ſelues, and according to our corrupt nature, but nat he may liue in vs, to conduct and guide vs to that moſt bleſſed life that abideth for euer. Grant vnto vs, O heauenlie Father, ſo to celebrate this day the ble-

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led memorie of thy deare Sonne, that we may bee assured of thy fauour and grace towards vs. Let our faith be so exercised, that not onely wee may feele the increase of the same: but also that the cleare confession thereof, with the good workes proceeding of it, may appeare before men, to the praise and glory of thine holie Name, which art God euerlasting blessed for euer. So be it.

A thanksgiuing vnto God after our deliuerance from the tyrannie of the Frenchmen, With prayers made for the continuance of the peace betwixt the Realmes of England and Scotland.

NOw Lord, seeing that we enioy comfort both in body and spirit by reason of this quietnesse of thy mercie granted vnto vs, after our most desperate troubles, in the which we appeared vtterlie to haue beene ouer-whelmed. We praise and glorifie thy mercy and goodnesse, who piteouslie looked vpon vs when we in our own selues were vtterlie confounded. But seeing, O Lord, that to receiue benefites at thy hands, and not to be thankfull for the same, is nothing else but a seale against vs in the day of iudgement. Wee most humbly beseech thee to graunt vs hearts so mindefull of the calamities past, that we continually may feare to prouoke thy iustice to punish vs with the like or worse plagues. And seeing that when we by our owne power were altogether vnable to haue freed our selues from the tyrannie of strangers, and from the bondage, and thraldome pretended against vs, thou of thine speciall goodnesse didst mooue the hearts of our neighbours, of whom we had deserued no such fauour) to take vpon them the cõmon burthen with

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vs, & for our deliuerance not only to ſpend the liues of many, but alſo to hazard the eſtate & tranquillity of their Realme & common wealth: Grant vnto vs O Lord, that with ſuch reuerence we may remember thy benefits receiued, that after this in our default, we neuer enter into hoſtilitie againſt the Realme and nation of England. Suffer vs neuer, O Lord, to fall to that ingratitude and deteſtable vnthankfulneſſe, that we ſhould ſeeke the deſtruction and death of thoſe, whom thou haſt made inſtruments, to deliuer vs from the tyrannie of merciles ſtrangers. Diſsipate thou the counſels of ſuch as deceitfully trauell to ſtirre the hearts of the inhabitants of either Realme againſt the other. Let their malitious practiſes be their owne confuſion, and graunt thou of thy mercy that loue, concorde, and tranquillitie may continue and increaſe amongſt the inhabitants of this Iſle, euen to the comming of our Lord Ieſus Chriſt, by whoſe glorious Goſpel, thou of thy mercie doeſt cal vs both to vnitie, peace and Chriſtian concord. The ful perfection whereof we ſhall poſſeſſe in the fulneſſe of thy Kingdome, when all offences ſhall be remooued, iniquitie ſhall be ſuppreſſed, and thy choſen children be fully endued with that perfect glorie, in the which now our Lord Ieſus raigneth. To whom with thee and the holy Ghoſt, be all honor and glory now and euer, So be it.

A PRAYER VSED IN THE aſſemblies of the Church, aſwell particular as generall.

ETernal and euerliuing God, Father of our Lord Ieſus Chriſt, thou that of thine infinit good-

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nes hast chosē to thy self a Church, vnto the which, euer from the fal of man thou hast manifested thy selfe: first, by thine owne voice to Adam: next to Abraham and his seede, then to all Israel, by the publication of thy holy law: And last, by sending of thine onely Sonne, our Lord Iesus Christ the great Angel of thy counsel into this world, and clad with our nature, to teach vnto vs thy holie will, and to put an ende to all reuelations and propheſies, who also elected to himselfe Apostles to whom after his Resurrection he gaue commandement to publish and preach his Euangell to all Realmes and nations, promising to be with them euen to the end of the world: yea, and moreouer, that whereſoeuer two or three were gathered together in his Name, that he would be there in the midst of them, not onely to instruct & teach them, but also to ratifie and confirme such things as they shall pronounce or decree by thy word. Seeing, O Lord, that this hath bene thy loue and fatherly care towardes thy Church, that not onely thou plantest it, rulest it, and guidest the chosen in the same by thine holy Spirit and blessed worde, but also, that when the external face of the same is polluted, and the visible bodie falleth to corruption, then thou of thy mercies, prouidest that it may be purged and restored againe to the former puritie, as wel in doctrine as in maners: where of thou hast giuen sufficient document from age to age, but especially now, O Lord, after this publike defection from thy trueth and blessed ordinãce, which our fathers & we haue sene in that Romaine Antichrist, & in his vsurped authority. Now

I meane

(I meane) O Lord, thou haſt reuealed thy ſelfe and thy beloued Sonne Ieſus Chriſt, clearly to the world againe, by the true preaching of thy bleſſed Euangel, which alſo of thy mercy is offered vnto vs within this Realme of Scotland, and of the ſame thy mercy haſt made vs miniſters, and burdened vs with a charge within thy Church. But, O Lord, when wee conſider the multitude of enemies, that oppone themſelues vnto thy trueth, the practiſes of Satan, and the power of thoſe that reſiſt thy kingdome, together with our owne weakneſſe, few number, and manifold imperfections: we cannot but feare the ſudden taking away of this thy great benefite: and therefore deſtitute of al worldly comfort, we haue refuge to thine only mercie & grace, moſt humbly beſeeching thee for Chriſt Ieſus thy Sonnes ſake, to oppone thine owne power to the pride of our enemies, who ceaſe not to blaſpheme thine eternal trueth.

Giue vnto vs, O Lord, that preſently are aſſembled in thy name, ſuch abundance of thy holy Spirit, that wee may ſee thoſe things that ſhall be expedient for the aduancement of thy glory, in the midſt of this peruerſe and ſtubburne generation. Giue vs grace, O Lord, that vniuerſally amongſt our ſelues, wee may agree in the vnitie of true doctrine. Preſerue vs from damnable errors, & grant vnto vs ſuch puritie and cleanneſſe of life, that wee be not ſclanderous to thy bleſſed Goſpel. Bleſſe thou ſo our weake labours, that the fruites of the ſame may redound to the praiſe of thy holy name, to the profite of this preſent generation, and of the poſteritie to come, through Ieſus Chriſt our

Lord

Lord, to whom with thee and the holy Ghoſt, be all honour and praiſe, now and euer.

A prayer meete to be vſed when God threatneth his iudgement.

O Lord our God, Father euerlaſting, and full of compaſsion, heare from the heauens our prayers and ſupplications, which from our ſorrowful hearts, & wounded conſciences, we poure foorth preſently before thy Majeſtie. Thou haſt, O Lord, in the multitude of thy mercies, not onely created vs reaſonable creatures, but alſo of thine inestimable goodnes haſt ſent the great Angel of the couenant, our Lord Ieſus Chriſt to redeeme vs, by whom thy wrath is taken away, the law is ſatisfied, and the power of death, of hel, and of Satan is broken. Moreouer, when as wee lay in the ſhadow of death, and the fearful darkneſſe of the ſoule, which was brought in by that man of perdition, the Antichriſt and his ſupporters, conſpired enemies to thy Sonne our Lord Ieſus, thou madeſt the light of thy Goſpel to ſhine amongſt vs, in ſuch abundance, that no nation or countrey hath the lampe of thy trueth, ſhewing the way to life euerlaſting, ſo clearely ſhining amongſt them: with theſe benefites ſpirituall, it pleaſeth thee of the ſame goodneſſe to continue temporall bleſsings: for whoſe eyes haue not ſeene thy mightie arme fighting for vs, whoſe heart is ſo blinded that it cannot perceaue in all our afflictions, thy wonderful deliuerance: who cannot but confeſſe that alwaies wee were couered vnder thy ſhadow? Thou waſt our hope, our fortreſſe, and our God: thou coueredſt vs vnder thy wings, and wee were ſure vnder thy

feathers

feathers. But alas, O Lord, the consideration of thy benefits is a matter of sorrow to our wounded consciences: for the multitude of thy blessings cõuict vs of the more fearful vnthankfulnes. In such a light, what is among vs but works of darknes, & so this thy great and inestimable kindnes, with vnkindnes haue we recõpensed againe. Thou gentlie hast called vs, and yet doest call on vs, but who did heare? thou threatnest, but who did tremble? thou punishest, but we would not receaue correction. A fire appeared presently to be kindled in thy wrath, but where is the repentance amongst vs to slaken it? O Lord, we know the dumme and insensible elements of the world admonisheth vs of our great vnthankfulnesse, the heauie face of the heauens, the vnnaturall dealings in the earth, the contagion and infection of the ayre, threaten thy iudgements. Those creatures thou hast formed for mans comfort, but mightie art thou who turnest that to the discomfort and hurt of them, who repine against thee, which otherwise should haue bene comfortable. Besides all these things, wee cleerely see the enemies of thy trueth, raging against thy Church, to the iudgement of man for to preuaile. Yea, further Lord, Satan taking vpon him the shape of an Angel of light, is in this corrupt age most busie to shake the foundation of all true religion, that he may involue againe the blinde world in feareful darknesse. These thy iudgements, O thou righteous Iudge of the world, are hid from the eie of them whom the god of this world hath darkened. But O Lord, when wee consider them, we must tremble, and when wee beholde them, we

muſt ſtoupe & confeſſe that we haue offended thy Majeſty: O Lord, we dare not be bold altogether to craue that thou wilt not correct, for wee vnderſtand that by externall afflictiõs, & corrections, as certaine means, & bitter medicine, thou healeſt the wounds & ſores of the inward man. Yet Lord, correct vs in thy mercy, & not in thy fierce wrath, leaſt peraduenture we be bruſed into powder: when as the fire departeth from thy preſence, & is kindled in thine indignation, ſeparate vs from the number of thoſe, aboue whoſe heads thy righteous iudgements doe hang, and the ſword of thy vengeance threatneth eternal deſtruction: and to this end & purpoſe, create in vs new hearts, giue vnto vs the ſpirit of vnfained repentance: worke in vs a ſorrowing for our ſinnes, a deteſtatiõ & hatred of the ſame, together with a loue vnto righteouſnes, that we being not conformable to the wicked world, but making thy reueiled will a rule to lead our life by, may offer our ſelues vp in a liuely ſacrifice vnto thee, conſecrating vnto thy glorie, bodie & ſoule, and all the actions of the ſame. Preſerue vs, good Lord, from the fearefull thraldome of conſcience and bondage of idolatrie: continue the light of thy glorious Goſpel amongſt vs: repreſſe the pride of thẽ, who ſeeke to haue the candle-ſticke remooued, and the ſhining light extinguiſhed. Purge this countrie by ſuch meanes as thou knoweſt to ſerue beſt for thine owne glorie: of murther, fornication, adulterie, inceſt, oppreſsion, ſacriledge, and ſuch other like abominations, which haue defiled thine inheritance. Graunt vs thankfull hearts, for thy benefites and manifolde bleſsings

powred vpon vs, for the which alſo open our mouthes to ſound thy praiſes, and offer the ſacrifice of thankeſgiuing, wherein thou doeſt delite arme vs with thy power, to ſtriue againſt Satan, againſt the fleſh, againſt the world, and againſt all thoſe things, which driueth vs awaie from thine obedience: That walking in thy pathes, and obeying thy bleſſed ordinãces, we may ſo end our liues in the ſanctification of thy name, that at laſt wee may attaine to that bleſſed immortalitie, and that crowne of glorie prepared for thine elect in Ieſus Chriſt thé King of glorie, and God of immortalitie, in whoſe name wee craue moſt humbly thefe thy graces to be powred vpon vs moſt miſerable ſinners: and further, as thy wiſdome knoweth to be neceſſary for vs, and for thy Church vniuerſall diſperſed vpon the face of the whole earth, praying vnto thee with all humilitie and ſubmiſsion of mindes, as we are taught and commanded to pray, ſaying: *Our father which art in heauen. &c.*

¶ *A prayer in time of affliction.*

IVſt and righteous art thou, O dreadful and moſt high God, holie in all thy workes, and moſt iuſt in all thy iudgements, yea euen then when as thou puniſheſt in greateſt ſeueritie. Wee haue before, O Lord, felt thy heauy hand vpon vs, and when wee cryed vpon thee in our calamities and afflictions, moſt mercifully thou enclinedſt thine eares vnto vs. But alas, O Lord, we haue not anſwered in our liues, glorifying thy holy Name, as thou anſwered vs when wee called in our diſtreſſe, but did return vnto our wonted ſinne, and ſo prouoked thee through our miſdeeds vnto diſpleaſure. And the

fore haſt thou moſt iuſtly turned thy ſelfe to puniſh vs againe, in bringing amongſt vs this noiſome & deſtroying plague, according to the threatning of thy law, becauſe we haue not made our fruit of thy former corrections. Our repentance, O Lord, hath bene like the dewe that ſuddenly vaniſheth away: yea, the great multitude abide darkened in hearts through their owne pride, and walking in the luſts of their owne hearts, ſecurely contemned thy bleſſed ordinances: for who hath mourned for the vniverſal corruption of this blinde age? or ceaſed the murtherer from his murther? the oppreſſor, from his oppreſsion? the deceitfull man from his deceit? the contemner of thy word from his contempt? and the licentious liuer from his licentiouſneſſe? Yea Lord, where could the man be found that ſought not himſelfe, albeit with the hurt of others & defacing of thy glorie? So vniuerſally did & preſently doth that roote of all euil couetouſnes reigne throughout this whole countrey. Yea Lord, they to whom thou granteſt worldly bleſsings in greateſt abundāce, haue bene & are poſſeſſed with this vncleane ſpirit of auarice: The more thou gaueſt the more inſatiably thirſted they to haue, & ceaſed not til they did ſpoyle thee of thine own patrimony: & yet in this matter they wil not know themſelues to ſinne & offend thy maieſtie. Therefore cannot thy iuſtice longer ſpare, but it muſt puniſh and ſtrike as thou threatneſt in thine holy Law. Now we knowe Lord that thy iudgements commonly begin at thine owne houſe, & therefore haſt thou begun for to correct vs, albeit yet in thy mercie, and not in greateſt ſeueritie. Wherefore,

good Lord, either elſe in the multitude of thy mer-
cies remoue this bitter cup away from vs or graunt
vs thy grace patiently & obediently ſo to drink the
ſame, as giuen out of thy owne hand for our amen-
dement: we acknowledge, O Lord, that afflictions
are moleſtuous, noyſome, and hard to be borne
with of fraile fleſh, but Chriſt Ieſus hath ſuffered
heauier torments for vs, and we haue deſerued
more then we ſuſteine, who ſo oft haue merited the
verie helles. If it pleaſe thy Maieſtie to coutinue our
punishment, and double our ſtripes, then let it
pleaſe thee in like meanes to enlarge our patience,
and make our corporall afflictions ſerue to our hu-
miliation, inuocation of thy Name, and obedience
to thy holie ordinances: Or if of a fatherlie pitie it
ſhall pleaſe thee to be content with this gentle cor-
rection, let the calme appeare after this preſent
tempeſt, that in reſpect of both the one and the o-
ther we may glorifie thee: in that firſt thou haſt
corrected to amendement, leaſt we would haue
ſlept in ſinne to our deſtruction, and ſecondly that
thou haſt taken away the bitternes of our afflictio
with the ſweetneſſe of thy comfortable deliuerance
in the firſt hauing reſpect to the neceſsitie, & in the
laſt to our infirmitie. But Lord, againe we know al-
beit thy iudgements thus beginneth at thine own
houſe, and they of thy familie appeare onely to be
beaten of thee: yet the wicked ſhall not eſcape,
but they ſhall drinke the dregges of the cuppe
of thine indignation, let it bee they eſcape
the famine, the peſtilence ſhall apprehend them:
they eſcape the peſtilence, the ſword ſhall deuour
them: if they ſhal not fall in the edge of the ſword

thou art able to make any of thy ſmalleſt and leaſt creatures to be a ſtumbling blocke before their feet whereat, albeit they reach their heades aboue the clouds they fall moſt fearefully. But O Lord, now it is thine owne inheritance for the which we ſigh and grone before thy maieſty: looke vpon it therefore from the heauens, and be merciful to thy people: let thine anger and thy wrath be turned away from vs, and make thy face to ſhine louingly vpon thine owne Sanctuarie. O Lord, heare: O Lord, forgiue O Lord conſider, graunt our requeſtes, for thine owne ſake, O our God, and that in the name of thine onely begotten Sonne, Ieſus Chriſt our onely Sauiour and Mediatour in whoſe name we pray vnto thee as we are taught ſaying, *Our Father which art.*

A PRAYER FOR THE KING.

O Lord Ieſus Chriſt, moſt high, moſt mightie, King of Kings, Lord of Lords, the only Ruler of Princes, the very Sonne of God, on whoſe right hand ſitting, doeſt from thy throne beholde all the dwellers vpon earth: with moſt lowlie hearts we beſeech thee vouchſafe with fauourable regard, to behold our moſt gratious Soueraigne Lord, King Iames the firſt. And ſo repleniſh him with the grace of thy holie Spirit, that he alway encline to thy will, and walke in thy way. Keepe him farre off from ignorance, but through thy gifte, let prudence and knowledge alway abound in his Royall heart: So inſtruct him, O Lord Ieſus, raigning vpon vs in earth, that his humaine Maieſtie alway may obey thy Diuine Maieſtie, in feare and dreade. Indue him plentifullie with heauenlie giftes.

Grant him in health and wealth long to liue, Hea glory and honour vpon him, Glad him with the of thy countenance. So strengthen him that he vanquish and ouercome all his and our foes, and dread and feared of all the enemies of this his R almé. Amen.

THE MANNER OF THE Lords Supper.

The day when the Lordes Supper is minister̃ed, whi communlie is vsed once a moneth, or so oft as the Congre tion shall thinke expedient, the Minister vseth to say followeth.

LEt vs marke deare brethren, and consider, ho Iesus Christ did ordeine vnto vs his holy Sup per, according as S. Paul maketh rehearsall in the leuenth chapter of the first epistle to the Corinthi ans, saying, I haue receiued of the Lord, that which haue deliuered vnto you, to wit, that the Lord Ies the same night that he was betrayed, tooke brea and when he had giuen thankes, he brake it, saying Take ye, eat ye, this is my body, which is broken f you, doe you this in remembrance of me. Likewi after Supper, he tooke the cup, saying: This cup i the new Testament or couenant in my blood, do y this so oft as you shall drinke thereof in remembe rance of me. For so oft as you shall eate this bread and drinke of this cup, yee shall declare the Lorde death vntill his comming. Therefore whosoe uer shall eate this bread, and drinke of the cuppe o the Lorde vnworthilie, hee shall be guiltie of th body and blood of the Lord. Then see that euer man proue and trie himselfe, and so let him eat

is bread, and drinke of this cup: for whosoeuer
teth or drinketh vnworthilie, he eateth and drin-
th his owne damnation. for not hauing due re-
rd and consideration of the Lords body.

This done the Minister proceedeth to the exhortation.

Earelie beloued in the Lord, forasmuch as wee
be now assembled to celebrate the holy com-
munion of the body and blood of our Sauiour
Christ, let vs consider these words of Saint Paul, how
exhorteth all persons diligently to trie and exa-
ine themselues, before they presume to eate of
at bread, and drinke of that cup. For as the bene-
it is great, if with a true penitent heart and liuelie
th we receaue that holy Sacrament (for then wee
irituallie eat the flesh of Christ, & drink his blood:
en we dwell in Christ, and Christ in vs: we be one
th Christ, and Christ with vs) so is the danger
reat, if wee receiue the same vnworthily: for then
ee bee guiltie of the body and blood of Christ our
auiour: we eate and drinke our owne damnation,
not considering the Lordes body: wee kindle Gods
rath against vs, & prouoke him to plague vs with
iuers diseases, and sundry kindes of death.

And therfore in the Name & authority of the E-
ternal God, & of his Sonne Iesus Christ, I excom-
unicate frō this Table all blasphemers of God, al
idolaters, al murthurers, al adulterers, al that be in
malice or enuie, all disobedient persons to father or
other, Princes or Magistrats, Pastors or Preachers,
theeues and deceiuers of their neighbours, and
nally all such as liue a life directly fighting against

the will of God: charging them as they will answ
in the presence of him who is the righteous Judge
that they presume not to prophane this most holy
table. And yet this I pronounce not to seclude any
penitent person how grieuous so euer his sins be-
Mat. 3. fore haue bene, so that hee feele in his heart vnfai-
ned † repentance for the same: but onely such as
continue in sinne without repentance. Neither yet
is this pronounced against such as aspire to a grea-
ter perfection, then they can in this present life at-
taine vnto.

For albeit we feele in our selues much frailtie and
wretchednes, as that we haue not our faith so per-
fit and constant as we ought, being manie times
Rom. 7. readie to distrust Gods goodnes through our cor-
rupt † nature, and also that we are not so throughly
giuen to serue God, neither haue so feruent a zeale
to set forth his glorie, as our duetie requireth, fee-
Gala. 8. ling still such rebellion in our selues, that we haue
neede dayly to † fight against the lustes of our flesh:
yet neuer-the-lesse, seeing that our Lorde
Heb. 8 hath delt thus mercifully with vs, that hee hath
Ier. 31 printed his † Gospell in our hearts, so that we are
Isa. 36 preserued from falling into desperation & misbe-
liefe & seing also that he hath indued vs with a † wil
Rom. 7 and desire to renounce and withstand our owne
Phil. 1 affections, with a longing for his righteousnes and
the keeping of his commandements, we may be
now right well assured, that those defaultes and
manifold imperfections in vs shalbe no hinderance
at all against vs, to cause him not to accept and
impute vs as worthie to come to his spirituall
Table. For the ende of our comming thither

is not to make † protestation that we are vpright or iust in our liues: but contrariwise, wee come to seeke our life and perfection in Iesus Christ, acknowledging in the meane time, that wee of our selues be the children † of wrath and damnation.

Let vs consider then, that this Sacrament is a singular medicine for all poore sick creatures, a comfortable helpe to weake soules, and that our Lord requireth no other worthinesse on our parte, but that wee vnfainedlie acknowledge our naughtinesse and imperfection. Then to the ende that we may be worthy partakers of his merites and most comfortable benefites (which is † the true eating of his flesh and drinking of his blood) let vs not suffer our mindes to wander about the consideration of these earthly and corruptible things (which we se present to our eyes, and feele with our hands) to seeke Christ bodily present in them, as if he were inclosed in the bread or wine, or as if these elementes were turned and changed into the substance of his flesh and bloode. For the onely way to dispose our soules to receaue nourishment, reliefe, and quickening of his substance, is to lift vp our mindes by faith aboue all things worldlie and sensible, and thereby to enter into heauen that we may finde and receaue Christ where he † dwelleth vndoubtedly very God and very man, in the incomprehensible glorie of his Father, to whom be all praise, honour and glorie now and euer. Amen.

Luc. 18

Eph. 2
Luc. 8

Iohn. 9

† *Transubstantiation.*
Transelementation.
Transmutation, & Transformation, as the Papistes vse them, are the doctrine of Divels.
The true eating of Christ in the Sacrament.

1. Tim. 6
Mat. 26
Mar. 14
Luc. 22
1 Cor. 11

The exhortation ended, the Minister commeth down from the pulpit, and sitteth at the table, euery man and woman in like wise taking their place as occasion best serueth: then he

taketh bread and giueth thanks, either in these wordes following, or like in effect.

O Father of mercy, and God of all consolation, seeing all † creatures doe acknowledge and confesse thee as gouernour & Lord, it becommeth vs the workmanship of thine owne hands, at all times to reuerence and magnifie thy godly Maiestie: first, for that thou hast created vs to thine owne † image and similitude, but chiefly becaus thou hast deliuered vs from that euerlasting † death and damnation, into the which Satan drew mankinde by the meane of sinne: from the bondage whereof, neither man nor Angel was † able to make vs free, but thou, O Lord, rich in mercie, and infinite in goodnesse, hast prouided our redemption to stand in thine onely and wel-beloued Sonne, whom of very † loue thou didst giue to be made man like † vnto vs, in all things, sinne † except, that in his body he might receaue the punishment of our † transgression, by his death to make † satisfaction to thy justice, and by his resurrection to † destroy him that was authour of death, and so to bring againe † life to the world, from which the whole off-spring of † Adam most iustlie was exiled.

O Lord we acknowledge that no creature is able to † comprehend the length and breadth, the deepnesse and height of that thy most excellent loue, which mooued thee to shewe mercie, where none was † deserued: to promise and giue life † where death had gotten the victorie, to receiue vs in thy grace, when we could do † nothing but rebell against thy iustice. O Lord, the blinde dulnes of our † corupt nature will not suffer vs sufficiently

† Reue. 5.

Gen. 1.
Ephe. 2.
Gal. 1.
Gen. 3.
† Act. 4.
Heb. 1.
Reue. 5.
Ioh. 3.
Heb. 8.
Heb. 4.
1. Pet. 2.
Esai. 43. 53
† Mat. 3. 17
Ier. 3.
Heb. 8.
Rom. 5.
† Heb. 2.
† Ioh. 6.
† Gen. 3.
Rom. 5.
Eph. 3.
Eph. 2.
Ioh. 6.
Gen. 6.
Rom. 3.
Esa. 64.
Psa. 5 & 14
† Rom. 7.
Mat. 16.
1. Cor. 2.
Leui. 11.
Iere. 10.

co weigh thy moſt ample benefites, yet neuerthe-
leſſe at the † commandement of Ieſus Chriſt our
Lord, we preſent our ſelues to this Table, (which he
hath left to be vſed in † remembrance of his death
vntill his cõming againe) to declare & witneſſe be-
fore the world, that by him alone we haue receiued
† libertie & life: that by him alone, thou doeſt ac-
knowledge vs thy children and † heirs: that by him
alone we haue † entrãce to the throne of thy grace:
that by him alone wee are † poſſeſſed in our ſpiri-
tuall kingdome, to eate and drinke at his † Table,
with whom we haue our † conuerſation preſently in
Heauen: and by whom our bodies ſhall be raiſed
vp againe from the duſt, and ſhall be placed with
him in that endleſſe ioy, which thou, O Father of
mercie, haſt prepared for thine elect † before the
foundation of the world was laid. And theſe moſt
ineſtimable benefites we acknowledge and con-
feſſe to haue receiued of thy † free mercie & grace,
by thine onely beloued Sonne Ieſus Chriſt: for the
which therefore, wee thy congregation, † mooued
by thine holy Spirit, render all thanks, praiſe and
glorie, for euer and euer.

† Mat. 16.
Luk. 12.
† 1 Cor. 11
† Rom. 8,
1. Pet. 1.
Ephe. 5.
Eph. 2.
† Heb. 4.
Rom. 3.
Ioan. 8.
Gala. 5.
† Ephe. 3.
Mat. 25.
Ioan. 14.
Luke 12.
Luc. 22.
Reuel. 2.
† Phil. 3.
Ephe. 2.
Ephe. 1.
Reue. 13.
Rom. 3.
Ephe. 2.
1. Tim. 3.

This done, the Miniſter breaketh the bread, and deliu-
reth it to the people, who diſtribute and deuide the ſame a-
mong themſelues, according to our Sauiour Chriſts com-
mandement, and likewiſe giueth the cuppe. During the
which time, ſome place of the Scriptures is read, which doth
liuely ſet foorth the death of Chriſt, to the intent that our
eyes and ſenſes may not onely be occupied in theſe outward
ſignes of bread and wine, which are called the viſible word,
but that our hearts and mindes alſo may be fully fixed in
the contemplation of the Lords death, which is by this ho-

Rom. 8.

Mat 26.
Mar. 14.
Luc. 22.
1 Cor. 10.
1 Cor. 11.
Ioh. 13.

lie

lie Sacrament represented. And after this action is done, he giueth thanks, saying,

1. MOST mercifull Father, we render to thee all praise, thankes and glory, for that it hath pleased thee of thy great mercies to graunt vnto vs miserable sinners, so excellent a gift and treasure, as to receiue vs into the † fellowship and companie of thy deare Sonne Iesus Christ our Lord, whome thou hast † deliuered to death for vs, and hast giuen him vnto vs, as a necessarie † food and nourishment vnto euerlasting life. And now we beseech thee also O Heauenly Father, to grant vs this request that thou neuer suffer vs to become so vnkind, as to forget so worthie benefites, but rather imprint and fasten them sure in our hearts, that we may grow and increase daily more and more in true faith, which continuallie is † exercised in all manner of good workes, and so much the rather, O Lord, confirme vs in these † perillous dayes and rages of Satan, that we may constantlie stand and continue in the confession of the same, to the aduancement of thy glory which art God ouer all things blessed for euer. So be it.

1. Cor. 10. Rom 4. Iohn. 6.

2. Luc. 17. Gal. 5. 1 Tim 4. Ephe. 5. 2 Pet. 3. Mat. 5. 1 Pet. 2.

The action thus ended, the people sing the 103. psalme, My soule giue laud &c. *or some other of thanksgiuing: which ended, one of the blessings before mentioned, is recited, and so they rise from the table and depart.*

TO THE READER.

Why this order is obserued rather then any other

IF so be that any would merueil why we follow rather this order, then any other in the administration of this Sacrament, let him diligently consider, that first of all we vtterly renounce the errour of the Papists: secondly we restore vnto the Sacrament his owne substance, and to Christ his proper place. And as for the words of ỹ Lords sup-

supper, wee rehearse them, not because they should change the substance of the bread or wine, or that the repetition thereof with the intent of the sacrificer should make the sacrament (as the Papistes falsely beleeue) but they are read and pronounced, to teach vs how to behaue our selues in that action, and that Christ might witnesse vnto our faith as it were with his own mouth that he hath ordained these signes to our spirituall vse and comfort. we doe first therfore examine our selues, according to S. Paules rule, & prepare our mindes, that we may be worthy partakers of so high mysteries. Then taking bread, we giue thanks, breake and distribute it as Christ our Sauiour hath taught vs. Finally, the ministration ended, we giue thankes againe, according to his example, so that without his worde and warrand, there is nothing in this holie actioun attempted.

Mat 20. 1. Cor. 11. Luc. 22.

The forme of Mariage.

After the bandes or contract hath beene published three seuerall dayes in the Congregation (to the intent that if any person haue interest or title to either of the parties, they may haue sufficient time to make their chalenge) the parties assemble at the beginning of the Sermon, and the Minister at time conuenient saieth as followeth.

OF MARIAGE.

The exhortation.

DEARELIE beloued brethren, wee are here gathered together in the sight of GOD, and in the face of his Congregation, to knit and ioyne these parties together in the † honorable estate of matrimony, which was instituted and authorised by GOD himselfe in † Paradise, man beeing then in the state of innocencie.

Heb. 13. Gen. 1. Pro. 18.

For what time God made heauen and earth, and all that is in them, and had created and facioned man after his owne similitude and likenesse, vnto whom he gaue rule and lordship ouer al the beasts of the earth, fishes of the sea, and foules of the aire he said: It is not good that man liue alone, let vs make him an helper like vnto himselfe: and God brought a fast sleepe vpon him, and tooke one of his ribbes and shaped Heua thereof, giuing vs thereby to vnderstand, that † man and wife are one bodie, one flesh, and one blood: signifying also vnto vs, the † mysticall vnion that is betweene Christ and his Church, for the which cause man † leaueth his father and mother, and taketh him to his wife, to keepe companie with her: the which also we ought to loue, euen as our Sauiour loueth his Church, that is to say, his † elect and faithfull Congregation, for the which he gaue his life.

And semblablie also it is the † wiues duetie to studie to please and obey her husband, seruing him in all things that be godly and honest: for she is in subjection, and vnder the gouernance of her husband, so long as they continue both † aliue. And this holy mariage, being a thing most honourable, is of such vertue and force, that thereby the husband hath no more †right or power ouer his owne bodie, but the wife: & likewise the wife hath no more power ouer her owne body, but the husband, forasmuch as God hath so knit them together in this mutual societie, to the procreation of children, that they should bring them vp in the feare of the Lord, and to the increase of Christ, Kingdome.

† In Hebrew, man is called Isch, & the woma Ischa whereby is wel expressed the naturall affinitie betwixt man & his wife.
† Ephes. 5.
† Genes. 2.
Mat. 19.
Mar. 10
2. Cor. 6
† Ioh. 17.
Rom. 5.
Heb. 9.
1. Pet. 3.
† Eph. 5
Collo. 3.
1. Per. 3.
1. Cor. 11.
1. tim. 2.
Rom. 7.
1. Cor. 7
mat. 19.
1. Cor. 7.

Wher

Wherefore they that be thus coupled together by God, cannot be seuered or put apart, vnlesse it be for a season, with the consent of both parties, to the end to giue themselues the more feruently to fasting and praier, giuing diligent heede in the meane time, that their long being apart be not a snare to bring them into the danger of Satan, through incontinencie, and therefore to auoide fornication, enery man ought to haue his owne wife, and euery woman her owne husband: so that so many as cannot liue chaste, are † bound by the commandement of God to marie, that thereby the holy † temple of God, which is our bodies, may be kept pure and vndefiled. For since our bodies are now become the very members of Iesus Christ, how horrible and detestable a thing it is, to make them the members of an harlot? Everie one ought therefore to keepe his vessell in all purenes and holines: for whosoever † polluteth and defileth the temple of God, him will God destroy.

1. Cor. 7.

Mat. 19
1. Cor. 7
† 1. cor. 3. 6
2. Cor. 6
Leuit. 26:
1. Pet. 1

1. Thes. 4
Rom. 4
Ephe. 5
1. Cor. 3

Heere the Minister speaketh to the parties that shall be maried, in this wise.

I Require and charge you as you will answer at the day of judgement, when the † secrets of all hearts shalbe disclosed, that if either of you doe know any impediment, why you may not be lawfullie joyned together in matrimonie, that ye confesse it. For bee yee well assured, that so manie as bee coupled otherwise then Gods word doeth allow, are not joyned together by God, neither is their matrimonie lawfull.

1. Cor. 4
Mat. 7
Rom. 2

If no impediment be by them declared, then the Minister saieth to the whole Congregation.

I take

I Take you to witnesse that be here present, beseeching you all to haue good remembrance hereof and moreouer, if there be any of you, which knoweth that either of these parties be contracted to any other, or knoweth any other lawfull impediment, let them now make declaration thereof.

If no cause be alleadged, the Minister proceedeth, saying.

Forasmuch as no man speaketh against this thing you N. shal protest here before God, and his holy Congregation, that you haue taken, and are now contented to haue M. heere present for your lawfull wife, promising to keep her, to loue, and intreat her in all things according to the † duety of a faithfull husband, forsaking all other, during her life: and briefly to liue in an holy conuersation with her, keeping faith and trueth in all points, according as the worde of God and his holy Gospel doeth command.

Coll. 3
2 Pet. 3
Mar. 19
1 Cor. 7
Mala. 2

The answere.

¶ Euen so I take her before God, and in the presence of this his Congregation.

The Minister to the spouse also sayeth.

You M. shall protest here before the face of God and in the presence of this holy Congregation, that ye haue taken, and are now contented to haue N. here present for your lawful husband, promising to him † subiection and obedience, forsaking all other, during his life, and finally to liue in a holy conuersation with him, keeping faith and trueth in all

1 Cor. 11
Ephe. 5
Colo. 3.
1. Ti.
1 Pet. 4.
Esth. 2.

points

points, as Gods word doth prescribe.

The Answer.

¶ Euen so I take him before God, and in the presence of this his congregation.

The Minister then sayeth.

GIue diligent eare then to the Gospel, that yee may vnderstand how our Lord would haue this holy contract kept and obserued, and how sure and fast a knot it is which may in no wise be loosed according as we be taught in the xix. chapter of S. Matthewes Gospell.

¶ The Pharises came vnto Christ to tempt him and to grope his mind, saying: Is it lawful for a man to put away his wife for euery light cause? He answered, saying: Haue ye not read that he which created man at the beginning, made them male & female? saying: For this thing shall man leaue father and mother and cleaue vnto his wife, and they twaine shall be one flesh, so that they are no more two, but one flesh. Let no man therefore put asunder that which God hath coupled together.

IF ye beleue assuredly these words, which our Lord & Sauiour did speak, (according as ye haue heard them now rehearsed out of the holy Gospel) then may you bee certaine, that God hath euen so knit you together in this holy state of wedlocke. Wherefore apply your selues to liue together in godly loue, in Christian peace and good example, euer holding fast the bande of charitie without any breach, keeping faith and trueth the one to the other, euen as Gods word doth appoint.

Then

Then the Minister commendeth them to God in this or such like sort.

The Lord sanctifie & blesse you, the Lord powre the richesse of his grace vpon you, that ye may please him, and liue together in holy loue to your liues end, So be it.

Then is sung the 128. Psalme, Blessed are they that feare the Lord, &c. *or some other appertaining to the same purpose.*

THE ORDER OF BAPTISME

First note, that forasmuch as it is not permitted by Gods worde that women should preach or minister the Sacraments, and it is euident that the Sacraments are not ordeined of God to be vsed in priuate corners, as charmes, or sorceries, but left to the Congregation, and necessarilie annexted to Gods word, as seales of the same, therefore the infant which is to be baptized, shal be brought to the Church, on the day appointed to common praier and preaching accompanied with the father and Godfather. So that after the Sermon, the child being presented to the Minister, he demandeth this question.

The transgression of Gods ordinance is called iniquitie and idolatrie, and is compared to witchcraft & sorcerie. 1. Sam. 15.

How dangerous also it is to enterprise anything rashly or without the warrant of Gods worde, the examples of Saul, Oza, Ozia, Nadab, & Abihu sufficiently do warne vs.

DOe you here present this child to be baptized, earnestly desiring that he may be engrafted in the mysticall body of Iesus Christ?

The answere.

¶ Yea, we require the same,

The Minister proceedeth.

THen let vs consider, dearelie beloued, how Almightie God hath not onely made vs his children by † adoption, and receiued vs into the fellowship of his Church: but also hathpromised that he will be † our God, and the God of our children vnto the thousand generation. Which thing as he confirmed to his people of the old Testament by the Sa-

1. Sam. 12.
2. Sam. 9.
2 chro. 25
Leuit. 10.
Num. 3.
† Rom. 8.
Gala. 4.
Ephe. 1.

cra-

crament of † Circumcision, so hath he also renewed the same to vs in his new Testament, by the Sacrament of † Baptisme: doing vs thereby to wit, that our Infants appertaine to him by couenant, and therefore ought not to be defrauded of those holy signes and badges † whereby his children are knowen from infidels and pagans. Gen. 17. Exo. 10. Deut. 7. Isa. 56. † Gen. 17. Rom. 4. † Col. 2. Gala. 3. Act. 2. Act 10.

Neither is it requisite, that all those that receiue this Sacrament, haue the vse of vnderstanding and Faith, but chiefly that they be contained vnder the name of † Gods people: so that remission of sinnes in the bloud of Christ Iesus doeth appertaine vnto them by Gods promise, which thing is most euident by Saint Paul: who pronounceth the children begotten and borne (either of the parents being faithfull) to be cleane & holy. Also our Sauiour Christ admitteth † children to his presence, embraceing and blessing them. Which testimonies of the holy Ghost assure vs, that infantes bee of the number of Gods people, and that remission of sinnes doeth also appertain to them in Christ. Therfore without iniurie they can not be debarred frō the common signe of Gods children. And yet is not this outward action of such necessity, that the lacke thereof should be hurtfull to their saluation if that preuented by death, they may not conuenientlie be presented to the church. But we (hauing respect to that obedience which Christians owe to the voice and ordinance of Christ Iesus, who commanded † to preach and baptise all without exception) doe iudge them onelie vnworthy of any fellowship with him, who contemptuouslie refuse such ordinarie meanes, as his wisdome hath Actes. 2. 1 Cor. 7. 1 Cor. 7. Matt. 19. Mar. 10. Luck. 18. Psal. 22. Rom. 5. Gala. 3. James 2. Gen. 17. Mat. 28. Mark. 16.

appointed to the instruction of our dull sen-
ses.

Furthermore it is euident, that Baptisme was
ordeined to bee ministred in the element of † wa-
ter, to teach vs, that like as water outwardlie doth
wash away the filth of the bodie, so inwardly doeth
the vertue of Christs blood purge our soules from
that corruption and deadly poyson, wherwith † by
nature we were infected: whose † venemous dregs,
although they continue in this our flesh, yet by the
merits of his death † are not imputed vnto vs, be-
cause the Iustice of Iesus Christ is † made ours by
Baptisme: not that wee thinke any such vertue or
power to bee included in the visible water or out-
ward actiō, for many haue bene baptised & yet ne-
uer inwardly purged, but that our Sauiour Christ,
who commanded Baptisme to be ministred, will
by the power of his holy Spirit, effectually worke
in the hearts of his † elect in time conuenient, all
that is meant and signified by the same. And this
the Scripture calleth our † regeneration, which
standeth chieflie in these two points: in mortifica-
tion, that is to say, a resisting of the rebellious lusts
of the flesh, and in newnesse of life, wherby we con-
tinually striue to walke in that pureneſſe and perfe-
ction, wherewith we are clad in Baptisme.

And although wee in the iourney of this life
be † encumbred with many enemies which in the
way assaile vs, yet fight we not without fruite. For
this † continual battel which we fight against sinne,
death, and hell, is a most infallible argument that
God the Father mindfull of his promise made vn-
to vs in Christ Iesus, doth not only giue vs motion

Mat. 3.
1 Pet. 3.
1 Ioh. 5.
1 Cor. 10.

Eph. 2.
Rom. 7.

Rom 4.
Gal. 3.
Psal. 32.
† Rom. 6.
Gal. 3.

As Iudas, Simon Magus, Hymeneus, Alexander, Philetus.
Act. 2.
Eph. 3.
1 Cor. 12.
Rom. 6.
Colo. 2.
Baptisme standeth in two points, mortification, and regeneration.
1 Pet. 5.
Luc. 22.
Iob. 7.
† Rom 5.
1 Pet. 1.
Ephe. 6.
Iames 1.

and courage to reſiſt them, but alſo aſſurance to † ouercome, and obtaine victorie. Wherefore dearlie beloued, it is not only of neceſsitie that we bee once baptiſed, but alſo it much profiteth oft to be preſent at the miniſtration thereof, that we (being put in minde of the † league and couenant made betwene God and vs, that he will be † our God, and we his people, he our Father, and we his children) may haue occaſion aſwell to trie our liues paſt, as our preſent conuerſation, and to proue our ſelues, whether wee ſtand faſt in the faith of Gods elect, or contrariwiſe, haue ſtrayed from him through † incredulitie and vngodlie liuing: whereof if our conſcience doe accuſe vs, yet by hearing the louing promiſes of our heauenly father: who calleth all men to mercy by † repentance) we may from hencefoorth walke more warily in our vocation. Moreouer ye that be fathers and mothers may take hereby moſt ſingular comfort, to ſee your children thus receaued into the boſome of Chriſts Congregatiõ, whereby you are daily admoniſhed, that ye nouriſh and bring vp the children of Gods fauour and mercy, ouer whome his fatherlie prouidence † watcheth continuallie.

1 Cor. 15. Oſe. 13. Heb. 2. Ioh. 16.

Deut. 6. Ioh. 1. Ier. 31. Hebr. 8.

Eph. 3. Colo. 4. Hebr 1.

Eze. 18. Act. 11. 2. Pet. 3. Deu. 4.

Which thing, as it ought greatlie to reioyce you, knowing that † nothing can come vnto them without his good pleaſure: ſo ought it to make you diligent and carefull to nurture & inſtruct thẽ in the true knowledge and feare of God. Wherein if you be negligent, yee doe not onely † iniurie to your owne children, hyding from them the good will & pleaſure of Almighty God their Father, but alſo heap damnation vpon your ſelues, in ſuffering

Mat. 18. Mat. 6. Luc. 12. Deut 4. Eph. 6. † 1. Sam. 2. Kings. 2.

What danger hangeth ouer thoſe parents which neglect the bringing vp of their children in godlineſſe.

his children, bought with the blood of his deare Sonne, ſo traiterouſlie for lacke of knowledge to turne backe from him. Therefore it is your duetie, with all diligence to prouide that your children in time conuenient be inſtructed in all † doctrine neceſſarie for a true Chriſtian: chiefly that they be taught to reſt vpon the juſtice of Chriſt Ieſus alone and to abhorre and flie all ſuperſtition, Papiſtrie and Idolatrie. Finallie, to the intent that we may be aſſured, that you the Father, and the ſurety conſent to the performance hereof, declare here before the face of his Congregation, the ſumme of that faith wherein you beleeue, and will inſtruct this childe.

Gen. 18. Deu. 32.

The true vſe of the catechiſme to the execution whereof the Fathers and Godfathers binde themſelues.

Then the Father, or in his abſence the Godfather ſhall rehearſe the Articles of his faith: which done, the Miniſter expoundeth the ſame as after followeth.

THe chriſtian faith whereof now ye haue briefly heard the ſumme, is commonly diuided in 12 Articles: but that wee may the better vnderſtand what is contained in the ſame, we ſhal diuide it into foure principall parts. The firſt ſhall concerne God the Father, The ſecond, Ieſus Chriſt our Lord. The third, ſhall expreſſe to vs our faith in the holy Ghoſt. And the fourth and laſt, ſhall declare what is our faith concerning the Church, and of the graces of God freely giuen to the ſame. Firſt, of God we confeſſe three things, to wit, that he is our Father, almightie, maker of heauen and earth. Our Father wee call him, and ſo by faith beleeue him to be, not ſo much, becauſe he hath created vs (for that we haue common with the reſt of creatures, who yet are not called to that honour to

I beleeue in God the Father almightie maker of heauen and earth.

haue God to them a fauourable Father) but we cal him Father, by reason of his free adoption by the which he hath chosen vs to life euerlasting in Iesus Christ: and this his most singular mercy we preferre to all things, earthly and transitorie: for without this there is to mankind no felicitie, no comfort nor small ioy, and hauing this we are assured that by the same loue by the which hee once hath freely chosen vs, he shall conduct the whole course of our life, that in the end we shall possesse that immortall kingdome that hee hath prepared for his chosen children. For from this fountaine of Gods free mercy or adoption, springeth our vocation, our iustification, our continuall sanctification, and finallie our glorification. As witnesseth the Apostle. Rom. 8.

The same God our Father we confesse Almightie, not only in respect of that hee may doe, but in consideration that by his power and godly wisedome are al creatures in heauen and earth, and vnder the earth, ruled, guided, and kept in that order that his eternall knowledge and will hath appointed them. And that is it which in the third part, we do confesse, that he is creator of heauen and earth, that is to saye, the Heauen and the earth, and the contents thereof, are so in his hande, that there is nothing done without his knowledge, neither yet against his will, but that he ruleth them so, that in the end his godly Name shalbe glorified in them. And so we confesse and beleeue that neither the deuils, nor yet the wicked of the world haue any power to molest or trouble the chosen children of God, but in so farre as it pleaseth him to vse them as instruments, either to proue and trie our

faith and patience, or elſe to ſtirre vs to more fer-
uent inuocation of his name, and to continuall
meditation of that heauenly reſt and joy that a-
bideth vs after theſe tranſitorie troubles. And yet
ſhal not this excuſe the wicked, becauſe they neuer
looke in their iniquitie to pleaſe God, nor yet to o-
bey his will.

And in Ieſus Chriſt his onelie Sonne our Lord,

Conceaued by the holy Ghoſt,

Borne of the Virgin Marie.

In Ieſus Chriſt we confeſſe two diſtinct and per-
fect natures, to wit, the eternal Godhood, and the
perfect Manhood joyned together: ſo that we con-
feſſe and beleeue, that that eternal word which was
from the beginning, and by the which all things
were created, and yet are conſerued and kept in
their being, did in the time appoynted in the
counſel of his heauenly father receiue our nature
of a Virgine, by operation of the holy Ghoſt.
So that in his conception, wee acknowledge and
beleeue that there is nothing but puritie and ſan-
ctification, yea, euen in ſo much as he is become
our brother. For it behoued him that ſhould
purge others from their ſinnes, to bee pure
and cleane from all ſpot of ſinne, euen from his
conception. And as wee confeſſe and beleeue him
conceiued by the holy Ghoſt: ſo doe we confeſſe
and beleeue him to be borne of a Virgine named
Marie, of the tribe of Iuda, and of the familie of
Dauid, that the promiſe of God and the prophe-
cie might be fulfilled, to wit: That the ſeed of the
woman ſhall breake downe the ſerpents head, and
that a Virgine ſhould conceiue and beare a childe,
whoſe name ſhould be Emmanuel, that is to ſay,
God with vs. The name Ieſus which ſignifieth a
Sauiour, was giuen vnto him by the Angell to aſ-

ſure

ſure vs, that it is he alone that ſaueth his people from their ſinnes. He is called Chriſt, that is to ſay, annointed, by reaſon of the offices giuen vnto him by God his father, to wit, that he alone is appointed King, Prieſt, and Prophet. King, in that, that all power is giuen to him in heauen and earth, ſo that there is none other but he in heauē nor earth, that hath juſt authority & power to make laws, to bind the conſciences of men: neither yet is there any other that may defend our ſoules frō the bondage of ſinne, nor yet our bodies from the tyrannie of man. And this he doeth by the power of his word, by the which he draweth vs out of the bondage & ſlauery of Satan, & maketh vs to raigne ouer ſinne, whiles that wee liue and ſerue our God in righteouſneſſe and holineſſe of our life. A Prieſt, and that perpetuall and euerlaſting, wee confeſſe him, becauſe that by the ſacrifice of his owne body, which he once offered vp vpon the croſſe, he hath fullie ſatisfied the juſtice of his Father in our behalfe, ſo that whoſoeuer ſeeketh any meanes beſides his death & paſsion in heauen or in earth, to reconcile vnto them Gods fauour, they doe not onely blaſpheme, but alſo ſo farre as in them is, renounce the fruit and efficacie of that his onely one ſacrifice. Wee confeſſe him to be the onely Prophet, who hath reuealed vnto vs, the whole wil of his Father in all things pertaining to our ſaluation. This our Lord Ieſus, wee confeſſe to be the onelie Sonne of GOD, becauſe there is none ſuch by nature, but hee alone. Wee confeſſe him alſo our Lord, not only by reaſon we are his creatures, but chiefly becauſe he hath redeemed vs by his precious blood

and so hath gotten just dominion ouer vs, as ouer the people whom hee hath deliuered from bondage of sinne, death, hell, and the deuill, and hath made vs Kings and Priests to God his father.

Suffered vnder Pontius Pilat was crucified,

We farther confesse and beleeue, that the same our Lorde Iesus was accused before an earthlie iudge, Pontius Pilate, vnder whome albeit oft and diuers times hee was pronounced to be innocent, he suffered the death of the crosse, hanged vpon a tree betwixt two theeues. Which death, as it was most cruel and vile before the eyes of men, so was it accursed by the mouth of God himselfe, saying: Cursed is euerie one that hangeth on a tree. And this kinde of death susteined he in our person, because he was appoynted of God his Father, to be our pledge, and he that should beare the punishment of our transgressions. And so wee acknowledge and beleeue, that he hath taken away that curse and malediction that hanged on vs, by reason of sinne. He verelie died, rendring vp his spirit into the hands of his Father, after that he had said, Father, into thy hands I commend my spirit. After his death, we confesse his bodie was buried: & that he descended to the hell. But because hee was the author of life: yea, the very life it selfe, it was impossible that he should be retained vnder the dolors of death. And therefore the third day he rose againe victor and conqueror of death and hell: by the which his resurrection, he hath brought life againe into the world, which he by the power of his holy Spirit, communicateth vnto his liuely members: so that now vnto them, corporal death is no death, but an entrance into that blessed life, where

Died and was buried, and descended into hell.

The third day he rose again from the dead.

in

in our head Ieſus Chriſt is now entred. For after that he had ſufficientlie prooued his reſurrection to his diſciples, and vnto ſuch as conſtantly did abide with him to the death, he viſibly aſcended to the heauens, and was taken from the eyes of men, and placed at the right hand of God the father almightie, where preſently he remaineth in his glory, onely head, onely Mediatour, and onely Aduocate, for all the members of his body. Of which we haue moſt eſpeciall comfort. Firſt for that, that by his aſcenſion, the heauens are opened vnto vs, and an entrance made vnto vs, that boldly we may appeare before the throne of our fathers mercie. And ſecondarily, that wee know that his honor & authoritie is giuen to Ieſus Chriſt our head, in our name, and for our profite and vtilitie. For albeit that in body he now be in the heauen, yet by the power of his ſpirit, he is preſent here with vs, aſwel to inſtruct vs, as to comfort and maintaine vs in all our troubles and aduerſitie. From the which he ſhal finallie deliuer his whole Church, and euerie true member of the ſame, in that day when he ſhal viſibly appeare againe iudge of the quick and the dead. For this finally wee confeſſe of our Lord Ieſus Chriſt, that as he was ſeene viſiblie to aſcende, and ſo left the world as touching that body that ſuffered and roſe againe, ſo doe we conſtantly beleeue, that he ſhall come from the right hand of his Father, when all eyes ſhall ſee him: yea, euen thoſe that haue pierced him. And then ſhall he gather aſwel thoſe that then ſhall be found aliue, as thoſe that before haue ſlept. Separation ſhall be made, betwixt the lambes and the goates, that is

He aſcended into heauen & ſitteth on the right hand of God the Father almightie,

From thence he ſhall come to iudge the quicke and the dead.

Matt. 25.

to say, betwixt the elect and the reprobate, The one shall heare this joyful voice, Come yee the blessed of my Father, possesse the kindgome that is prepared for you, before the beginning of the world: The other shal heare that feareful and irreuocable sentence, Depart from me ye workers of iniquitie, to the fire that neuer shall be quenched. And for this cause, this day in the Scriptures is called, the day of refreshing, and of the reuelation of all secrets: becausse that then the just shall be deliuered from all miseries, and shalbe possessed in the fulnes of their glorie. Contrariwise, the reprobate shal receaue judgement, and recompence of all their impietie, be it openly or secretly wrought.

I beleeue in the holy ghost.

As wee constantly beleeue in God the Father, and in Iesus Christ, as before is said: So we doe assuredly beleeue in the holy Ghost, whom wee confesse God equal with the Father and the Sonne, by whose working and mightie operation, our darkenesse is remooued: our eyes spirituall are illuminated: our soules and consciences sprinkled with the blood of Iesus Christ, and we retained in the truth of God, euen to our liues end. And for these causes, wee vnderstand that this eternall spirit proceeding from the Father and the Sonne, hath in the Scriptures diuers names. Sometimes called water, by reason of his purgation, and giuing strength to this our corrupt nature to bring forth good fruit, without whom, this our nature should vtterly be barren, yea, it should vtterly abound in all wickednesse. Sometimes the same spirit is called fire, by reason of the illumination and burning heate of fire that he kindleth in our hearts. The same spirit

also is called oyle or vnctiō, by reason that his working mollifieth the hardnes of our harts, & maketh vs receaue the print of that image of Iesus Christ, by whom only we are sanctified. We cōstantly beleeue, that there is, was, & shalbe euen till the comming of the Lord Iesus, a Church, which is holy & vniuersall, to wit, the communion of Saints. This Church is holy, because it receaueth free remission of sinnes, & that by faith only in the blood of Iesus Christ. Secondly, because it being regenerate, it receiueth the Spirit of sanctification and power to walke in newnes of life, and in good workes, which God hath prepared for his chosē to walke in. Not that we thinke the justice of this Church, or of any member of the same euer was, is, or yet shal be so full and perfect, that it needeth not to stoupe vnder mercie: but that because the imperfections are pardoned, and the justice of Iesus Christ imputed vnto such as by true faith cleaue vnto him, which Church, we call vniuersal, because it cōsisteth & standeth of all tongues and nations, yea, of all estates & cōditions of men & women, whom of his mercy God calleth frō darknes to light, and from the bondage & thraldome of sinne, to his spirituall seruice and purity of life. Vnto whom he also communicateth his holy Spirit, giuing vnto them one faith, one head and Soueraigne Lord, the Lord Iesus, one Baptisme and right vse of Sacraments: whose heart also he knitteth together in loue and Christian concord. To this Church, holy and vniuersall, we acknowledge and beleeue three notable gifts to be graunted, to wit, remission of sinnes, which by true faith must be obtained in this life.

The holie Catholike church, the communion of saints

The forgiuenesse of sinnes.

Resurre-

The resurrection of the bodie

Resurrection of the flesh, which al shal haue, albeit not in equal conditiō. For the reprobate (as before is said) shal rise but to feareful iudgemēt & condēnatiō, & the just shal rise to be possessed in glory. & this resurrectiō shal not be an imagination, or that one body shal rise for an other: but euery man shall receaue in his owne bodie, as he hath deserued, bee it good or euil. The just shal receaue the life euerlasting, which is the free gift of God giuen & purchased to his chosen, by Iesus Christ our onely head and Mediatour, to whom with the Father & the holy Ghost, be all honour and glorie, now and euer.

And life euerlasting.

Then followeth this Praier.

ALmighty and euerlasting God, which of thine infinite mercy and goodnesse, hast promised vnto vs, that thou wilt not onely be our God, but also the God and Father of our children: wee beseech thee, that as thou hast vouchsafed to call vs to be partakers of this thy great mercy, in the †fellowship of faith: so it may please thee to sanctifie with thy †spirit, and to receaue into the number of thy children this infant, whom we shal baptise according to thy †word, to the end, that he comming to perfite age, may †confesse thee onely the true God, and whom thou hast sent Iesus Christ, and so serue him, and bee †profitable vnto his Church, in the whole course of his life, that after his life ended, he may be brought as a liuely member of his bodie, vnto the full fruition of thy ioyes in the heauens, where thy Sonne our Sauiour Christ raigneth world without ende. In whose name we pray, as he hath taught vs: *Our Father,*

Gal. 5. 1. Pet. 1. Phil. 3. Rom. 3. 2 Cor. 5. Rom. 8. Ephe. 2. Mar. 28. Act. 2. Rom. 10. Iohn 17. Rom 12. 1. Cor. 12. 1 Thes 5. 1 Cor. 2. Rom 6. Ps. 3.

which

which art in heauen, &c.

When they haue prayed in this sort, the Minister requireth the childs name, which knowen he saith,

N. I Baptise thee in the Name of the Father, of the Sonne, and of the holy Ghost. Mat. 1 Mat. 16 Acts 2.

And as he speaketh these wordes, hee taketh water in his hand, and layeth it vpon the childes fore-head, which done, he giueth thanks, as followeth:

FOrasmuch, most holie and mercifull Father, as thou doest not onely beautifie and blesse vs with common benefites, like vnto the rest of mankinde, † but also heapest vpon vs most abundantly rare and wonderfull gifts, of duetie wee lift vp our eyes and mindes vnto thee, and giue thee most humble thanks for thine infinite goodnesse, which hast not onely numbred vs amongst thy † Saints, but also of thy free mercie doest call our children vnto thee, marking them with this Sacrament, as a singular token and badge of thy loue: wherefore most louing Father, though we be not able to deserue this so great a benefite (yea, if thou wouldest handle vs according to our † merites, wee should suffer the punishment of eternal death and damnation) yet for Christs sake we beseech thee, that thou wilt confirme this thy fauour more and more towards vs, and take this infant into thy tuition and defence, whom we offer & present vnto thee, with common supplications, and neuer suffer him to fall into such vnkindnesse, wherby he should lose the force of Baptisme, but that hee may perceiue thee continually to be his mercifull Father, through thine holy Spirit, working in his heart, by whose diuine power hee may so preuaile against Satan, Epe. 2. 1. Pet. 2. Ose. 2 2. Pet. 2 3 1. Pet. 2. Ephe. 2 Rom. 8 Ieae. 2. Isa. 40 Luc. 17 1. Cor. 7

this

that in the end, obtaining the victorie, hee may be exalted into the libertie of thy kingdome. So be it.

¶ THE SUPERINTENDENTS, Ministers and Commissioners of Churches reformed, within the Realme of Scotland, meeting in the generall Assemblie, at Edinburgh the 25. day of December, 1563. To all that truely professe the Lord Iesus within the same Realme, or elsewhere, wish grace and mercie from God the Father, and from his onely Sonne our Lord Iesus Christ, with the holie Spirit.

OF FASTING.

THE present troubles being some what considered, but greater feared shortly to follow: It was thought expedient (dearelie beloued in the Lord Iesus) that the whole faithfull within this Realme, should together, and at one time, prostrate themselues before their God, craving of him pardon and mercy, for the greate abuse of his former benefites, and the assistance of his holy Spirit, by whose mighty operatiō we may yet conuert to our God, that we prouoke him not to take from vs the light of his Gospel, which he of his mercie hath caused so clearly of late daies to shine within this Realme. But because that such publike supplications require alwaies fasting to be ioyned therewith, and publike fasting craueth certaine time, and certaine exercises of godlines the

to be vsed with greater straightnesse, then at other times.

The whole Assemblie after deliberation, hath appointed the second Sonday of May, and the third, next following the date of the said Assemblie, to that most necessarie exercise (as time now standeth) of publike fasting. And further did require the same to be signified by all Ministers to their people the Sonday immediatly before the said second Sonday of May. But least that the papists shal thinke that now we begin to authorise & praise that which sometimes wee haue reproued and damned in them, or else that the ignorant who know not the commoditie of this most godly exercise, shal contemne the same: we haue thought expediēt somewhat to speake to the one, & to the other. And vnto the Papists first we say, that as in puritie of conscience wee haue refused their whole abominations, and amongst the rest that their superstitious and Pharisaical maner of fasting: So euen vnto this day, wee doe continue in the same purpose, boldly affirming that their fasting is no fasting that euer God approoued, but that it is a deceiuing of the people, and a meere mocking of God, which most euidently will appeare, if in the Scriptures wee search what is the right ende of fasting, what fasting pleaseth God, & which it is that his soule abhorreth. Of fasting, in the Scriptures we find two sorts, the one priuat, the other publike. The priuate, is that which man or woman doeth in secreete, and before their God, for such causes as their owne consciences beareth recorde vnto them. As *Dauid* during the time that his sonne which was

begot-

begotten in adulterie, was ſtroken with mortall ſickneſſe, faſted, wept, and lay vpon the ground, becauſe that in the ſickneſſe of the child he did conſider Gods diſpleaſure againſt himſelfe, for the remouing whereof he faſted, mourned and prayed vntill ſuch time as he ſaw Gods will fulfilled, by the taking away of the child. Priuatlie faſted Anna wife to Elcana, euen in the verie ſolemne feaſts, during the time of her barrenneſſe. For ſhee wept and eat nothing, but in the bitterneſſe of her heart, ſhee prayed vnto the Lord, neither ceaſed ſhe from ſorrow and mourning, vntil ſuch time as Eli the high Prieſt concurred with her in prayers, by whoſe mouth after that hee had heard her pitifull complaint, ſhee receiued comfort.

Of this faſting ſpeaketh our Maſter Ieſus Chriſt in theſe words: when ye faſt, be not ſad as the hypocrites, for they diſfigure their faces, that they may ſeeme vnto men to faſt, but thou when thou faſteſt, anoint thine head, and waſh thy face, that thou ſeeme not vnto men to faſt, but vnto thy Father which ſeeth in ſecret, and will reward thee openly. Of the ſame, no doubt, ſpeaketh the Apoſtle, when he ſayeth: Defraud not one another, except it be with conſent for a time, that ye may giue your ſelues to faſting and prayer. To this priuat faſting, which ſtandeth chiefly in a temperate dyet, and in powring foorth of our ſecret thoughts, and neceſsities before God, can bee preſcribed no certaine rule, certaine time, nor certaine ceremonies, but as the cauſes and occaſions why that exercis is vſed of diuers (yea ſo diuerſe, that ſeldome it is that many at once are mooued with one cauſe) ſo

are diet, time, together with all other circumstances, required to such fasting, put in the libertie of them that vse it. To this fasting we haue bene faithfully and earnestly exhorted by our Preachers, as oft as the Scriptures which they intreated, offered vnto them occasion. And wee doubt not, but the godly within this Realme haue vsed the same as necessitie craued: albeit with the Papists we blew no trumpets, to appoynt thereto certaine dayes.

The other kinde of fasting is publike, so called, because that it is openly commanded, sometimes of a Realme, sometimes of a multitude, sometimes of a citie, and sometimes of a meaner companie, yea, sometimes of particular persons, and yet publikelie vsed, and that for the wealth of a multitude. The causes thereof are also diuers, for sometimes the feare of enemies, sometimes, the angry face of God punishing, sometimes his threatning to destroy, sometimes iniquitie found out, that was not rightly before considered, and sometimes the earnest zeale that some beare for preseruation of Gods people, for aduancing of his glory, and performing of his worke, according to his promise, mooue men to publike fasting, confession of their sinnes, and solemne prayers, for defence against their enemies, recouering of Gods fauour, remouing of his plagues, preseruation of his people, & setting forward of that worke, which hee hath of his mercie promised to finish, as in the probations following, euidently shall appeare.

When messengers came to *Iosaphat*, saying, There commeth a great multitude against thee from beyond the sea, out of *Aram*, that is, *Syria*, &c

Ioſaphat feared,& ſet himſelfe to ſeeke the Lord, & proclaimed a faſt throughout all Iuda: & Iuda gathered themſelues together to aske counſel of the Lord: they came euē out of all the cities of Iuda to enquire of the Lord. And Ioſaphat ſtood in the Congregation of Iuda & Ieruſalem in the houſe of the Lord, before the new court. And all Iuda ſtood before the Lord with their yong ones, their wiues & their children. And Ioſaphat ſaid, O Lord God of our Fathers, art not thou God in heauen, and raigneſt not thou in all kingdomes of the Heathē? And in thy hand is power and might, and none is able to with-ſtand thee. Haſt not thou our God caſt out the inhabitants of this land, before thy people Iſrael, & haſt giuen it to the ſeed of Abrahā thy friend for euer. &c. But now the Ammorits & Moabits, & moūt Seir, are come to caſt vs out of thy poſſeſsiō: O Lord our God, ſhalt thou not judge thē? In vs there is no ſtrength to ſtand againſt the great multitude that commeth againſt vs, neither know we what to doe, but vnto thee are our prayers bent, &c. Of this hiſtorie we haue the firſt cauſe of publike faſting, & the ſolemnitie thereof ſufficiently prooued. For the feare of enemies compelled Ioſaphat to ſeeke the Lord, he knowing himſelfe burdened with the care of the people, exhorted them to doe the ſame. They from all cities & quarters, repaired vnto Ieruſalem, where, vpon an appoynted day, the King and the people, yea, wiues and children, preſented themſelues before the Lord in his holy temple, opened their neceſsitie, craued his helpe againſt that raging multitude that alwaies was enemie to Gods people, & gaue

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open confessiō of their own weaknes, leaning only to the promise & protection of the omnipotent. Which example, we and euery people likewise assulted, may and ought to follow in euery poynt. This only excepted, that we are not bound to meet in any one appointed place as they did at Ierusalē. For to no one certaine & seueral place is that promise made, that thē was made to the temple of Ierusalē, which was, that whatsoeuer men in their extremity should aske of God in it, God should grant it fro his holy habitation in the heauen. Iesus the Messias thē looked for, whose presence was sought in the mercy seate, & betwixt the cherubins, is now entred within the vaile, that is, in the heauē, & there abideth only Mediator for vs, vnto whom from all the coasts of the earth, we may lift vp our hands, direct our prayers, supplications, & complaints, & be assured that they shall be receaued, in whatsoeuer place we meete. And yet in time of such publike exercises, wee would wish that all men and women should repaire to such places as their consciences may be best instructed, their faith most edified, repentance most liuely stirred vp in them, & they by Gods word may be most assured, that their iust petitions shall not be repelled. Which things cannot be done so liuely in secreet, and priuate meditation, as they are in publike assembly where Christ Iesus is truely preached, & this much shortly for the first cause. Of the second, to wit, that the angry face of God punishing, ought to driue vs to publike fasting, & humiliation of our soules, before our God, we haue two notable examples, the one written in Ioshua, who hearing and vnderstanding

that Israel had turned the backe before the Ca
nites, and the Elders of Israel rent their clothes, fe
vpon their faces before the Arke of the Lord vn
the night, and cast dust vpon their heads, in sig
of their humiliation and dejection. The other
expressed in the booke of Iudges, where Israel be
ing commanded by God to fight against Benja
min, because that they maintained wicked me
that deserued death, lost the first day twenty thou
sand of their armie, and the second day, eighteen
thousand. At the first losse they were lightly touch
ed, and asked counsel if they should renue the ba
tel, but at the second ouerthrow, the whole peopl
repaired vnto the house of the Lord, sate there
wept before the Lord, and fasted that day vnt
night, for then began they to consider Gods an
grie face against them.

In this last historie, there appeareth just cau
why the people should haue runne to the onely re
fuge of God, because that their first armie of fou
tie thousand men was vtterlie destroyed.

But what just occasion had Iosua so lamenta
blie to complaine, yea, so boldly as it were, to a
cuse God that he had deceiued him in that, that
gainst his promise, hee had suffered Israel to fa
before their enemies? Was the losse of thirtie m
(no more fell that day in the edge of the sword)
great a matter, that hee should despaire of an
better successe, that he should accuse God that h
had brought them ouer Iordan, and that he shou
feare that the whole armie of the Lord should b
enuironed about, & cõsumed in the rage of their
nemies, yea, if Israel had only looked no further

to the losse of the fourtie thousand men, they had bene but feeble souldiers, for they had sufficient strength remayning behind. For what were fourty thousand, in respect of all the tribes of Israel? Nay, nay, deare brethren, it was another thing then the present losse that terrified and feared their consciences, and made them so effeminate (so would flesh iudge) to complaine, weep, and houle before God, to wit, they saw his angrie face against them, they saw his hand fortifie their enemies, and to fight against them whom both hee had commanded to fight, and had promised to endue with victorie. For every commandement of God to do any thing against his enemies, hath included within it a secret promise of his godly assistance, which they found not in the beginning of their enterprises: and therfore they did consider the fiercenes of his displeasure, and did tremble before his angrie face, whose mightie hand they found to fight against thē, and that was the cause of their grieuous complaints, and fearefull crying before their God. What was the cause that God dealt so strangely with the one and with the other? We may perchance somewhat speake, when that we shall intreat of the fruites of fasting, and of those things that may holde backe from vs the assistance of God, euen when we prepare vs to put his cōmandement in execution. The third cause of publike fasting, Is Gods threatnings pronounced, either against a multitude or against a person in particular. Of the former, the example is Niniue, vnto the which Ionas cryed, yet fourtie dayes, and Niniue shall be destroyed, which vnpleasant tydings comming to the eares of the

King,

King, he proclaimed a faſt, he humbled his owne ſoule, yea, euen in ſackcloth, and ſitting in the duſt, he ſtraightly commanded reformation of maners in all eſtates, yea, and that ſignes of repentance, of terrours, and feare ſhould appeare, not only in men and women, but alſo in the brute beaſts, from whom was all kinde of nouriſhment commanded to be withdrawen, to witneſſe that they feared aſwell Gods judgement to fall vpon the creatures that ſerued them in their impietie, as vpon themſelues that had prouoked God to that hote diſpleaſure. Of the other the example is moſt notable (moſt notable we ſay) becauſe that it fell in a wicked man, to wit, in Achab, who by inſtigation of his wicked wife Iezabel, gaue himſelf to do all iniquity. And yet whē that he heard the fearful threatnings of God pronounced by the Prophet Elias, againſt him, againſt his wife and houſe, he rent his royall garments, put on ſack cloth, ſlept therein, faſted, and went bare footed. What enſued the one, and the other, of theſe we ſhall heare hereafter.

The fourth cauſe of publike faſting and mourning (for they two muſt euer be ioyned) is iniquitie deſcried, that was not before rightlie conſidered: the teſtimonie whereof we haue in Ezra, after the reduction of the captiuity, and that the Temple and the worke of the Lords houſe was ſtayed, it was ſhewed vnto Ezra, that the people of Iſrael the Prieſts and the Leuits were not ſeparated from the people of the Nations, but that they did according to their abominations, for they married vnto themſelues, and vnto their ſonnes, the daughters of the *Cananites*, the *Perizzites*, *Hiuites*, *Iebuſites*, *Amorites*

morites, *Moabits* and *Egyptians*, so that the holy seed was mixt with prophane Idolaters, which thing being vnderstood, and more deeplie considered then it was before, for then Ezra saw iust cause why the worke of the Lord prospered not in their hands.

This considered, we say, Ezra taking vpon him the sinne and offence of the whole people, rent his cloths, & pulled foorth the haires of his head and beard, sate as a man desolate of all comfort, til the euening sacrifice, and then rising, hee bowed his knees, and stretched foorth his hands before the Lord, and made a most simple and humble confession of all the enormities that were committed by the people, aswell before the captiuitie, as after their returning, and ceased not his lamentable complaint, vntill such times as a great multitude of men, women and children mooued by his example, wept vehemently, and promised redresse of that present disorder and impietie.

Of the last cause of publike fasting, to wit, the zeale that certaine persons beare for the preseruation of Gods people, for aduancing of his glory, & performing of his worke according to his promise, we haue example in Mordecai, Daniel, and in the faithful assembled at Antioch. For when that Mordecai heard of that cruell sentence, which by the procurement of Haman, was pronounced against his Nation: To wit, that vpon a certaine appoynted day, the Iewes in al the prouinces of the king Artaxerxes should be destroyed old & yong, men & women, & that their substance should be distributed in pray. This bloody sen-

tence wee ſay being heard, Mordecai rente his clothes, put on ſackcloth and aſhes, paſſed foorth through the midſt of the Citie, and cryed with a great and bitter crie, and comming to the kings gate, gaue knowledge to Eſter, what crueltie was decreed againſt the nation of the Iewes, willing her to make interceſsion to the king for the contrarie: who after certaine excuſes ſaid, Goe and gather all the Iewes that are in Shuſhan, & faſt for me, eate not, nor drinke not, three daies and three nights, and I alſo, and my handmaids, ſhall likewiſe faſt, although that I ſhould periſh. In this wee may clearely ſee that the zeale that Mordecai had to preſerue the people of God, mooued not onely himſelfe to publike faſting, but alſo Eſter the Queene, her maids, & the whole Iewes that heard of the murther intended, and mooued Eſter alſo to haſard her life in going vnto the King without his commandement.

Of the other, to wit, that the earneſt deſire that Gods ſeruants haue that God will performe his promiſe, and maintaine the worke that he hath begun: Example we haue in Daniel, and in the Acts of the Apoſtles. For Daniel vnderſtanding the number of the yeeres fore-ſpoken by the Prophet Ieremie, that Ieruſalem ſhould be waſt, to haue bene ended in the firſt yeere of the raigne of Darius, turned himſelfe vnto God, faſted, humbled himſelfe in ſackcloth and aſhes, and with vnfained confeſsion of his owne ſinnes, and of the ſinnes of the people, he vehemently prayed, that according to the promiſes, ſometimes made by Moyſes, after rehearſed by the Prophet Iſaiah and Ieremie, hee

would

vould ſuddenlie ſende them deliuerance, & that he would not delay it for his owne Names ſake.

When the Gentiles beganne to be illuminated, and that Antioch had ſo boldly receiued the Goſpel of Ieſus Chriſt, that the Diſciples in it firſt of all tooke vpon them the Name of Chriſtians, The principal mē of the ſame church, truſting no doubt that the kingdome of Ieſus Chriſt ſhould further be inlarged, & that the multitude of the Gentiles ſhould be inſtructed in the right way of ſaluatiō, faſted & prayed, & while that they were ſo exerciſed, charge was giuen, that Paul and Barnabas ſhould be ſeparated from the reſt, to the work whereunto God had called them, &c. Of theſe former hiſtories and Scriptures, wee may clearlie ſee for what cauſes publike faſting, and generall ſupplications haue bene made in the Church of God, and ought to be made whēſoeuer the like neceſsities appeare, or occaſions are offered. Now let vs ſhortly heare what comfort and fruit enſued the ſame. For the enemie, yea, the murtherer of all godlie exerciſe is deſperation, for with what courage can any man with continuance call vpon God, if he ſhall deſperatly doubt whether God ſhal accept his prayer or not? How ſhall hee humble himſelfe before his throne? Or to what end ſhall he confeſſe his offences, if he be not perſwaded that there is mercy and good will in God, to pardon his ſinnes, to accept him in fauour, and to graunt vnto him more then his owne heart, in the midſt of his dolour, can require or imagine?

True it is, that this venome of deſperation, is neuer throughlie purged from our hearts, ſo long

as

so long as we carie this mortall carkasse. But yet the constant promises of our God, and the manifold documents of his mercy & helpe shewed vnto men, in their greatest extremitie, ought to animate vs to follow their example, and to hope for the same successe that they haue gotten aboue mans expectation. Iosaphat after his humiliation and prayer, obtained the victorie, without the losse of any of his souldiers, for the Lord raised Ammō and Moab against the inhabitants of Mount Seir, who being vtterly destroyed, euery one of the enemies of Gods people, lift his sword against another, till that of that godles multitude, there was not one left aliue. Ioshua and the Israelites after their dejection, were comforted againe. Niniue was preserued, albeit that Ionas had cryed destruction: yea, Achab notwithstanding all his vngodlines, lost not the fruit of his humiliatiō, but was recompensed with delay of the vttermost of the plagues, during his life time. The mourning of Ezra was turned into ioy, when that he saw the people willing to obey God, & the worke of the house of the Lord to goe forward. The bitter crying of Mordecai, and the painful fasting of Ester, were abundantly rewarded, when not only the people of God were preserued, but Haman their mortal enemie was hanged vpon the same gallous that he had prepared for Mordecai.

Daniel after his fasting, confession and prayer, got most notable reuelations and assurance, that his people should be deliuered, yea, that in all extreamities, they should be preserued, till that the Messias promised vnto them, should come, and

manifestly

manifeſtly ſhew him ſelfe. And the godly of Antioch were not fruſtrate of their comfort, when they had heard how mightilie God had wrought amongſt the Gentiles, by the miniſterie of Barnabas and Paule, ſo that wee may boldly conclude, that as God hath neuer deſpiſed the petitions of ſuch as with vnfayned hearts haue ſought his comfort in their neceſsities: ſo he will not ſende vs away emptie and voide, if with true repentance we ſeeke his face. If any would aske in what extremitie we finde our ſelues now to be that heretofore we haue not ſeene, and what are the occaſions that ſhould mooue vs now to humble our ſelues before our God by publike faſting, more then wee did in the beginning, when this Goſpel was nowe laſt offered vnto vs, for then by all appearance, we and it in our perſons ſtood in greater danger, then we doe yet. Wee anſwere, that the cauſes are more then for griefe of heart wee can expreſſe. Firſt, becauſe that in the beginning wee had not refuſed Gods graces, but contrariwiſe with ſuch feruencie wee receiued them, that we could beare with no kinde of impietie: but for the ſuppreſsing of the ſame, wee neither had reſpect to friend, poſſeſsion, land, or life, but wee all put in haſard, that Gods trueth might be aduanced, and idolatrie might be ſuppreſſed. And therefore did our God by the mouth of his meſſengers, in all our aduerſities, aſſure vs that our enemies ſhould not preuaile againſt vs, but that they ſhould be ſubdued vnder vs, that our God ſhould be glorified in our example & vp-right dealing. But now ſince that carnall wiſdome hath perſwaded vs to beare with manifeſt

idolatrie,

idolatrie, and to ſuffer this Realme which God hath once purged, to be polluted againe with that abhomination, yea, alas, ſince that ſome of vs, that God made ſometimes inſtruments to ſuppreſſe that impietie, haue bene the chiefe men to conduct & conuey that Idol throughout all the quarters of this Realme, yea, to the houſes of them that ſometimes deteſted the Maſſe, as the deuil and his ſeruice, ſince that time we ſay, we haue found the face of our God angrie againſt vs, his threatnings haue bene ſharpe in the mouthes of his meſſengers, which albeit, for the time, wee deſpiſed and mocked, yet juſt experience conuicteth vs, that we were wicked, and that they in threatning vs, did nothing but the dutie of Gods true Meſſengers. And this is the ſecond cauſe that mooueth vs to this publike humiliation, rather now then in the beginning, to wit, that then we followed God, and not carnal wiſedome, and therefore made he few in number, fearefull to many, fooles before the world, to confound the wiſe, and ſuch as before neuer had experience in armes, God made ſo bold and ſo proſperous in all their enterpriſes, that the experteſt ſouldiers feared the poore plow-men: yea, our God fought for vs by ſea and by land, hee mooued the hearts of ſtrangers to ſupport vs, and to ſpend their liues for our reliefe. But now, alas, we ſee no ſigne of his former fauour, for wiſdome or manhood, ſtrength and friendes, honour and blood joyned with godlineſſe, are fallen before our eies, to let vs vnderſtand what ſhalbe our deſtruction, if in time we turne not to our God, before that his wrath be further kindled. But this is not the

end.

end. For men had before hope, (or at leaſt, ſome opinion) that God ſhould mooue the Queenes Majeſties heart, to heare the bleſſed Goſpel of Ieſus Chriſt truely preached, and ſo conſequently that ſhe ſhould abandon all idolatrie and falſe religion: But now ſhe hath giuen anſwere in plaine wordes, that that religion in which ſhee hath bene nouriſhed (and that is meere abhomination) ſhee will maintaine and defend. And in declaration whereof, of late dayes, there is erected a diſplayed banner againſt IESVS CHRIST. For corrupted hypocrites, and ſuch as haue bene knowen deceiuers of the people, are now authoriſed, to ſpewe out their poyſon againſt IESVS CHRIST, his eternall trueth, and true Meſſengers of the ſame. That Idoll the Maſſe is now againe in diuers places erected. And what hereof may enſue, yea, or what may we looke ſhal be the end of ſuch vnhappie beginnings, wee deſire the godlie deepelie to conſider. But let it be granted that wee had not fallen backe from our former feruencie, that wee ſaw not Gods angrie face, threatning vs with more fearefull plagues to follow, that the beſt part of our Nobilitie were not exiled this Realme, neither yet that our Soueraigne were enemie to our Religion, that ſhee beare no greater fauour to flattering Friars, and to corrupt Papiſts, then ſhee doeth to our pure Preachers.

Suppoſing, wee ſay, that wee had none of theſe foreſaid cauſes to mooue vs, (how-be-it, wee haue them all, & moe, if that we liſt to remember them) yet is there one, which if it mooue vs not to humiliation, wee ſhew our ſelues more then inſenſible.

For

For now is Satan so enlarged against Iesus Christ, and so odious is the light of his Gospel vnto that Romaine Antichrist, that to suppresse it in one prouince, Realme, or natiō, he thinketh it nothing vnlesse that in all Europe the godly, and such as abhorre the Papisticall impietie, be therewith also vterlie destroyed, and so rased from the face of the earth, that no memory of them shal after remaine.

If any thinke that such crueltie cannot fall into the hearts of men, we send them to be resolued of those fathers of the last councel of *Trent*, who in one of their Sessions haue thus concluded: All Lutherans, Caluinists, and such as are of the new religion, shall vtterly be rooted out. The beginning shall be in France, by conducting of the Catholike King Philip of Spaine, and by some of the Nobilitie of France, which matter (they say) put in execution, the whole power of both, together with the Popes armie, and force of the Duke of Sauoy, and Ferrar shall assault Geneua, and shall not leaue it, till that they haue put it to sacke, sauing in it no liuing creature.

And with the same mercie shall so many of France, as haue tasted of the new religion be serued. From thence expedition shalbe made against the Germanes, to reduce them to the obedience of the Apostolike seate. And so shall they proceede to other Realmes and nations, neuer ceasing till that all be rooted out, that will not make homage to that Romane Idoll. How fearefull a beginning this conclusion and determination had, France will remember moe ages then one. For how manie, aboue a hundreth thousand men, women,

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babes, Virgines, Matrones, and aged Fathers ſuffered, ſome by ſworde, ſome by water, ſome by fire, and other torments, the verie enemies themſelues are compelled to acknowledge. And albeit that God of his mercie in part diſappoynted their cruell enterpriſes, yet let vs not thinke that their will is changed, or their malice aſſwaged. No, let vs be aſſured, that they abide but oportunitie to finiſh the worke, that cruellie againſt God, againſt his trueth, and the true profeſſors of the ſame, they hane begunne. The whiſperings whereof are not ſecreete, neither yet the tokens obſcure. For the traffike of that Dragon, now with the Princes of the earth, his promiſes and flattering entiſements tende to none other ende, but to enflame them againſt Ieſus Chriſt, and againſt the true profeſſours of his Goſpel. For who can thinke that the Pope, Cardinals, and horned Biſhops, will offer the greateſt portion of their rents, for ſuſtaining of a warre, whereof no commoditie ſhould redound (as they ſuppoſe) to themſelues? If any think that we accuſe them without cauſe, let them heare their owne wordes, for this they wrote neare the end of the ſame decree.

And to the end that the holy fathers on their part, appeare not to be negligent or vnwilling to giue their aid and ſupport vnto ſo holy a warre, or to ſpare their owne rents and money: haue added that the Cardinals ſhal cõtent thẽſelues of the yearly rent of 5. or 6. thouſand duckets, & the richeſt Biſhops of 2. or 3. thouſand at the moſt. And to giue francklie the reſt of their reuenues, to the maintaining of the warre, which is made for the

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exptirpation of the Lutherans and Caluinists sect. And for restablishing of the Romane Church, till such time as the matter be conducted to a good and happie end. If these be not open declarations in what danger all faithful stand, if they can bring their cruelty to passe, let very idiots judge. But let vs heare their conclusion. France and Germanie (say they) being by these meanes so chastised, abased, and brought to the obedience of the holy Romane Church, the fathers doubt not but time shall prouide both counsell and commoditie, that the rest of the Realmes about may be reduced to one flocke, and one Apostolike gouernour and Pastour, &c.

By this conclusion, wee thinke that the verie blinde may see what is purposed against the Saints of God in all Realmes and nations, to wit, destruction with cruelty, or else to make them to worship that blasphemous beast, who being an idoll, vsurpeth to himselfe the name of vniuersall Pastour. And being knowen to be the man of sinne and perdition, will be holden for an Apostolike gouernour. But some shall say they are yet far from the end of their purpose, and therefore wee neede not to be so fearefull, nor so troubled. We answere, the danger may be nearer then wee beleeue, yea, perchance a part of it hath bene nearer to our neckes, then we haue considered. But how so euer it be, seeing that God of his mercie hath brought foorth to light their cruell and bloodie counsell, in which wee neede not to doubt, but still they continue: It becommeth vs not to be negligent or slouthfull. But wee ought to follow the example of Ezechias

the King of Iudi, who receiuing not only the spitefull answere, but also the blasphemous and threatning letter of Senacherib, first sent vnto the Prophet Esaias, and pitifully complained of the instant troubles, willing him to make intercession vnto God, for the remnant that were left. Vnto who albeit that the Prophet answered cõfortablie, assuring the king, that the enemie should not come so nere as to shoot dart or arrow within Ierusalem: Yet ceased not the godly King to present him selfe in the Temple of the Lord. And as a man despairing of all worldlie comfort, spread abroad the letters that proud Senacherib had sent vnto him, and made vnto God his most feruent prayer, as in the xxxvii. chapter of the Prophet Esaias we may read. The enemie had turned backe, and God had put a bridle in his nostrils. And so men might haue thought that the king needed not to haue bene so troubled But the Spirit of God instructed the heart of his seruant, to seeke helpe and comfort where it was onely to bee found, and from the handes of God, who only was able to put finall end to that tyrannie. The example, we say, of this approued seruant of God, we ought to follow now, when the like destruction is intended against vs, yea, not against one Realme only, but against all that professe the Lord Iesus, as before we haue heard. Albeit that God of his mercy hath stayed the furie of the Papists for a time, we ought not to thinke that their malice is changed, neither that such as truelie professe the Lord Iesus, can be in securitie, so long as that Babylonian whoore hath power to enchant the Princes of the earth. Let vs therefore, vnder-

ſtanding that ſhee being dronken with the bloud of the Saints, can neuer repent of crueltie and murther, vſe againſt her the ſpirituall weapons, to wit, earneſt inuocation of Gods Name, by the which we finde the proud tyrants of the earth, in times paſt, to haue beene ouer-throwen. Aboue all theſe cauſes afore-ſaid, we haue yet one that ought not to be omitted, to wit, the bodie of this Realme hath long enjoyed quietneſſe, while that other nations about vs haue bene ſeuerely plagued. What thouſands died in the Eaſt countries, and in England of the peſtilence: Anno 1564? Their own confeſsions beare record: What crueltie hath bene executed in France: What townes ſpoyled, and murther committed, ſomwhat before we haue declared, and more we might, if wee had not reſpect to breuitie and time, And what trouble is preſentlie, and long hath bene betwixt Denmarke and Sweden, the poſteritie of that countrey will after vnderſtand.

And in all this time, now ſixe yeares and more hath God ſpared vs, ſo that the publike eſtate hath alwayes remained quiet, except within theſe fewe moneths. Ought not the deep cõſideratiõ of this, moue vs now to ſtoup before our God? For haue we bin ſparedbecauſe that our rebelliõ to God is leſſe, then is the rebellion of thoſe nations that we haue ſeene puniſhed? If we thinke ſo, we are farre deceiued.

For in ſo great light of the Goſpell, we thinke that greater inobedience was neuer ſhewed vnto God, nor greater ingratitude vnto his Meſſengers, ſince the dayes of the Apoſtles, then of late yeares

hath bene, and yet is within this Realme. Idolatrie is obſtinatlie maintained, whoredome and adulterie are but paſtimes of the fleſh, ſlaughter and murther is eſteemed ſmall ſinne, if any man haue friend in Court: craftie dealing with the ſimple, deceit and oppreſsion is counted good conqueſt, (yea, alas, almoſt vniuerſallie) partiality in judgement, is but interpretation of lawes, yea delaying of juſtice, what mater is that? What reuerence is had to Gods meſſegers, & what reſpect vnto the poor that now ſo multiply within this realme (that the like hath ſeldome bin ſeene) though we wil ceaſe, the ſtones, wil crie, & condemne vs: and yet what ſuperfluitie, what vanitie, what feaſting, riotous banqueting hath bin and yet is vſed in Court, countrie and townes, although the tongues of men dare not ſpeak, yet wee thinke the purſes of ſome doe feele, and in their maner complaine. If theſe be not ſinnes that craue plagues from God, we humbly deſire men to conſider what are the ſinnes that were laide to the charge of Sodom and Gomorrha, by the Prophet Ezechiel.

Now ſay we, God before our eyes hath puniſhed others, and can he ſpare vs being more ſinful then they were? Nay, he can not. And therefore there reſtes nothing vnto vs but vtter deſtruction, if wee vnfainedly turne not vnto our God, before that his wrath be further kindled againſt vs. Iudgement is begunne in his owne Houſe, for if within Scotland amongſt men of their eſtate, there was to be found equitie, iuſtice, temperance, compaſsion vpon the poore, and vpright conſcience, they

did moſt clearely ſhine in them, whom God before our eyes hath firſt dejected. Therefore (yet againe) wee ſay, that onely repentance can ſaue vs from plagues more grieuous then they haue felt, or that we haue ſeene of many yeeres within this Realme.

But now wee know, that ſuch as neither loue God, nor truely feare his judgements, for many Athieſts we haue, & ranke Papiſts within this realme ſhall grudge and crie, what new ceremonie is this that now we heare of? Wherefore ſhall wee faſt? And who hath power to command vs ſo to doe? A figge for their faſting: wee will fill and ſtuffe our bellies after the olde faſhion, &c. Let not the godly be offended at the taunts and reproches of ſuch godles people, but let vs tremble before our God, and conſider that ſuch hath bene the proud contempt of the wicked in all ages before vs, as in the Prophets we may read. For Eſay complaineth, ſaying: When the Lord calleth to ſackcloth & aſhes, there is nothing heard but let vs eate and drinke, kill the fat beaſtes, and make bankets, let vs bring wine in abundance, and more, if we muſt die, let vs depart in ioy, for ſo they meant, when that they ſaid, let vs eate and drinke, to morow we ſhall die. But let vs conſider, what anſwere they receiue: As I liue, ſaith the Lord, this your iniquitie ſhall not be forgiuen vnto the death, I ſhall take from you the mirth of wine and oyle, your yong men ſhal fal by the ſword, your aged men ſhal be lead captiues, your delicate dames ſhall trot vpon their feete ouer the riuer (meaning Euphrates) their buttocks ſhall be naked, and their ſhame ſhal not be hid, &c.

Ieremie the Prophet preached and cryed euen to the King, and to the Queene, and commanded them to walke in lowlineſſe, to doe juſtice, to repreſſe impietie, & ſo he promiſed that they ſhould ſit ſtill vpon their throne in ioy and quietneſſe: But if they would not, he boldly pronounced that their carcaſſes ſhould be caſt to the heate of the Sunne, and to the froſt and cold of the night. Ezechiel in his age vſeth the ſame order, and in his owne bodie ſheweth vnto them ſignes of humiliation, and of the plagues that ſhould apprehend them for their rebellion,

All their admonitions were deſpiſed, wee confeſſe, but thereto wee ſhould not looke, but vnto that which enſueth ſuch proud contempt,

If wee would that our places ſhould be ſo deſtroyed, that they ſhould remaine deſolate, and be dennes to dragons: If wee would that our land ſhould be layde waſte, and be a pray to our enemies, and if we would that the reſt of the plagues, threatned by the Prophets, and which haue apprehended the diſobedient before vs, ſhould come vpon vs in full perfection: Then wee neede neither to faſt nor pray, repent nor turne to God. But if we deſire either to finde mercie in this life, or ioy and comfort in the life to come: wee muſt ſhew our ſelues vnfainedly ſorie for the abhominations that now vniuerſallie raigne, we muſt be like Lot in Sodome, and Noah in that catholike defection from God, which was in the firſt age. And by their examples, and notable deliuerance, ought wee to be encouraged, to ſhew our ſelues ſorie for this preſent corruption, and to ſet our ſelues againſt it, to

the vtternoſt of our powers, vnleſſe that we would haue portion with the wicked.

Neither ought wee to be diſcouraged, becauſe that the contemners, godleſſe people, and mockers of all godlineſſe ſhall exceede vs in number.

Their number (deare brerhren) ſhall not hurt our innocencie, if that we with vnfained hearts turn vnto our God, for the promiſe of his mercie is not bound vnto the multitude, ſo that he wil not heare, but where the greateſt part is godlie. No, deare brethren, whereſoeuer two or three be gathered in his name, there is he in the middeſt of them: and againe, whoſoeuer calleth vpō the name of the Lord, he ſhall be ſaued, yea, euen when in Gods diſpleaſure, the whole world ſhall be plagued. And therefore let vs not follow the multitude in euill doing: but let vs decline from the wayes of their vanitie, and by vnfained humiliation of our ſelues, let vs purchaſe fauour, before that Gods vengeance burſt out like fire.

THe power that wee haue to proclame this faſting, is not of man, but of God, who by the mouth of his Prophet Ezechiel pronounceth this ſentence: If the watchman ſee the ſword, or any other plague comming vpon the land, if he blow not the trumpet, and plainly warne them to turne to God: and if the ſword come and take any away, the wicked ſhall periſh in their iniquitie: but their blood ſhalbe required from the hands of the watchman. Now ſo it is, that God of his mercie hath raiſed vp amongſt vs moe watchmen thē one or two, of whoſe mouthes we can not denie, but we haue hearde fearefull threatnings of plagues,

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to follow vpon this proude contempt of all Gods graces.

And therefore we in the feare of our God willing to auoide the vttermoſt of the plagues, haue with one conſent concluded this godlie exerciſe to be vſed amongſt vs, in ſigne of our vnfained humliation, which albeit the Godleſſe ſhal mocke, yet are we aſſured, that he who once pronounced this ſentence, The ſoule that ſhal not be afflicted that ſame day (to wit, the day apointed to publik humiliatiõ) ſhal periſh frõ amongſt his people, yea euerie ſoule that ſhall doe anie worke that day, I ſhall deſtroy ſueh a ſoule from the middeſt of his people. The ceremonie and the certaine appoynted day wee know to be aboliſhed at the comming of Ieſus Chriſt, together with the reſt of the figurall ceremonies, but the effect thereof ſhall abide ſo long as there abideth any true Church vpon the face of the earth, vnto the which repentance and remiſsiõ of ſinnes are publikely preached. And therefore, albeit we haue no corporall puniſhment, to lay vpon the contemners of that godly exerciſe, yet haue wee the ſpirituall ſworde, which once wil ſtrike ſorer thẽ any material ſword can or may.

The judgements and juſtice of our God are immutable, he abideth the ſame and one God that drowned the world by water, that conſumed Sodome & Gomorrha with fire frõ heauen, that plagued Pharaoh, deſtroyed Ieruſalem, and hath executed his fierce iudgements in all ages: yea, & euen before our eyes. It is the ſame God (wee ſay) that this day by his faithful ſeruants calleth vs to repẽtance, whoſe voices if we cõtemne, wee declare our

ſelues rebellious to our God, mockers of his threatnings, and ſuch as ſometimes in deſpite cryed, We will walke according to the luſt of our own hearts, and let the counſell of the holy one of Iſrael come as it liſt, &c. And if we do ſo, then woe, yea woe and double damnation vnto vs, for then euen as aſſuredlie as God liueth, ſo aſſuredlie ſhall the plagues that our eares haue oft heard, be powred foorth vpon vs, euen in the eyes of this ſame peruerſe generation, with whom we contemne God, and before whom wee are neither feared nor aſhamed, ſtubburnely to proceed from ſinne to contempt. Our hope is better of you (deare brethren) that haue profeſſed the Lord Ieſus with vs within this Realme, albeit that this we ſpeake to let you vnderſtand, what rebellion hath bene in fleſh before vs, and how it hath bene puniſhed: that we may learn to ſtoup before our God, by vnfained repentance, and then we ſhall be aſſured, that according to the promiſe made by the mouth of Ioel: Our God ſhal leaue vnto vs a bleſsing, albeeit that the vehement fire of his wrath ſhall conſume the diſobedient.

But now leaſt that wee ſhould thinke that the obſeruation of the ceremonie is ynough to pleaſe God, we muſt vnderſtand what things muſt be ioined with fruitfull faſting, and what things they are that may mak out faſting odious to our God. And firſt we haue to vnderſtand, that faſting by it ſelfe conſidered, is no ſuch thing as the Papiſts heretofore haue imagined, to wit, that it is a worke meritorious, and a ſatisfaction for the ſins before committed. No al they that faſt with that intēt, renoūce

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the merits of Christs death and passion, in so much as they ascribe to fasting (which is but an exercise vsed by man) that which is onely proper to Iesus Christ, which is, that he by offering vp himself once for all, hath made perfect for euer, those that shall be sanctified: we must further vnderstand, that as the Kingdome of God is neither meat nor drinke, so is neither fasting by it selfe simplie considered, the cause why that Kingdome is graunted to the chosen, neither yet eating (moderate we meane) any cause why the reprobate are frustrate thereof. But vnto fasting there must be somewhat ioyned, if that God shall look vpon it at any time in his fauour. The Prophet Ioel is witnesse hereof, who in the person of God, said vnto such as he had seuerely threatned, Turne vnto mee in your whole heart, in fasting and mourning. In which words the holy Ghost first requireth the conuersion of the heart vnto God, and thereto joyneth fasting and mourning, as witnesses of the sorrowe that wee haue for our former offences, and feare that wee haue of his seuere judgements, the reliefe whereof we publikelie professe, we can obtaine by no other meanes, but by Gods free mercie from whom wee haue before declined. So that the verie exercise of fasting, and mourning, and prayer therewith annexed, so solemnely protested, that by our fasting, we merit not, for he that still confesseth his offence, (and in bitternesse of heart cryeth for mercie, doth not brag of his merites, if the Papistes reply, yet God looketh to the fasting and heareth the prayers of such as rightly humble themselues before him, we denie not, but thereto

we adde, that rightlie did neuer man humble him selfe before God, that trusted or gloried in the merits of his owne workes, for without faith it is vnpossible to please God, and faith dependeth vpon the promise of Gods free mercie through Iesus Christ, and not vpon the merites of any works. The Pharise in bragging was rejected, but the Publican in denying himselfe, and calling for mercy, was justified, not by his workes which he had not, but by grace and mercie, for the which he sobbed. Daniel fasted, confessed his sinnes, and the sinnes of the people, and thereto he added most earnest and feruent praiers. But doth he alleadge any of them as a cause why God should either be mercifull to him or to the people? Nay, wee finde no such thing, but the plaine contrary; for thus hee concludeth: Nowe therefore our GOD, heare the prayer and supplication of thy seruant, and shewe thy pleasing visage vnto thy Sanctuarie, that lyeth waste for the Lords sake. O my God giue eare that thou mayest heare, and open thine eyes, that thou mayest see the waste places of the citie, which beareth thy Name: for wee alleage not our righteousnesse in our prayers, that wee powre foorth before thee, but thy most abounding mercie. Lord heare, Lord be mercifull, Lord take heed, and helpe, and delay not for thine owne selfe, my God. We may plainelie see whereupon this excellent seruant of God grounded himselfe to purchase Gods fauour, to wit, vpon the Lord, that is vpon the Sauiour and Mediatour promised, vpon the most abundant mercy of God, and vpon God himselfe, for he vnderstood what God had promised, aswell by the

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mouth of Moſes, as by the Prophet Eſay, ſaying: Behold yet I am, yea, euen I am the Lord, and there is no GOD but I. I kill, and I giue life againe. I giue the wound, and I ſhall heale. For mine own Names ſake will I doe it, ſayeth the Eternall. Vpon theſe and the like promiſes, wee ſaye, did all the Saints of God in all their extremities depend, and did looke to receiue comfort, without all reſpect to their owne works, they damned the beſt of their owne workes, and called them nothing but filthineſſe before God. And therefore yet as before, we boldlie affirme, that the Papiſticall faſting was not onely vaine (for what faſting is it, to abſtaine from fleſh, and to fill the bellie with fiſh, wine, ſpice, and other delicates?) but alſo it was odious vnto God, and blaſphemous to the death of Ieſus Chriſt, for the cauſes fore-written. And thus much ſhortlie for thoſe things that muſt be ioyned with fruitfull faſting.

Now wee haue to conſider, what things may make our faſting odious, beſides this proud opinion of merite, whereof wee haue ſpoken.

It is no doubt, but that infidelitie maketh al the workes of the reprobate odious before God, yea, euen when that they doe the verie works that God hath commanded, as we may read in Mat. 5. 6. and 7. Iſay 1. and 66. &c. And diuers other places. But becauſe that infidelitie lurketh oft in the heart, and can not well be eſpied, but by the bitter and rotté fruits that ſpring thereof. The Spirit of God hath painted foorth vnto vs in plaine words, what vices may make vs and all our workes odious before our God, ſo that neither will hee heare our

prayers,

prayers, nor regard our fasting. Salomon saith, he that stoppeth his eare from the cry of the poore, his prayer shall be abhominable before God. And Isaie in the person of God saith: Albeit that ye shal stretch out your hands, and multiplie your prayers, yet will I not heare you, for your handes are full of blood. But most plainely to our purpose speaketh the same Prophet, saying: The house of Iaakob dailie seeketh me, and they would know my waies, as a nation that wrought justice, and that had not left the judgement of their God. They aske mee judgements of justice, (that is, they quarrell with me) and they desire that God shall drawe neare. Why haue we fasted (say they) and thou beholdest not?

We haue afflicted our soules, and thou despisest it. The Prophet answereth in the person of God, & saith, Beholde in the day of your fast, yee will seeke your will, and require all your debts, beholde yee fast, to strife and debate, and to smite with the fist of wickednesse, yee shall not fast as they doe to day, to make your voice be heard aboue, that is, to oppresse others, so that they are compelled to cry vnto God. Is it such a fast that I haue chosen? That a man should afflict his soule for a day, and to bow downe his head, as a bull rush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day vnto the Lord? Is not this the fasting that I haue chosen, to loose the bandes of wickednesse, to take off the heauie burthens, and to let the oppressed goe free, and that ye breake euery yoke? Is it not to deale thy bread vnto the hungrie? And that thou bring the poore that wan-

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dreth vnto thy houſe? When thou ſeeſt the naked, that thou couer him? And hide not thy ſelfe from thine owne fleſh. Then ſhal thy light breake foorth as the morning, and thy health ſhal grow ſpeedely, thy righteouſneſſe ſhall goe before thee, and the glorie of the Lord ſnall embrace thee, &c. In theſe moſt notable ſentences, and in ſuch as follow in the ſame place, we haue to marke, what things may make our faſting to be reiected of God; what hee craueth of ſuch as faſt fruitfully, and what promiſe he maketh to ſuch as obey him. This people externally profeſſed God, they daily ſought his face, by repairing to the Temple, hearing of the Law, and exerciſing of the ſacrifices, yet did God plague them in moe ſorts then one, as in the booke of the Kings and Chronicles wee may read. In their extreamitie they ranne (as to them appeared) to the vttermoſt refuge, they faſted, and vnfainedly humbled their bodies, for that the Prophet meaneth, when that hee ſayeth, that they faſted till that their neckes were weakned, & made faint as a bull ruſh, for verie lacke of corporall foode. They laide of their gorgeous garments, and put on ſackcloth, &c. And yet were their troubles nothing relieued. And that was the cauſe why they quarrelled with God, and ſaid: Why haue we faſted, and thou haſt not ſeene? &c. And in very deed to the naturall man it was ſtrange, for God had promiſed that he would comfort his people whenſoeuer they ſhould humble themſelues before him, notwithſtanding their former iniquitie.

In the externall ceremonies, nor in the corporal exerciſes, there could no fault be eſpied. Why then

doth

doth not God heare them? complaine they? God answereth that their outward profession was but hypocrisie, their fasting was but mocking of God, and their prayers could doe nothing but prouoke him to further displeasure. Because that albeit they retained the name of God, and albeit that they appeared in his Temple, yet had they forsaken both his iudgements, statutes, and holy ordinances. Albeit the body stouped, and was afflicted by fasting, yet remained the heart proud and rebellious against God, for they followed their owne corrupted wayes: they oppressed such as were subiect vnto them, their heauie yokes lay vpon the neckes of such as could not rid themselues from their bondage. Amongst them were strife, debate, whisperings of malice, yea open contention, and manifest violence which were all euident declarations of proud hearts, and impenitent soules. And therefore God giueth vnto them open defiance, in the time when they thinke that they seeke his peace most earnestlie. And hereto ought we this day that professe the Lord Iesus, and haue renounced abhominations of Papistrie within the Realme of Scotland giue diligent heede. For it is not the simple knowledge of the trueth onely, nor yet the externall profession of the same, that is acceptable before God. Nay, nay, dear brethren, he requireth the fruits of repentance, and they are, to decline from euill, and to doe good as wee may read in many places of the Scripture. Thinke we it a thing agreeable with the nature of the eternal God, that he shal receaue vs in fauour, after that we haue offended, and we will not for his sake remit the iniuries the

are done to vs? Can we thinke to be at peace with him, when that we ſtubburnlie will continue in ſtrife among our ſelues? Shal he relieue our griefe, bondage, or yoke, and we not relieue the burthens that vnjuſtly we lay vpon our brethren? Shal he beſtow his vndeſerued mercy vpon vs, and wee ſhew no bowels of mercy, to ſuch as wee ſee in miſerie before our eyes? Let vs not be deceiued, God cannot denie himſelf. Murther, malice, hatred, cruelty, oppreſsiō, ſtrife, theft, deceit, vnjuſt dealing, couetouſneſſe, auaritiouſneſſe, and vnmercifulneſſe vnto the poore, beſides pride, whoredome, adulterie wantonneſſe, and the reſt of the works of the fleſh, are ſo odious before God, that while that any of them raigneth in the heart of man, hee ſ id his whole works are deteſtable before God. And therefore if wee deſire that Gods fearefull judgements ſhalbe ſtayed, let vs (that know the trueth, and ſay that we profeſſe the ſame) vnfainedly returne vnto our God: Let vs not be inferiours to the king of Niniuie, who commanded euery man to turne frō his wicked wayes, and from the iniquitie that was in his hands.

Let vs conſider what our God craueth of vs but eſpeciallie let Earles, Lords, Barons, Burgeſſes, and Artificers conſider by what meanes their ſubſtances are increaſed.

It is not enough to juſtifie vs before God, that ciuil law cannot accuſe vs. Nay brethren, the eyes of our God pearſe deeper then mans law can ſtretch, the law of man cānot conuince the Earle, the Lord, the Baron, or Gentleman, for the oppreſsing of the poore labourers of the ground, for his defence

is readie: I may doe with mine owne as best pleaseth me. The Marchant is iust enough in his owne conceit, if before men hee can not be conuict of theft and deceit. The Artificer and craftsman thinketh himselfe free before God, albeit that hee neither worke sufficient stuffe, nor yet sell for reasonable price. The world is euill (saith he) and how can men liue if they do not as others doe? And thus doeth euery man leane vpon the iniquitie of an other, and thinketh himselfe sufficiently excused, when that he meeteth craft with craft, & repulseth backe violence, either with deceit, or else with open injurie. Let vs be assured, deare brethren, that these be the sinnes which heretofore haue prouoked God, not onely to plague, but also to destroy, and vtterly ouerthrow strong Realmes, and flourishing common-wealthes.

Now seeing that the iustice and judgements of our God abide for euer, and that he hath solemnlie pronounced, that euerie Realme, Nation, or citie, that sinneth, as did Iuda and Ierusalem, shall be likewise punished. Let that fearefull destruction that came vpon them, in the which after hunger & pestilence, the sword deuoured without discretion, the rich and poore, the Noble, and those that were of base degree, the young and old, the Priests and Prophets, yea, the Matrones and Virgins, escaped not the day of that sharpe visitation. Let their punishment (wee say) prouoke vs to repentance, and so no doubt, we shall finde fauour in the sight of our God, albeit that he hath begunne to shew vnto vs euident signes of his displeasure, iustly conceiued against vs. (But (as God forbid) if we

mocke

mocke his Messengers, and despise his words, till that there be no remedie as they did, Then can we (whome God hath rayſed vp to instruct and fore-warne you), doe nothing but take witnesse of heauen and earth, yea, & of your own conscience, that wee haue faithfullie instructed you in the right way of God, aswell concerning his true worshipping, as in doing of your dueties one to another. And also that wee haue fore-warned you of the plagues to come, first by our tongues, & now by our penne, for a perpetuall memoriall to the posteritie that shall follow: Who shall glorifie God either for your conuersion, or else for your iust condemnation, and seuere punishments, if ye continue inobedient.

To prescribe to euery man his duetie in particular, wee can not, because we know not wherein euerie man, and euerie estate particularlie offendeth, but we must remit euery estate, and euerie man in his vocation, to the examination of his owne conscience. And that according as God commandeth in his holy Law, and as Christ Iesus requireth, that such as shal possesse the kingdome with him, shall doe.

Which is, whatsoeuer (saith he) that yee would men should doe vnto you, doe yee the like vnto them. By this rule which the author of all equitie, justice, and policie hath established. If we appointed the Earles, Lords, Barons and Gentle-men to trie their own cōsciences, whether that they would be content that they should be intreated (if God had made them husband-men, and labourers of the ground) as they haue intreated, and presentlie

do intreate, ſuch as ſome-times had a moderat and reaſonable life vnder their predeceſſours: Whether (we ſay) that they would be content that their tenements and rents ſhould bee raiſed from rent to rent, from one farme to two, and ſo going vpward till that for pouertie, the ancient labourers are compelled to leaue the ground in the hands of the Lord. If with this entreatment they would be content, we appeale to their owne conſciences. And if they thinke that they would not, then in Gods Name we require them to begin to reforme themſelues, and to remember that it is not we, but that it is Chriſt Ieſus that ſo craueth of them. And vnto the ſame rule we ſend Iudges, Lawyers, Marchants Artificers, and finallie, euen the very labourers of the ground them-ſelues. That euery one in his owne vocation may try how juſtly, vprightlie, and mercifullie he dealeth with his neigh-bour. And if he find his conſcience accuſed by the former ſentence of our Maſter, let him call for grace, that hee may not only repent for the time paſt, but alſo amend in times to come, and ſo ſhall their faſting, and prayers be acceptable vnto God.

If men thinke that we require the thing that is vnpoſsible, (For what were this elſe, but to reform the face of the whole earth, which neuer was, nor yet ſhalbe, till that the righteous King and Iudge appeare, for the reſtauration of all things?) We anſwere, that we ſpeak not to the godleſſe multitude, neither to ſuch as are mockers of Gods judgmẽts, whoſe portion is in this life, and for whom the fire of hell (which now they mocke) is aſſuredly prepared. But we ſpeake to ſuch as haue profeſſed the

Lord Iesus with vs, who haue communicated with vs his blessed Sacraments, haue renounced Idolatrie, and haue avowed them-selues to be new creatures in Iesus Christ, in whome they are ingrafted as liuelie branches apt to bring foorth good fruit. Now why it should be thought vnpossible, that these men (of what vocation soeuer they be) should begin to expresse in their liues that which in word they haue publikelie professed, we see no good reason, vnlesse that they would say, that it is vnpossible that God shall now worke in men of this age, as we read that he hath wrought in men before vs, and that were blasphemie.

Seing that the hand of our God is no more shortned towards vs, then it hath beene towardes those that haue passed before vs. At Gods commandement Abraham left his fathers house and natiue countrie. Moses preferred the condition of the people of Israel, euen in their greatest affliction, to the riches and glorie of Pharaos Court. Dauid vpon the vnction of Samuell, did patientlie abide the persecution of Saul many yeares. Zacheus at a dinner with Christ Iesus, was not onely content to restore what-so-euer he had before defrauded, but also to giue the halfe of al his substance to the relief of the poore.

And the faithfull in the dayes of the Apostles, sold their possessions, and ministred vnto the needie. None of these excellent workes craue we of the faithfull in our age, but only those without which the Spirit of sanctification cannot be knowen to be in man, to wit, that enery man speake the trueth to his brother, that none oppresse nor defraud ano-

ther in any buſineſſe, that the bowels of mercie may appeare amongſt ſuch as God hath called to his knowledge, and finally, that we altogether that profeſſe the Lord Ieſus, and doe abhorre Idolatry, abhorre alſo all kinde of impietie, ſtudying to abound in all good works, and to ſhine as lights in the middeſt of this wicked generation. Which, if we do not, we declare, no doubt, that Chriſt Ieſus dwelleth not within vs, but that wee are they that heare and know the will of our Lord, but doe not the ſame. And vnto what curſe and malediction ſuch perſons are ſubject, the parable of the figge tree, which was threatened to be cut downe, if it brought not foorth fruite, the curſe giuen to it, vpon the which Chriſt Ieſus being hungry, found no fruite: and his laſt ſentence againſt the reprobate, do ſufficiently witneſſe. Wherein we haue to obſerue, that the reprobate are adjudged to the fire that neuer ſhalbe quenched, not onely becauſe they committed iniquitie, but alſo becauſe they were not found fruitfull in good works. Let euery man therefore that will auoide plagues temporall and perpetuall, vnfainedly ſtudie to accompliſh in worke, that which in worde and outward profeſſion, he doth avow, and vpon ſuch, no doubt, ſhal the bleſsing of God reſt, when the manifeſt contemners, and cloked hypocrites, ſhalbe razed from the face of the earth, and ſhall be caſt into vtter darkenes, where there ſhall be weeping and gnaſhing of teeth without end, which ſhall be there ward of their wicked workes.

More things we would haue written, ſuch as the notes vpon the diſcomfiture of Ioſhua at Hai, and

of

of the Israelites fighting against Benjamin, together with the foolish opinion of the Papists, who think themselues bound to fast fourty daies (which they call their lent) because that Christ Iesus fasted fourtie daies, immediatly after his baptisme: but these we are compelled for this present to pretermit, by reason, that the time appoynted to this present exercise of fasting approacheth so nigh. If it shall please God of his mercy to continue the light of his Gospel amongst vs, this argument will be enlarged and set foorth with greater circumstances from time to time.

Now to the order, exercise and abstinence that is to be kept in this publike fasting: First it is to be obserued, that the two dayes before expressed, to wit, the second and third Sonday of May instant, are not appoynted for any religion of time, neither yet that those precise daies shal be obserned euery yeere following, but because that shortlie thereafter, are the Estates of this Realme appoynted to assemble in Parliament. Therefore the whole Assembly, thought those daies for the present necessitie most meete, leauing in the libertie of the Church, what time they wil appoynt to that exercise in all times to come.

The Sondaies are appoynted not of superstition, neither yet to bring in any schisme within the Church, but because that vpon the Sonday the people (especiallie that dwell in Countrie townes) may best attend vpon prayer, and the rest of the exercises that ought to be joyned with publike fasting.

THe abſtinence is commanded to be from Saterday at eight of the clocke at night, till Sonday after the exerciſe at after noone, that is, after fiue of the clocke. And then onely bread and drinke to be vſed, and that with great ſobrietie, that the bodie crauing neceſſary food, the ſoule may be prouoked earneſtly to craue of God that which it moſt needeth, that is, mercie for our former vnthankfulneſſe, and the aſsiſtance of his holy Spitit in time to come.

Men that will obſerue this exerciſe, may not any of the two daies, vſe any kinde of games, but exerciſe themſelues after the publike aſſemblies in priuie meditation with their God.

Gorgious apparrell would be abſtained from, during the whole time of our humiliation, which is, frō the one Sonday in the morning, til the next Sonday at night. Albeit that the ſtraightnes of abſtinence is to be kept, but the two daies onely.

Wee doe not binde the conſciences of perſons that be vnable to beare the extremitie of the abſtinence, and yet doe wee exhort them to their libertie (if any they take) in ſecret, leaſt that others either follow their euill example, or elſe judge thē to be deſpiſers of ſo neceſſarie an exerciſe.

The time that ſhall be ſpent aſwel before noone as after, muſt be left to the wiſdome of the diſcreet Miniſters, who beſt can judge both what the auditors may beare, and what themſelues are able to ſuſtaine. But becauſe this exerciſe is extraordinary, the time thereof would be ſomewhat longer thē it is vſed to be in the accuſtomed aſſēblies. And yet we would not haue it ſo tedious, that it ſhould

be noysome to the people. And therefore wee thinke that three houres and lesse, before noone, and two houres at after noone, shall be sufficient for the whole publike exercise. The rest to be spente in priuie meditation, by euery familie apart.

The Sonday before the second Sonday of May, as before is said, shall euery Minister giue aduertisement to his flocke, of such things as are to be done the next Sonday following, and of the causes of the same, with such exhortation, as God shall put into their mouthes, to make the people to embrace the just commandement of the Church with more glad mindes.

In townes we thinke expedient that the exercise of the doctrine beginne vpon the Saterday at after noone, immediatly before the first Sonday of abstinence, that the people may be the better prepared religiously to vse the obseruatiō of the next day. But in Villages, wee thinke good that the doctrine beginne the Sonday before. The argument of the Sermon and exhortation to be taken from some proper place of the Prophets, as of Ioell the first, where he saith: Sanctifie a fast, appoynt the assemblie, &c. Or of Ionas the third, where Ionas cryed, yet fourty dayes, and Niniue shall be destroyed, &c. Or of Ieremie the 7. where that hee saith, Heare the word of the Lord al Iuda, & ye that enter in by these gates, &c. Or of the thirteenth of Luke, vpon the declaration of them that shew to our Maister the crueltie of Pilate, and vpon his answere. Or vpon any other proper place within the Scripture, that entreateth of repentance, of publike humiliation, of the causes, and of the fruites

of the ſame. This ended, as it were for preparation the beginning ſhall be vpon Sunday, frō the Lawe of God, becauſe that al that offendeth Gods Maieſtie, proceedeth from the tranſgreſsion thereof, and therefore after a ſhort prayer, that it will pleaſe God to make his holy worde to fructifie among vs, this confeſsion ſhalbe made.

THE CONFESSION THAT *ſhall goe before the reading of the Law, and before euerie exerciſe.*

IT is of thy mercie, O Lord, and not of our merits, that it hath pleaſed thee to ſhew thy ſelfe vnto the world, euer from the beginning, and vnto vs now in this laſt and moſt corrupt age, yea Lord, we further confeſſe, that neither Law nor Goſpel can profite vs to ſaluation, except that thou of thy meere grace worke in vs aboue all power that is in this our nature. For albeit thou teach, wee ſhall remaine ignorant: albeit thou threaten, we ſhall contemne: And albeit thou promiſe mercie and grace, yet ſhall wee deſpaire and remaine in infidelitie. Vnleſſe that thou creat in vs new hearts, write thy Law in the ſame, and ſeale in vs remiſsion of our ſinnes, and that the ſenſe and feeling of thy Fatherlie mercie, by the power of the holy Spirit. To the old world thou ſpakeſt by Noah: To Pharao and his people by thy ſeruant Moſes: To all Iſrael by the fearefull trumpet of thy Law: To the Citie of Ieruſalem, by thine owne wiſedome, our Lord Ieſus Chriſt: And to the multitude, aſwell of Iewes as Gentiles, by the preaching of the holy Apoſtles. But who gaue obedience? Who trembled, and conſtantlie fea-

red thy hot diſpleaſure? Who did rightlie acknow-

ledge the time of their visitation? And who did embrace and keepe to the end thy fatherly promises?

Only they, O Lord, to whom thy Spirit was the inward teacher, whose hearts thou openedst, and from whom thou remouedst rebellion and infidelitie, the rest were externallie called, but obeyed not: they heard aswel mercie offered, as threatnings pronounced, but neither with the one nor with the other were they effectuallie moued. We acknowledge O Lord, that the same corruption lurketh in vs, that budded foorth in them to their destruction, and iust condemnation. And therefore we most humbly beseech thee, O Father of mercie, for Iesus Christ thy Sonnes sake, that as thou hast caused the light of thy word clearelie to shine amongst vs, and as thou hast plainly instructed vs by the externall ministerie in the right way of saluation: So it will please thee inwardly to moue our dull hearts, and by the power of thy holy Spirit, that thou wilt write and seale in them that holy feare and reuerence, which thou craucst of thy chosen children, and that faithful obedience to thy holy wil, together with the feeling and sense, that our sinnes are fully purged, and freely remitted by that only one Sacrifice, which onely by it selfe is acceptable vnto thee, to wit, the obedience, death and mediation of thy only Sonne our soueraigne Lord, only Pastour, Mediatour, and high Priest, our Lord Iesus Christ. To whom with thee, and with the holy Ghost, bee all honour and glorie, world without end.

¶ This confession ended, the Minister or Reader shall distinctly read the 27. and 28. of Deuteronomie. ended, the Minister shall wish euery man to depart

secret-

ſecretly into himſelfe, to examine his owne conſcience, wherein hee findeth himſelfe guiltie before God. The Miniſter himſelfe with the people ſhall proſtrate themſelues, and remaine in priuate meditation a reaſonable ſpace, as the quarter of an houre or more.

¶ *Thereafter ſhal the Miniſter exhort the people to confeſſe with him their ſinnes and offences, as followeth.*

IVſt and righteous art thou, O Lord God, Father eurelaſting, holy is thy Law, and moſt juſt are thy judgements, yea, euen when thou doeſt puniſh in greateſt ſeueritie, wee doe confeſſe as the trueth is, that wee haue tranſgreſſed thy whole lawe, and haue offended thy godly Majeſtie, in breaking and violating euery precept of the ſame. And ſo moſt juſtlie mayeſt thou powre forth vpon vs al plagues that are threatned, and that we finde powred forth vpon the diſobedient at any time from the beginning.

And ſo much the rather, O Lord, becauſe that ſo long we haue bene called, by thy holy word to vnfained repentance and newneſſe of life, and yet haue wee ſtill remained in our former rebellion, and therefore, if thou wilt enter into iudgement with vs, wee can neither eſcape confuſion in this life, nor juſt condemnation in the life to come. But Lord thy mercie is without meaſure, and the trueth of thy promiſe abideth for euer. Vnworthy are we that thou ſhouldeſt looke vpon vs, but Lord thou haſt promiſed that thou wilt ſhew mercie to the moſt grieuous offendours, when-ſo-euer that they repent. And further, thou by the mouth of thy deare Sonne our Lord Ieſus Chriſt, haſt promiſed

miſed that thou wilt giue thy holy Spirit to ſuch as humblie call vnto thee. In boldneſſe of the which promiſe, we moſt humblie beſeech thee, O Father of mercies, that it would pleaſe thy godly Majeſtie to worke in our ſtubburne hearts, an vnfained ſorrow for our former offences, with ſome ſenſe and feeling of thy grace and mercie, together with an earneſt deſire of juſtice and righteouſnes, in which we are bound continuallie to walke. But becauſe that neither wee nor our prayers can ſtand before thee by reaſon of that imperfection which ſtill remaineth in this our own corrupt nature: We flie to the obedience and perfect juſtice of Ieſus Chriſt, our onely Mediatour, in whom, and by whom, we call not onely for remiſsion of our ſinnes, and for aſsiſtance of thy holy Spirit, but alſo for all things that thy godly wiſdome knoweth to be expedient for vs, and for thy Church vniuerſal. Praying as he hath taught vs, ſaying: *Our Father which art, &c.*

This ended, the Miniſter ſhall reade the text whereupon he will ground his Sermon.

FIrſt, he ſhall expound the dignitie and equitie of Gods Law. Secondly, the plagues and punishments that enſue the contempt thereof, together with the bleſsings promiſed to the obedient obſeruers of it. Thirdly, he ſhall teach Chriſt Ieſus to be the end and perfection of the Law, who hath perfectly accompliſhed that which was impoſsible for the Law to doe. And ſo ſhall hee exhort euerie man to vnfained repentance, to ſteadfaſt faith in CHRIST IESVS, and to ſhewe fruites of the ſame.

The Sermon ended, the common prayer ſhall be vſed, that is contained in the Pſalme booke, the 93. page thereof, beginning thus: God almightie and heauenly Father, &c. Which ended, the fiftie one Pſalme ſhall be ſong whole, and ſo with the bleſsing, the aſſemblie is to be dimitted for that exerciſe.

At after noone.

After inuocation of Gods name, publikely by the Miniſter, and ſecretly by euery man for a reaſonable ſpace: The Miniſter may take the argument of his Sermon vpon the beginning of 119. Pſalme, where the diligent reader ſhal obſerue the properties and conditions of ſuch, as in whoſe hearts God writeth his Law. Or if that be thought ouer hard, then may ye take the text of Iohn, God is light, and in him there is no darkeneſſe: if we ſay we haue fellowſhip with him, &c. The prayer is referred vnto the Miniſter. The 6. Pſalme ſhalbe ſong.

The bleſsing and exhortation, to call to minde wherefore that exercife is vſed, being ended, the publike exerciſe ſhall be put to ende for that daye.

Albeit, that in the countrey the people cannot well meete euery day betwixt the two Sondaies, yet in the cities and townes wee thinke they ought to aſſemble an houre before noone, and an houre and more at after noone. The houre before noone, to be the houre accuſtomed to the common prayers: The houre at afternoone to be at three of the clocke or after.

The exerciſe of the whole weeke.

The beginning euer to be with confeſsion of our ſinnes, and calling for Gods graces. Then

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certaine Psalmes, and certaine Histories to be distinctlie read, exhortation to be conceaued therevpon, and prayers likewise, as God shal instruct & inspire the Minister or reader.

Monday before noone.

Psalme 2. 3. and 10.
Hist. 2. of the Iudges.

Tuesday before noone.

Psal. 25. and 28.
Hist. 5. 6. and 7. of Ester.

Friday befoore noone.

Psal. 59. 61. and 64.
Hist. 2. of Paralip. 20.

After noone.

Psalme 69.
Hist. the 36. of Esaie.

Saterday before noone.

Psal. 68. and 70.
Hist. the 37. of Esaie.

After noone.

Psal. 74. and 77.
Hist. 9. & 10. of Esdras.

After noone.

Psalme 12. 13. and 17.
Hist. 6. of the Iudges.

After noone.

Psalm. the 37.
Hist. 7 of the Iudges.

After noone.

Psal. 36. and 40.
Hist. 4. of the Iudges.

Wedensday before noone.

Psal. 14. and 55.
Hist. 19. of the Iudges.

After noone.

Psal. 44. and 56.
Hist. 20. of the Iudges.

Thursday before noone.

Psal. 49. and 57.
Hist. 3. and 4. of Ester.

¶ Sonday the last day of this publike exercise, for this time, before noone shal be vsed in al things as the former Sonday, except that the 26. of Leuit. may be read for the 28. of Deut. and for the praier shalbe vsed that which is to be found in the Psalme booke beginning, Eternal and euerlasting, &c.

Sunday at after noone.

Psalme 78. Historie the 9. of Daniel.

¶ The exhortation and prayers ended, for the conclusion shallbe distinctly read, the 80. Psalme, and so with exhortation to euery man to consider

to what ende the whole exercise tendeth. With benediction, the assemblie shall be dimitted.

THe exhortation and prayers of euery seuerall exercise, wee haue remitted to be gathered by the discreete Ministers, for time preased vs so, that we could not frame them in such order as was conuenient, neither yet thought we it so expedient to pen prayers vnto men, as to teach them with what heart and affection, and for what causes wee should pray in this great calamitie, appearing shortlie to ouer-whelme this whole realme, vnlesse God of his great mercie aboue mans expectation finde the remedie. Before whom it is that we haue (and presently doe) prostrate our selues, for obteining of those things, without which the light of his Euangel cannot long continue with vs. And therefore yet once againe, wee exhort, and by the power committed vnto vs by God; charge all that professe the Lord Iesus, and the sinceritie of his Euangel within this Realme, that euen as they loue the quietnesse of their common-wealth, the continuance of Christ Iesus, his holy Euangell within the same, and their owne saluation, together with the saluation of their posteritie, that vnfainedly they prostrate themselues before the Throne of Gods Majestie, and in bitternesse of heart pray with vs.

Arise O Lord, and let thine enemies be confounded. Let them flie from thy presence that hate thy godly name. Let the grones of thy afflicted enter in before thee. And preserue thou by thy owne power, such as be appoynted to death. Let not thy enemies thus triumph to the end: but let

them

them vnderstand that against thee they fight. Preserue the Vine which thy right hand hath planted. Oppone thy power to the power of that Romane Anti-christ, and let the glory of thine anointed Iesus Christ our Lord shine before al nations. So be it.

Haſten Lord and tarie not.

Certaine chapters and parts of the Scriptures, vſed by the Miniſters of Edinburgh, and Halyrudhous in the time of Gods viſitation by the peſt: In the time when in the Court rang all impietie, as murther, whoredome in contempt of Gods word, but eſpeciallie when the Queene was ſtricken by Gods hand in Iedburgh: alſo in the time of famine and dearth, and at other ſuch times as God gaue occaſion, and according to the maner of the ſcourge.

In the time of peſt, the 21. of Numeri, the 34. of the ſecond booke of Samuel, 3. chap. of Ezech. the 91. Pſa. with other ſuch places proper for the ſame

In the time When impietie aboundeth.

Ezechiel the 3.	Eſaias the 3.
The firſt of Zephaniah.	Ieremias the 34.
Numeri the 16.	Oſeas the 4.
Numeri 25.	Amos 6.
Ioſhua the 7	Obadiah.
1. of Samuel the 4. and 7.	Micheas the 2.
1. of Samuel the 15.	Zacharie the 5.
1. of the Kings the 15.	Ezra the 4.
2. of the Chron. the 26.	Nehemiah. 9.

In time of famine.

Eſaias the 58.	1. of Kings the 17. 18.
Haggeus the 1.	2. of Kings the 4.
Amos the 4. 6. 7	1. of Kings 6. 7. and 8.
Amos the 8.	Zacharie the 7.

And

And vthers such like parts of the Scriptures, according as the correction was laide of God for euen as the Lord our God hath diuers and sundry wandes wherewith he scourgeth the world: but mercifullie correcteth his owne children for their profite, so hath hee left diuers examples in holy Scripture, how his chosen hath vsed themselues vnder euery sort of correction by him fatherlie laide vpon them, as in Chapters before expressed was first noted, to stirre men to preuent Gods judgements, by true and vnfained repentance before the plague came.

So these Chapters now noted, was chosen by the Ministers of Edinburgh and Halyrude-house, and others godly there about, at such time as God did visite them, as is aboue expressed. To testifie also that the Church of God, nor the faithfull, and discreet Ministers are not bound at euery humiliation to sticke scrupulouslie to the former, as no other may be chosen, but as God changeth his wandes, so may our prayers with the examples of the Saints so afflicted, be changed and ordered. Neither can the wicked justly accuse vs in so doing of inconstancie, but rather ought the chosen to glorifie God that our publike fasting & humiliation is not bound to mans comandement precisely, nor to old customes, as the Papists vse their ceremonies, but as God visites vs, so in that maner seeke we him as he teacheth vs, and giueth vs examples in his most holy word, according to his fatherlie correction.

Three causes of this publike Fast.

AS in these dayes wee call vnto him for mercie for our vnthankfulnes, being so oft and diuers times deliuered, and yet his benefits so suddenly forget, in that, that we see sinne so to abound in all estates, Gods feareful threatnings not feared, but the pronouncers thereof mocked and disdained, by the most part of the world. Secondly the great hunger, famine, and oppression of the poore, although the rich and wealthy that keepes their corne while the wilde beastes eat it, feele not the famine, whose plague suddenly followeth, if hastely they preuent not Gods iudgements be vnfeined repentance.

Thirdly and chiefly, we humble our selues, and call vpon our God for the comfort & deliuerance of our afflicted brethren in France, Flanders, and other parts, for although the plague and cruel decree of Trent is begun at Susan, or rather into filthy Sodom in Paris, that Boucher-house of Satan, by those man-sworne and cruell murtherers, yet their minde is no lesse cruellie bent towards vs, for if they had not pitie to drinke their owne bloods, and to see the same run in the streets with Manasses: much lesse will they be mooued with compassion when they shal only heare crueltie vsed against strangers, except God drowne Pharaoh, chase and slay Senacherib, confound and beate downe with shame Herod, which must be through the prayers of the Saints of God, humbled vnder his mightie hand. Those and other manifold causes, as sinne vnpunished in many places, the craftinesse of the worldlings: with the appearing deceitfulnesse of false brethren, mooueth vs this day

to ſtoope vnder his mightie hande : which we call vnto him for his owne names ſake, wee may doe without hypocriſie, then not doubting, but the fruit and profite thereof, ſhall be found and ſeene, as at diuers times we haue felt, to his owne glorie, and comfort of his Church. To whom be praiſe, glorie, and honour, for euer,

Amen.



THE CL. PSALMES OF DAVID IN MEETER,

with diuers Notes and Tunes augmented to them.

¶ Alſo with the proſe on the margen.

IAMES V.

If any be afflicted, let him pray: and if any would be merie: let him ſing Pſalmes.



At Edinburgh,

Printed by Andro Hart, *and are to* be ſold at his owne ſhoppe, little beneath *the Croſſe.* Anno


HONI SOIT QVI MAL Y PENSE
I
R

THE PSALMES of DAVID.

Beatus vir qui non abiit.

PSAL. I. T. Stern.

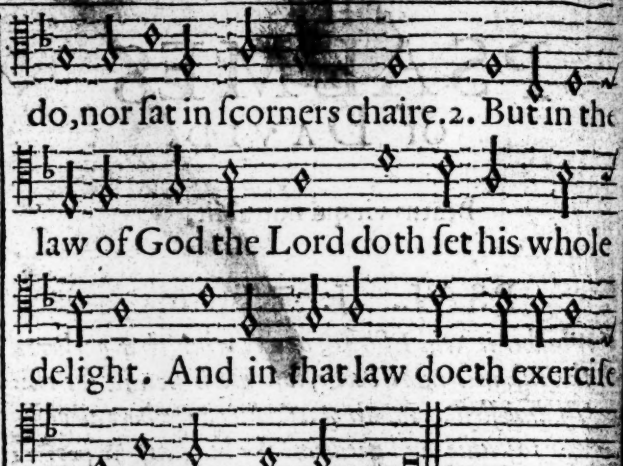
Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first, in maner of a preface, to exhort all godly men to studie and meditate the heauenly wisdome: for the effect hereof is, that they be blessed, which giue thēselues wholy al their life to the holy Scripturs, and that the wicked contemners of God, though they seeme for a while fortunate, yet at length shall come to miserable destruction.



HE man is bleſt
that hath not
bent to wicked
read his eare: Nor led his life as ſinners

com

BLeſſed is the man that doeth not walk in the counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeat of the ſcornefull.



2 But his delight is in the lawe of the Lord, and in his Law doth he meditate day & night.

3 He ſhall be like the tree that grow'th
faſt by the riuer ſide:
Which bringeth forth moſt pleaſant fruit
in her due time and tide.
Whoſe leafe ſhall neuer fade nor fall,
but flouriſh ſtill and ſtand:
Euen ſo all things ſhall proſper well,
that this man taketh in hand.

3 For he ſhalbe like a tree planted by the riuers of waters, that will bring forth her fruite in due ſeaſon: whoſe leafe ſhall not fade: ſo what ſoeuer he ſhal doe, ſhall proſper.

4 So ſhall not the vngodly men,
they ſhall be nothing ſo:
But as the duſt, which from the earth
the windes driue to and fro.

4 The wicked are not ſo, but as the chaffe, which the wind driueth away.

5 Therefore ſhall not the wicked men,
in iudgement ſtand vp-right:
Nor yet the ſinners with the iuſt,
ſhall come in place or ſight.

5 Therefore the wicked ſhall not ſtand in the iudgement, nor ſinners in the aſſemblie of the righteous.

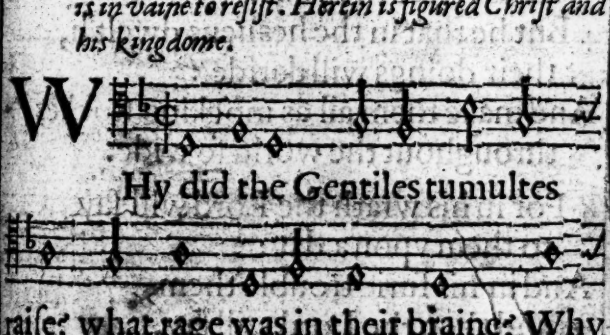
6 For why? the way of godlie men
vnto the Lord is knowen:
And eke the way of wicked men
shall quite be ouerthrowen.

6 For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

PSALME II. T. Stern.

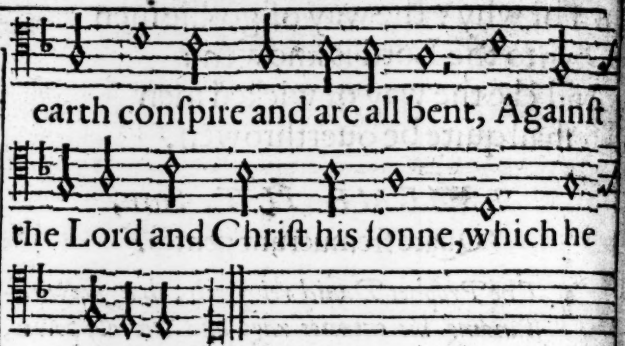
Quare fremuerunt gentes.

¶ *The Prophet Dauid reioyceth, that notwithstanding his enemies rage and worldly power, yet God wil continue his kingdom for euer, & aduãce it, euen to the furthermost ends of the world. And therefore he exhorteth Kings and Rulers hat setting vaine glorie apart, they would humblie submit them selues vnder Gods yoke, for it is in vaine to resist. Herein is figured Christ and his kingdome.*



Com

1 WHy do the Heathen rage, & the people murmure in vaine?



themſelues, and the princes are aſembled together againſt the Lord and againſt his Chriſt.

3 Shal we be bound to them, ſay they:
let all their bonds be broke:
And of their doctrine and their law,
let vs reiect the yoke.

3 Let vs breake their bands, and caſt their cordes from vs,

4 But he that in the heauens dwelt'h,
their doings will deride:
And make them all as mocking ſtockes,
throughout the world ſo wide.

4 But he that dwelleth in the heaue̅ ſhal laugh, the Lord ſhall haue them in deriſion.

5 For in his wrath the Lord will ſay
to them vpon a day:
And in his furie trouble them,
and then the Lord will ſay.

5 Then ſhall he ſpeak vnto them in his wrath, and vexe them in his ore diſpleaſure, ſaying,

6 I haue anointed him my king,
vpon mine holie hill:
I will therefore, Lord, preach thy lawes,
and eke declare thy will.

6 Euen I haue ſet my king vpon Sion mine holy mountaine.

7 For in this wiſe the Lord himſelfe
did ſay to me, I wot,
Thou art my deare and onely Sonne,

7 I wil declare the decree: that is, the Lord hath ſaid vnto mee, Thou art my ſonne, this

to day I thee begot.
8 All people I will giue to thee,
as heirs at thy requeſt:
The ends and coaſts of all the earth
by thee ſhall be poſſeſt.

9 Thou ſhalt them bruſe euen with a mace
as men vnder foote trod:
And as the Potters ſhards, ſhalt breake
them with an yron rod.
10 Now ye, O Kings and Rulers all,
be wiſe therefore and learned:
By whom the matters of the world,
be iudged and decernd.

11 See that ye ſerue the Lord aboue,
in trembling and in feare:
See that with reuerence ye reioyce,
to him in like maner.
12 See that ye kiſſe and eke embrace.
his bleſſed Sonne I ſay:
Leaſt in his wrath ye ſuddenly,
periſh in the mid way.

13 If once his wrath neuer ſo ſmall,
ſhall kindle in his breſt:
Oh then all they that truſt in Chriſt,
ſhall happie be and bleſt.

day haue I begotten thee.
8 Aske of me, & I ſhall giue thee the Heathen for thine inheritãce and the endes of the earth for thy poſſeſsion.
9 Thou ſhalt cruſh them with a ſcepter of yron, and breake them in peeces like a potters veſſel.
10 Be wiſe now therefore, yee kings: be learned ye iudges of the earth.

11 Serue the lord in feare, and reioyce in trembling.

12 Kiſſe the Son leſt he be angry, and ye periſh in the way, when his wrath ſhall ſuddenly burne.
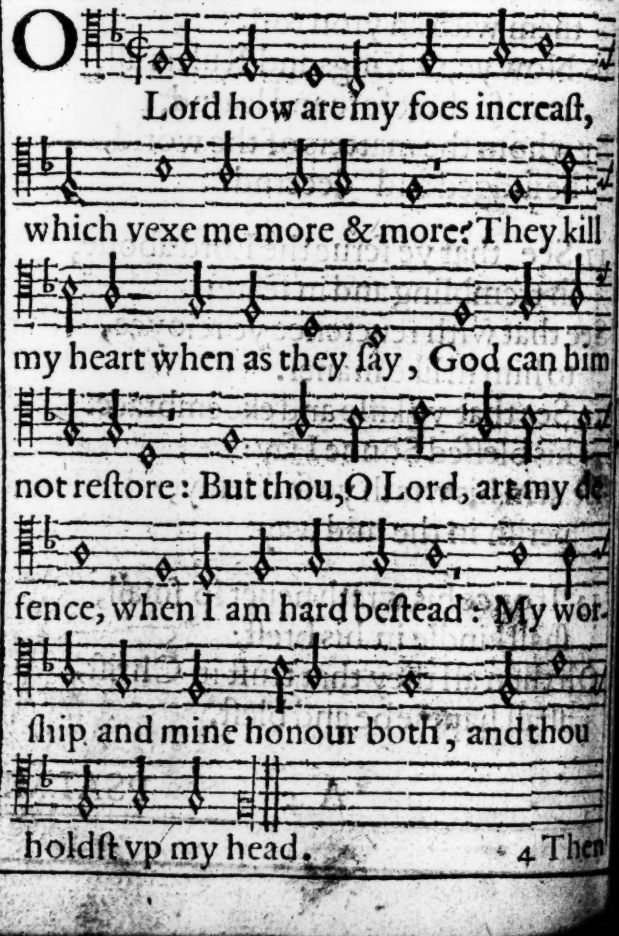
13 Bleſſed are all that truſt in him

Domine quid multiplicati sunt?

Dauid being persecuted, and driuen out of his kingdome by his owne sonne Absalon, was greatly tormented in minde for his sinne against God, and therefore calleth vpon God, and waxeth bolde through his promises, against the great terrors of his enemies, yea and against death it selfe, which he saw present before his eies. Finally, he reioyceth for the good successe and victory that God gaue him, and all the Church, ouer his enemies.

Com

1 Lord, how are mine aduersaries increased? how many rise against me?



2 Many saye to my soule, There is no helpe for him in God. Selah.

3 But thou Lord art a buckler for me: my glorie, & the lifter vp of mine head.

4 Then

4 Then with my voice vnto the Lord,
I did both call and cry:
And he out of his holy hill
did heare me by and by.
5 I laide me downe, and quietly
I slept and rose againe:
For why? I know assuredly,
the Lord will me sustaine.
6 If ten thousand had hem'd me in,
I could not be afraid:
For thou art still my Lord, my God,
my Sauiour and mine aid.
7 Rise vp therefore, saue me, my God,
for now to thee I call:
For thou hast broke the cheekes and teeth,
of these wicked men all.
8 Saluation onely doth belong,
to thee, O Lord, aboue:
Thou doest bestow vpon thy folke,
thy blessing and thy loue.

4 I did call vnto the Lord with my voice, and he heard me out of his holy mountaine. Selah

5 I layde mee downe and slept & rose vp again for the Lord sustained me.

6 I will not be afraid for tenne thousand of the people, that should beset mee round about.

7 O Lord, arise: helpe mee my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 Saluation belonged vnto thee Lord, and thy blessing is vpon thy people. Selah

Cum inuocarem exaudiuit.

PSALME IIII. T.St.

¶ *When Saul persecuted him, he called vpon God, trusting most assuredly in his promises, and therefore boldly reproueth his enemies, who by wilful malice resisted his gouernmēt, & finally preferreth the fauour of God before all worldly treasures. Let vs likewise learne to trust in Gods promises, when we are afflicted*

with any kinde of Crosse, and so we shall neither feare our enemies, nor yet be ouercome with tentations.

Sing this as the 111. Psalme

O God that art my righteousnesse,
Lord heare me when I call:
Thou hast set me at libertie,
when I was bound in thrall.
2 Haue mercie Lord therefore on me,
and graunt me this request:
For vnto thee vncessantlie,
to cry I will not rest.

3 O mortall men how long will ye,
my glorie thus despise?
Why wander ye in vanitie,
and follow after lies
4 Knowe ye that good and Godly men,
the Lord doeth take and chuse:
And when to him I mak my plaint,
he doeth me not refuse,

5 Sinne not, but stand in awe therefore,
examine well your heart:
And in your chamber quietlie,
see ye your selues conuert.
6 Offer to God the sacrifice
of righteousnesse I say:
And see that in the liuing Lord,
you put your trust alway.

Com

1 Heare mee whē I cal, O God of my righteousnes, thou hast set me at libertie, when I was in distres.
2 Haue mercie vpō me, & hearken vnto my prayer.

3 O ye sonnes of men, howe long will ye turne my glory into shame louing vanitie, and seeking lies? Selah.
4 For be ye sure that the lord hath chosē to him self a godly man: the Lord will heare when I call vnto him.
5 Tremble, and sin not: examine your owne heart vpon your bed, and be still, Selah.
6 Offer the sacrifice of righteousnes and trust in the Lord.

7 The greater fort craue worldly goods,
and riches doe embrace:
But Lord, graunt vs thy countenance,
thy fauour and thy grace.
8 For thou thereby ſhalt make my heart,
more ioyfull and more glad:
Then they that of their corne and wine,
full great increaſe haue had.
9 In peace therefore lie downe will I,
taking my reſt and ſleepe,
For thou onely wilt me, O Lord,
alone in ſafetie keepe.

7 Many ſay, who will ſhew vs any good? but Lord lift vp the light of thy countenance vpon vs.

8 Thou haſt giuen me more ioy of hart, the they haue had, when their wheat and their wine did abound.
9 I will laye mee downe, and alſo ſleepe in peace: for thou, Lord onely, makeſt me dwel in ſafetie.

PSAL. V. T.St.

Verba mea auribus percipe.

Dauid hauing ſuffered great calamitie, aſwel by Doeg and Achitophel Sauls flatterers, as by other infinite enemies, calleth to God for ſuccour, ſhewing how requiſite it is, that God ſhould puniſh the malicious enuie of his aduerſaries. After being aſſured of proſperous ſucceſſe, he conceaueth comfort, concluding, that when God ſhal deliuer him, others alſo ſhal be partakers of the ſame mercies.

Sing this as the 111. Pſalme.

INcline thine eares vnto my words,
O Lord, my plaint conſider:
2 And heare my voice my king my God
to thee I make my prayer.

2 Hear my voice in the morning, O Lord: for in the morning will I direct me vnto thee, and I will waite.
4 For thou art not a God that loueth wickednes: neither shal euill dwell with thee.
5 The foolish shal not stand in thy sight: for thou hatest all them that worke iniquitie.
6 Thou shalt destroy them that speake lies: the Lord wil abhor the bloody man and deceitfull.
7 But I wil come into thine house, in the multitude of thy mercy, & in thy feare wil I worship toward thine holy tẽple.
8 Lead mee, O Lord, in thy righteousnes, becausse of mine enemies: make thy way plaine before my face.
9 For no constancie is in their mouth, within they are verie corruptio, their throte is an open

3 Heare me betime, Lord tary not:
for I will haue respect,
My prayer earlie in the morne
to thee for to direct.

4 And I will trust through patience
in thee, my God alone:
That art not pleas'd with wickednes,
and ill with thee dwel'th none.
5 And in thy sight shal neuer stand
these furious fooles, O Lord,
Vaine workers of iniquitie,
thou hast alwaies abhord.

6 The liers and the flatterers,
thou shalt destroy them than:
And God will hate the blood-thirstie,
and the deceitfull man.
7 Therefore will I come to thine house,
trusting vpon thy grace:
And reuerently will worship thee,
toward thine holy place.

8 Lord lead me in thy righteousnes,
for to confound my foes:
And eke the way that I shal walke,
before my face disclose.
9 For in their mouthes there is no trueth,
their heart is foule and vaine.

Their throat an open ſepulchre:
their tongues doe gloſe and faine.
10 Deſtroy their falſe conſpiracies,
that they may come to nought:
Subuert them in their heapes of ſinne,
which haue rebellion wrought.
11 But thoſe that put their truſt in thee,
let them be glad alwaies:
And render thankes for thy defence,
and giue thy name the praiſe.

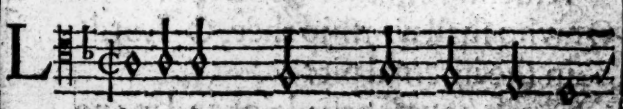
12 For thou with fauour wilt increaſe
the iuſt and righteous ſtill:
And with thy grace, as with a ſhield,
defend him from all ill.

ſepulchre, & they flatter with their tongue.
10 Deſtroy them O God: let them fal frō their cōſels: caſt thē out for the multitude of their iniquities, becauſe they haue rebelled againſt thee.
11 And let all them that truſt in thee, reioyce and triumph for euer, and couer thou them: & let them that loue thy Name, reioyce in thee.
12 For thou lord wilt bleſſe the righteous, and with fauor wilt compaſſe him, as with a ſhield.

PSAL. VI. T. Stern.

Domine, ne in furore tuo.

When Dauid by his ſinnes had prouoked Gods wrath, and now felt not onely his hand againſt him, but alſo conceaued the horrors of death euerlaſting, he deſireth forgiueneſſe, bewailing, that if God tooke him away in his indignation, he ſhould lacke occaſion to praiſe him, as he was wont to doe, whiles he was among men. Then ſuddenly feeling Gods mercie, hee ſharply rebuketh his enemies, which reioyced in his affliction.



LOrd in thy wrath reprooue me not,

though



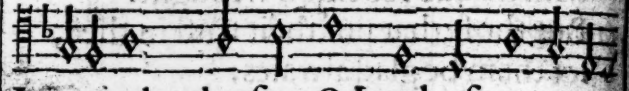
not in thine anger, neither chastice mee in thy wrath.

though I deserue thine ire: Ne yet correct

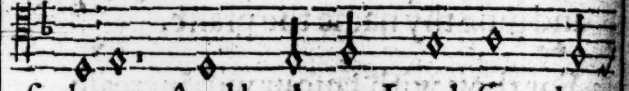


me in thy rage, O Lord, I thee desire. 2. For
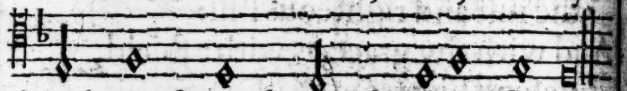
2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.



I am weake, therfore O Lord, of mercy me



forbeare, And heale me, Lord, for why?



thou knowst, my bones do quake for fear.

3 My soule is also sore troubled: but Lord how long wilt thou delay?

3 My soule is troubled verie sore,
and vexed vehementlie:
But Lord, how long wilt thou delay,
to cure my miserie?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

4 Lord turne thee to thy wonted grace,
my sillie soule vp-take:
Oh, saue me not for my deserts,
but for thy mercies sake.

5 For in death there is no remembrance of thee: in the graue who shall praise thee?

5 For why? no man among the dead,
remembreth thee one whit:
Or who shall worship thee, O Lord,
in the infernal pit?

6 I fainted in my mourning.

6 So grieuous is my plaint and mone,

that I waxe wondrous faint:
All the night long I wash my bed,
with teares of my complaint.

7 My sight is dimme and waxeth olde,
with anguish of mine heart:
For feare of those that be my foes,
and would my soule subuert.

8 But now away from me all ye,
that worke iniquitie:
For why? the Lord hath heard the voice
of my complaint and crie.

9 He heard not only the request,
and praier of mine heart:
But it receiued at mine hand,
and tooke it in good parte.

10 And now my foes that vexed me,
the Lord will soone defame:
And suddenlie confound them all,
to their rebuke and shame.

cause my bed e verie night to swim, and water my couche with my teares.

8 Mine eye is dimmed for despite, and sunke in, because of all mine enemies.

8 Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

6 The Lord hath heard my petition: the Lord wil receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe and put to shame suddenlie.

PSALME VII. Th. St.

Domine Deus meus, in te speravi.

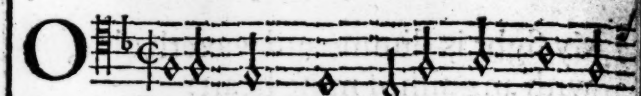
¶ *Being falsly accused by Chus, one of Sauls kinsmen, hee calleth to God to be his defender, to whom he commendeth his innocency: first shewing that his conscience did not accuse him of any euill towards Saull: next that it touched Gods glorie to award sentence against the wicked. And so entring into the consideration of Gods mercie and promise he*

Waxeth

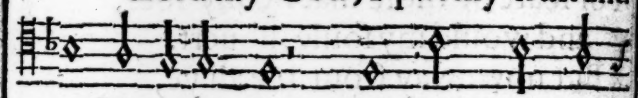
waxeth bolde and derideth the vaine enterprises of his enemies, threatning, that, that shall fall on their owne necks, which they haue purposed for others.

Com

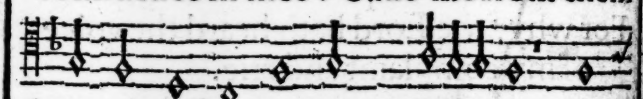
1 O Lord my God, in thee I put my truſt: ſaue mee from al that perſecute mee, and deliuer me.



O Lord my God, I put my truſt and
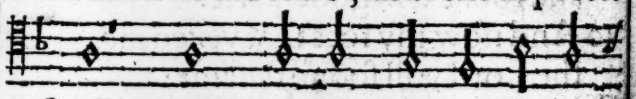


confidence in thee: Saue me from them



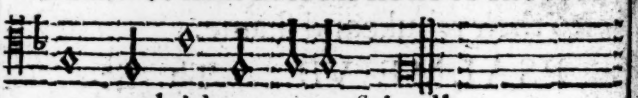
that me purſue, and eke deliuer me. Leaſt



like a Lion he me teare, and rent in peeces



ſmall: Whilſt there is none to ſuccour



me, and rid me out of thrall.

2 Leaſt hee deuour my ſoule like a Lyon, and teare it in pieces, while there is none to helpe.

3 O Lord my God, if I haue done this thing, if wickednes be in mine hãds.
4 If I haue rewarded euil vnto him that had peace with mee,

3 O Lord my God, if I haue done
the thing that is not right,
Or elſe if I be found in fault,
or guiltie in thy ſight.
4 Or to my friend rewarded ill,
or left him in diſtreſſe:

Which

Which me purſued moſt cruelly,
and hated me cauſleſſe.

5 Then let my foes purſue my ſoule,
and eke my life downe thruſt:
Vnto the earth, and alſo lay
mine houour in the duſt.

6 Start vp, O Lord, now in thy wrath,
and put my foes to paine:
Performe thy kingdome promiſed
to me, which wrong ſuſtaine.

7 Then ſhall great nations come to thee,
and know thee be this thing,
If thou declare, for loue of them,
thy ſelfe as Lord and King.

8 And thou that art of all men iudge,
O Lord now iudge thou me:
According to my righteouſneſſe,
and mine integritie.

The ſecond part.

9 Lord ceaſe the hate of wicked men,
and be the iuſt mans guide,
By whom the ſecrets of all hearts,
are ſearched and deſcride.

10 I take my helpe to come of God.
in all my griefe and ſmart.
That doeth preſerue all thoſe that be,

(yea I haue deliuered him that vexed me without cauſe)

5 Then let the enemie perſecute my ſoule & take it: yea, let him treade my life downe vpon the earth, & lay mine honour in the duſt. Selah.

6 Ariſe, O Lord, in thy wrath, & liſt vp thy ſelfe againſt the rage of mine enemies, & awake for me according to the iudgement that thou haſt appoynted.

7 So ſhall the congregation of the people compaſſe thee about: for their ſake therefore returne on hie.

8 The Lord ſhal iudge the people:

cording to mine innocencie that is in me.

9 Oh let the malice of the wicked come to an

end: but guide thou the iuſt: for the righteous GOD trieth the hearts and reynes. 10 My defence is in God, who preſerueth the vpright in heart.

of pure and perfect heart.

11 God iudgeth the righteous, & him that cotemneth God, euery day.

11 The iuſt man and the wicked both,
God iudgeth by his power,
So that he feel'th his mightie hand,
euen euerie day and houre.

12 Except hee turne, hee hath whet his ſword? he hath bent his bow. And made it readie.

12 Except he change his mind I die,
for euen as he ſhould ſmite,
He whets his ſword, his bow he bends,
ayming where he may hite.

13 He hath alſo prepared him deadly weapons. he will ordaine his arrowes for them that perſecute me.

13 And doth prepare his mortall dartes
his arrowes keene and ſharpe:
For them that doe me perſecute,
whiles he doth miſchiefe warpe.

14 Beholde, hee ſhal trauell with wickedneſſe: for he hath conceiued miſchief, but hee ſhall bring foorth a lye.

14 But loe though he in trauell be,
of his diueliſh forecaſt:
And of his miſchiefe once conceau'd
yet bringeth forth nought at laſt.

15 He hath made a pit and digged it, & is fallen into the pit that he made.

25 He digth a ditch and delueth it deepe,
in hope to hurt his brother:
But he ſhall fall into the pit,
that he dig'd it vp for other.

16 His miſchiefe ſhall returne vpō his owne head: and his crueltie ſhall fall vpon his owne pate.

16 Thus wrong returneth to the hurt,
of him in whom it bred:
And all the miſchiefe that he wrought,
ſhall fall vpon his head.

17 I will prayſe the Lord according to his righteouſnes, & will

17 I will giue thankes to God therefore,
that iudgeth righteouſlie:

and with my song will praise the name,
of him that is most hie.

sing praise to the Name of the lord most high.

PSAL VIII. Th. St.

The Prophet considering the excellent liberalitie, and fatherlie prouidence of God towards man, whom he made as it were a God ouer all his workes, doeth not only giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies, and so endeth.



O God our Lord how wonder-



full, are thy workes euery where? whose



fame surmounts in dignitie, aboue the



heauens cleare.

1 O Lord our lord, howe excellent is thy Name in all the world? which hast set thy glorie aboue the heauens.

2 Euen by the mouthes of sucking babes,
thou wilt confound thy foes:
For in these babes thy might is seene,
thy graces they disclose.

2 Out of the mouth of babes and sucklinges hast thou ordeyned strength because of thine enemie, that thou mightest still the enemie and the auenger.

3 And when I see the heauens high,
the works of thine owne hand,

3 Whē I behold thine heauens, &c

The Sunne, the Moone and all the ſtarres,
in order as they ſtand,
4 What thing is man, Lord, thinke I then,
that thou doeſt him remember?
Or what is mans poſteritie,
that thou doeſt it conſider?

5 For thou haſt made him little leſſe,
then Angels in degree,
And thou haſt crowned him alſo
with glorie and dignitie.
6 Thou haſt preferd him to be Lord,
of all thy workes of wonder,
And at his feete haſt ſet all things,
that he ſhould keepe them vnder.

7 As ſheepe and neat, and all beaſtes els,
that in the fields doe feede,
8 Foules of the aire, fiſh in the ſea,
and all that therein breede.
9 Therefore I muſt ſay once againe,
O God that art our Lord,
How famous and how wonderfull,
are thy works through the world.
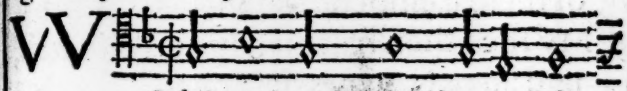
Confitebor tibi Domine in toto corde.

PSALME IX. Tho. Ster.

¶ *After that Dauid had giuen thanks to God for the ſundrie victories that hee had ſent him againſt his enemies, and alſo proued by manifold experience how*

the works of thy fingers: the moon and the ſtarres which thou haſt ordeyned.
4 What is man, ſay I, that thou art mindfull of him? & the ſonne of mā, that thou viſiteſt him?
5 For thou haſt made him a litle lower then God, & crowned him with glory and worſhip.
6 Thou haſt made him to haue dominion in the works of thine handes: thou haſt put al things vnder his feete.
7 All ſheepe & oxen, yea, and the beaſts of the fielde.
8 The foules o the ayre, and the fi h of the ſea, & that which paſ-ſeth through the paths of the ſeas.
9 O Lord ou Lord, how excel lent is thy Name in all the world?

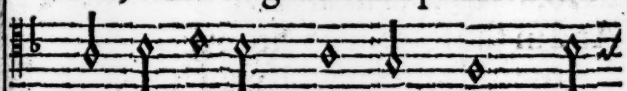
readie God was at hand in all his troubles, hee being now likewise in danger of new enemies, desireth God to helpe him according to his wont and destroy the malitious arrogancie of his aduersaries.



With heart and mouth vnto the



Lord, will I sing laud and praise: And



speake of all thy wondrous workes, and



them declare alwaies.

2 I will be glade and much reioyce,
in thee, o God most hie:
And make my songs extoll thy name,
aboue the starrie skie.

3 For that my foes are driuen backe,
and turned vnto flight:
They fal downe flat and are destroyd,
by thy great force and might.

4 Thou hast reuenged all my wrong,
my griefe and all my grudge,
Thou doest with iustice heare my cause,
most like a rigteous Iudge.

com

1 I wil praise the Lord with my whole heart: I will speake of all thy marueilous workes.

2 I wil be glad, and reioyce in thee: I will sing praise to thy Name, O most high.

3 For that mine enemies are turned backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the throne, & indgest right.

Thou haſt rebuked the heathen: thou haſt deſtroyed the wicked: thou haſt put out their name for euer and euer.

6 O enemie, deſtructions are come to a perpetual end, & thou haſt deſtroyed the cities: their memoriall is periſhed with the.

7 But the Lord ſhal ſit for euer: he hath prepared his throne for iudgement.

8 For hee ſhall iudge the world in righteouſneſſe and ſhall iudge the people with equitie.

9 The lord alſo wil be a refuge for the poore: a refuge in due time, euen in affliction.

10 And they that know thy name, wil truſt in thee, for thou Lord, haſt not fayled them y ſeek thee.

11 Sing prayſes to the lord which dwelleth in Sion ſhewe the people his works.

5 Thou doeſt rebuke the heathen folke,
and wicked ſo confound:
That afterward the memorie,
of them cannot be found,

6 My foe, thou haſt made good diſpatch,
and all our townes deſtroyed:
Thou haſt their fame with them defaced,
through all the world ſo wide.

7 Know thou that he which is aboue,
for euermore ſhall reigne:
And in the ſeate of equitie,
true iudgemeut will maintaine,

8 With iuſtice he will keepe and guide,
the world and euerie wight,
And ſo will yeelde with equitie,
to euerie man his right.

9 He is protectour of the poore,
what time they be oppreſt,
He is in all aduerſitie
their refuge and their reſt.

10 All they that know thy holy Name,
therefore ſhall truſt in thee,
For thou forſakeſt not their ſute
in their neceſſitie.

The ſecond parte.

11 Sing Pſalmes therefore vnto the Lord,
that dwel'th in Sion hil,
Publiſh among all Nations,
his noble acts and will.

12 For he is mindfull of the blood,
of thoſe that be oppreſt,
Forgeting not th'afflicted heart,
that ſeekes to him for reſt.

13 Haue mercie, Lord, on me poor wretch
whoſe enemies ſtill remaine,
Which from the gates of death are wont,
to raiſe me vp againe.

14 In Sion that I might ſet ſoorth
thy praiſe with heart and voice,
And that in thy ſaluation, Lord,
my ſoule might ſtill reioyce.

15 The heathen ſticke faſt in the pit,
that they them ſelues preparde.
And in the net that they did ſet,
their owne feete faſt are ſnarde.

16 God ſheweth his iudgements which
for euerie man to marke, (were good
When as ye ſee the wicked man,
lye trapt in his owne warke.

17 The wicked and the ſinfull men,
goe downe to hell for euer,
And all the people of the world,
that will not God remember.

18 But ſure the Lord will not forget,
the poore mans griefe and paine,
The patient people neuer looke,
for helpe of God in vaine.

12 For when he maketh inquiſitiō for blood, he remembreth it, & forgetteth not the complaint of the poore.

13 Haue mercie vpō me, O lord: cōſider my trouble, which I ſuffer of them that hate mee, thou that lifteſt me vp from the gates of death.

14 That I may ſhew al thy praiſes within ȳ gates of ȳ daughter of Siō and reioyce in thy ſaluation.

15 The heathen are ſunkē downe in the pit, that they made: in the net that they hid, is their foot takē.

16 The Lord is knowne by executing iudgmēt: ȳ wicked is snared in the works of his owne hāds. Higgaiō. Selah.

17 The wicked ſhall turne into hell, & al nations that forget God.

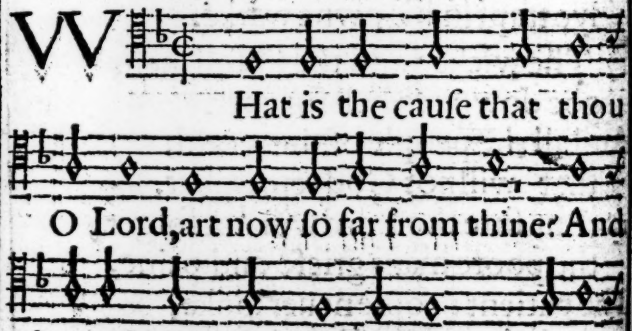
18 For the poor ſhal not bee alway forgotten: the hope of the afflicted ſhal not periſh for euer.

19 O Lord, ariſe, leaſt men preuaile,
that be of worldly might,
And let the heathen folke receaue,
their iudgement in thy ſight.
20 Lord ſtrike ſuch terrour feare and dread
into the hearts of them,
That they may know aſſuredlie,
they be but mortall men.

Domine, vt quid receſiſti longè.

PSAL. X. T.St.

¶ He complaineth of the fraude, rapine tyranie, and all kinds of wrõg, which worldlie men vſe, aſſigning the cauſe thereof, which was, that wicked men, being as it were drunken with worldlie proſperitie, and therfore ſetting apart all feare and reuerence towards God thinke they may doe all things without controlling. Therefore he calleth vpon God to ſend ſome remidie againſt theſe deſperate euils, and at length comforteth himſelfe with hope of deliuerance.
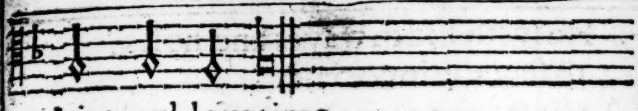


this

16 Vp, Lord, let not mã preuaile, let the heathen be iudged in thy ſight.

20 Put them in feare, O Lord, that the heathen may know that they are but men, Selah.

com

1 WHy ſtandeſt thou farre off, O lord, and hideſt thee in due time, euen in affliction?



this troublous time.

2 The poore doeth periſh by the proud,
and wicked mens deſire,
Let them be taken in the craft,
that they themſelues conſpire.

2 The wicked, with pride doth perſecute the poore, let thē be takē in the crafts that they haue imagined.

3 For in the luſt of his owne heart,
th'vngodly doth delight:
So doeth the wicked praiſe him ſelfe,
and doeth the Lord deſpight.

3 For the wicked hath made boaſt of his own hearts deſire, and the couetous bleſſed himſelfe, hee contemned the Lord.

4 He is ſo proud that right and wrong,
he ſetteth all apart:
Nay, nay, there is no God, ſaith he,
for thus he thinketh in heart.

4 The wicked is ſo proud, that he ſeeketh not for god: he thinketh alwaies, There is no God.

5 Becauſe his wayes doe proſper ſtill,
he doeth thy Lawes neglect,
And with a blaſt doeth puffe againſt
ſuch as would him correct.

5 His waies alway proſper: thy iudgements are high aboue his ſight, therefore deſieth he all his enemies.

6 Tuſh, tuſh, ſaith he I haue no dread
leaſt mine eſtate ſhould change.
And why? for all aduerſitie,
to him is very ſtrange.

6 He ſaith in his hart, I ſhal neuer be mooued, nor be in danger.

7 His mouth is full of curſedneſſe,
of fraud deceite, and guile:
Vnder his tongue doeth miſchiefe ſit,
and trauell all the while.

7 His mouth is full of curſing & deceit & fraude: vnder his tongue is miſchiefe and iniquitie.

8 He lyeth in waite in the villages: in the secret places doeth he murther the innocēt: his eyes are bent against the poore.

9 Hee lieth in waite secretly, euen as a Lyon in his den, he lieth in wait to spoile the poore doeth spoile the poore, when hee draweth him into his net.

10 He croucheth & boweth: therefore heapes of the poore do fall by his might.

11 He hath said in his heart, God hath forgotten, hee hideth away his face, and will neuer see.

12 Arise, O lord God: lift vppe thine hand: forget not the poor.

13 Wherefore doth the wicked contemne God? hee sayeth in his heart, Thou wilt not regard.

14 Yet thou hast seene it: for thou beholdest mischief & wrong,

8 He lyeth hid in wayes and holes,
to slay the innocent:
Against the poore that passe him by,
his cruell eyes are bent.

9 And like a Lyon priuilie,
lyeth lurking in his denne,
(If he may snare them in his nette)
to spoile poore simple men.

10 And for the nones full craftilie,
he croucheth downe, I say,
So are great heapes of poore men made,
by his strong power his pray.

The second part.

11 Tush, God forgetteth this, saith he,
therefore may I be bolde:
His countenance is cast aside,
he doth it not behold.

12 Arise, O Lord, O God in whom,
the poore mans hope doth rest:
Lift vp thine hand forget not Lord
the poore that be oppest.

13 What blasphemie is this to thee,
Lord doest thou not abhorre it?
To heare the wicked in their hearts,
say, Tush, thou carest not for it.

14 But thou seest all this wickednes,
and well doest vnderstand:

that thou maiest take it into thine hands: the poor cōmitteth himself vnto thee, for

That

That friendles and poore fatherleſſe,
are left into thine hand.

15 Of wicked and malicious men,
then breake the power for euer:
That they with their iniquitie,
may periſh all togethe r.
16 The Lord ſhall reigne for euermore,
as King and God alone:
And he will chaiſe the Heathen folke,
out of his land echone.

17 Thou hear'ſt, O Lord, the poore mens (plaint
their prayers and requeſt:
Their hearts thou wilt confirme, vntill
thine eares to heare be preſt.
18 To iudge the poore and fatherles,
and helpe them to their right:
That they may be no more oppreſt,
with men of worldlie might.

In Domino confido.

PSAL. XI. Tho. Ster.

¶ *This Pſalme conteyneth two partes. In the firſt Dauid ſheweth how hard aſſaultes of tentations he ſuſteined, & in how great anguiſh of minde hee was, when Saule did perſecute him. Then next he reioyceth, that God ſent him ſuccour in his neceſsitie, declaring his iuſtice, as well in gouerning the good and the wicked men, as the whole world.*

thou art ỹ helper the fatherles.
15 Breake thou the arme of the wicked and malicious: ſearche his wickedneſſe, and thou ſhalt finde none.
16 The Lord is King for euer & euer: the heathē are deſtroyed forth of his land.

17 Lord, thou haſt heard, the deſire of the poore: thou preparest their hart; thou bendeſt thine eare to them.
18 To iudge the fatherleſſe and poore, that earthly man cauſe to fear no more.

Sing this as the 10 Psalme.

I Trust in God, how dare ye then,
say this my soule vntill?
Flee hence as fast as any foule,
and hide you in your hill.
2 Behold the wicked bend their bowes,
and make their arrowes prest:
To shoote in secrete and to hurt,
the sound and harmelesse brest.

3 Of worldly hope all stayes were shronke
and clearely brought to nought:
Alas, the iust and righteous man,
what euill hath he wrought?
4 But he that in his Temple is,
most holie and most hie:
And in the Heauens hath his seate,
of Royall Maiestie,

The poore and simple mans estate,
considereth in his minde:
And searcheth out full narowlie,
the maners of mankinde.
5 And with a chearefull countenance,
the righteous man will vse:
But in his heart he doth abhore,
all such as mischiefe muse.

6 And on the sinners casteth snares,
as thicke as anie raine:

In the Lord put I my trust: how say ye the to my soule? Flee to your mountain as a bird?
2 For lo, the wicked bende their bow, and make ready their arrowes vpō the string, that they may secretlie shoote at them, which are vpright in heart.
For the foundations are cast downe, what hath the righteous done?
4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes will consider: his eye-lids will trie the children of men.

5 The Lord will trie the righteous but the wicked and him that loueth iniquitie doeth his soule hate.
6 Vpon the wicked he shal raine snares, fire, and

Fire and brimſtone, & whirle winds thicke
appointed for their paine.
7 Ye ſee then how a righteous God,
doth righteouſneſſe embrace:
And to the iuſt and vpright men,
ſheweth foorth his pleaſant face.

brimſtone, and ſtormie tempeſt: this is the portion of their cup.
7 For the righteous Lord loueth righteouſnes, his countenãce doth behold the iuſt.

Salvum me fac, Domine.

PSAL. XII. Tho. Ster.

¶ *The Prophet lamenting the miſerable eſtate of the people, and the decay of all good order, deſireth God ſpeedelie to ſend ſuccour to his children. Then comforting himſelfe & others with the aſſurance of Gods helpe, he commendeth the conſtant veritie that God obſerueth in keeping his promiſes: concluding that when all orders ar moſt corrupted, then will God deliuer his.*

Sing this as the VII Pſalme,

HElpe Lord for good and godly men,
doe periſh and decay:
And faith and trueth from worldly men,
is parted cleane away.
2 Who ſo doth with his neighbour talke,
his talke is all but vaine:
For euerie man bethinketh how,
to flatter lie and faine.
3 But flattering and deceitfull lips,
and tongues that be ſo ſtout:
To ſpeake proud words & make great brags
the Lord ſoone cut them out.

HElp Lord for there is not a godlie man left, for the faithful are failed from among the children of men.
2 They ſpeake deceitfully euerie one with his neighbor, flattring with their lippes and ſpeake with a double heart.
3 The Lord cut off all flattering lippes and the toung that ſpeaketh proud things.

4 For they say still we will preuaile,
our tongue shall vs extoll:
Our tongues are ours, we ought to speake
what Lord shall vs controll?

5 But for the great complaint and cry,
of poore and men oppreſt:
Arise will I now saith the Lord,
and them restore to rest.

6 Gods word is like the siluer pure,
that from the earth is tride,
And hath no lesse then seuen times
in fire bene purified.

7 Now since thy promise is to helpe,
Lord keepe thy promise then:
And saue vs now and euermore,
from this ill kinde of men.

8 For now the wicked world is full,
of mischiefes manifold:
When vanitie with worldly men,
so highly is extold.

Vsquequo Domine obliuiscēris.

4 Which haue saide, with our tongue will wee preuaile, our lips are our owne who is Lord ouer vs?

5 Now for the oppression of the needie, and for the sighes of the poore, I will vp saith ỹ Lord, & will set at libertie him, whom the wicked hath snared.

6 The words of the lord are pure words, as the siluer tried in a fornace of earth fined seuen fold.

7 Thou wilt keepe them, O Lord, thou wilt preserue him frō this generation for euer.

8 The wicked walke on enerie side, when they are exalted, it is a shame for the sonnes of men.

PSAL. XIII. T.St.

¶ *Dauid, as it were ouercome with sundrie and newe afflictions, fleeth to God as his onlie refuge, and so at length being encouraged through Gods promises, hee conceaueth most sure confidense against the extreame horrours of death.*

Sing

Sing this as the vi. Psalme.

HOw long wilt thou forget me, Lord,
shall I neuer be remembred?
How long wilt thou thy visage hide,
as though thou were offended?
2 In heart and minde how long shall I,
with care tormented be?
How long eke shal my deadly foe,
thus triumph ouer me?

3 Behold me now, my Lord my God,
and heare me sore oppreſt:
Lighten mine eyes, least that I sleepe,
as one by death possest.
4 Least thus mine enemie say to me,
beholde, I doe preuaile:
Least they also that hate my soule,
reioyce to see me quaile.

5 But from thy mercies and goodnesse,
my hope shall neuer start:
In thy relieſe and sauing health,
right glad shalbe my heart.
I will giue thanks vnto the Lord,
and praises to him sing:
Because he hath heard my request,
and graunted my wishing.

Dixit

Cent

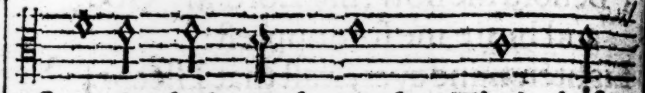
1 HOw long wilt thou forget mee: O Lord, for euer? how long wilt thou hide thy face from me?
2 How long shal I take counsel within my self, hauing wearinesse dailie in mine heart? how long shall mine enemie be exalted aboue me?
3 Beholde, and heare me, O lord my God: lighten mine eyes, that I sleepe not in death.
4 Least mine enemie say, I haue preuailed against him: and they that afflict me, reioyce when I slide.
5 But I trust in thy mercie: mine hart shal reioyce in thy saluation, I will sing to the Lord, because he hath dealt louingly with me

Dixit insipiens in corde suo.

¶ *Dauid describeth the peruerse nature of men which were so growen to licentiousnesse, that God was brought in vtter contempt: for the which thing although he was greatly greeued, yet being perswaded that God would send some present remedie, he comforteth himselfe and others.*



THere is no God as fooliſh men af-



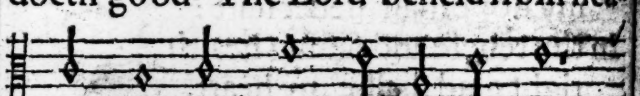
firme in their mad moode: Their drifts



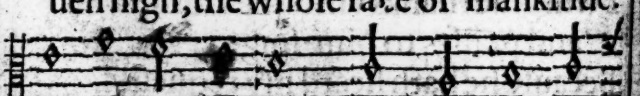
are all corrupt & vaine, not one of them
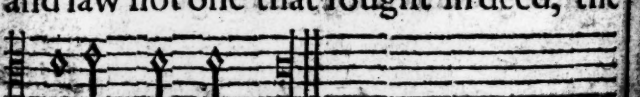


doeth good. The Lord beheld from hea-



uen high, the whole race of mankinde:



and ſaw not one that ſought in deed, the



liuing God to finde.

1 THe foole hath ſaid in his heart, There is no God: they haue corrupted, and done an abominable work, there is none that doth good.

2 The lord looked down from heauen vpon the children of men, to ſee if there were any that would vnderſtand, and ſeeke God.

8 They went all wide and were corrupt,
and truely there was none:
That in the world did any good,
I say there was not one.
4 Is all their iudgements so farre lost,
that all worke mischiefe still?
Eating my people as browne bread,
not one to keepe Gods will?
5 When they thus rage, then sudainly,
great feare on them shall fall,
For God doth loue the righteous men,
and will maintaine them all.
6 Ye mocke the doings of the poore,
to their reproach and shame,
Because they put their trust in God,
and call vpon his Name.
7 But who shall giue thy people health,
and when wilt thou fulfill
Thy promeise made to Israell,
from out of Sion hill?
8 Euen when thou shalt restore againe,
such as are captiue lad:
Then Iacob shal therein reioyce,
and Israel shall be glade.

3 All are gone out of the way: they are all corrupt, there is none that doeth good, no not one

4 Doe not all the workers of iniquitie knowe that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 There they shall be taken with fear because God is in the generation of the iust.

6 You haue mad a mocke at the counsell of the poore, because the Lord is his trust.

7 O Giue saluation vnto Israel out of Zion.

8 Whe the Lord turneth the captiuitie of his people, then Iacob shall reioyce and Israel shalbe glad

Domine quis.

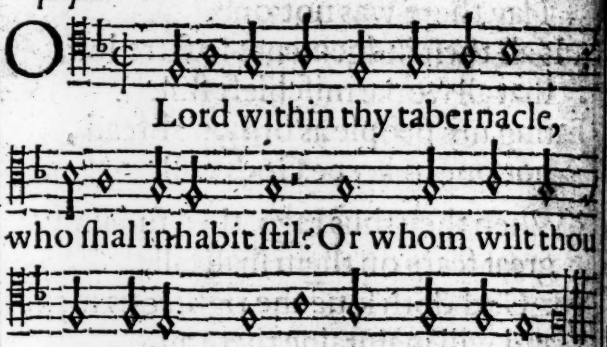
PSALME XV. Th. St.

¶ *This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people and wherefore*

he placeth his Temple amongs them, which was the intent that they by liuing vprightly and godly might witnesse that they were his speciall and holy people.

Com

1 Lord, who shall dwell in thy tabernacle? who shal rest in thine holy mountaine?



2 The man whose life is vncorrupt,
whose works are iust and straight:
Whose heart doeth think the very trueth,
whose tongue speaketh no deceit.

2 He that walketh vprightlie, & worketh righteousnes, & speaketh the trueth in his heart.

3 Nor to his neighbour doeth none ill,
in body, goods, or name:
Nor willingly doeth heare false tales,
which might impaire the same.

3 Hee that slandereth not with his tongue, nor doeth euil to his neighbour, nor receiueth a false report against his neighbour.

4 That in his heart regardeth not,
malicious wicked men:
But those that loue and feare the Lord,
he maketh much of them.

4 In whose eies a vile person is contemned, but he honoreth the that feare the Lord.

5 His oath and all his promises,
that keepeth faithfullie,

5 He that is a creditor to his owne

Although he make his couenant so,
that he doeth loose thereby.
6 That putteth not to vsurie,
his money nor his coyne:
Ne for to hurt the innocent,
doeth bribe or else purloyne.
7 Who so doeth all things as you see,
that here is to be done,
Shall neuer perish in this world,
nor in the world to come.

hinderance and changeth not.

6 He that giueth not his money vnto vsurie, nor taketh rewarde against the innocent.

7 He that doth these things, shal neuer be moued.
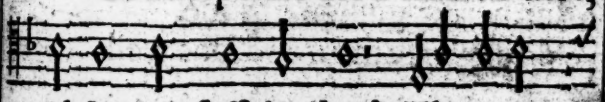
Conserua me Domine.

PLAL. XVI. T.St.

¶ Dauid prayeth to God for succour, not for his works, but for his faiths sake, protesting that he hateth all Idolatrie, taking God onely for his comfort and felicitie, who suffereth his to lacke nothing.



LOrd keepe me for I trust in thee,



and doe confesse in deed: Thou art my



God and of my good, O Lord, thou



hast no neede.

1 PReserue me, O God: for in thee do I trust

2 O my ſoule, thou haſt ſaid vnto the Lord, thou art my Lord my weldoing extendeth not to thee.
3 But to the Saintes that are in the earth, and to the excellent, all my delite is in them.
4 The ſorrowes of them that offer, to ane other God ſhalbe multiplied their offerings of blud wil I not offer neither make mention of their names with my lippes.
5 The Lord is the portion of mine inheritance and of my cuppe thou ſhalt maintaine my lot.
6 The lines are fallen vnto me in pleaſant places, yea I haue a faire heritage.
7 I will praiſe the Lorde who hath giuen me counſel: my reins alſo teach me in the nights.
8 I haue ſet the Lorde alwayes before me, for he is at my right hand.

2 I giue my goodneſſe to the ſaints,
that in the world doe dwell:
And namely to the faithfull flock,
in vertue that excell.

3 They ſhal heape ſorrowes on their heads
which runne as they were mad,
To offer to the Idoll Gods,
alas, it is to bad.

4 As for their bloudie ſacrifice,
and offerrings of that ſort:
I will not touch, nor yet thereof,
my lippes ſhall make report.

5 For why? the Lord the portion is
of mine inheritance:
And thou art he that doeſt maintaine,
my rent, my lot, my chance.

6 The place wherein my lot did fall,
in beautie did excell:
Mine heritage aſſign'd to me,
doth pleaſe me wondrous well.

7 I thanke the Lord that cauſed me,
to vnderſtand the right:
For by his meanes my ſecret thoughts,
doe teach me euery night:

8 I ſet the Lord ſtill in my ſight,
and truſt him ouer all:
For he doth ſtand on my right hand,

herefore I ſhall not fall.

9 Wherefore myne heart and tongue alſo,
doe both reioyce together:
My fleſh and body reſt in hope,
when I this thing conſider.
10 Thou wilt not leaue my ſoule in graue,
for Lord thou loueſt me,
Nor yet wilt giue thine holy one,
corruption for to ſee.

11 But wilt me teach the way to life:
for all treaſure and ſtore
Of perfect ioy are in thy face,
and power for euermore.

herefore I ſhall not flyde.

9 Wherefore mine hart is glad and my tongue reioyceth, my fleſh alſo doeth reſt in hope.

10 For thou wilt not leaue my ſoule in the graue, neither wilt thou ſuffer thine holy one to ſee corruption.

11 Thou wilt ſhew me the path of life: in thy preſence is the fulnes of ioy, and at thy right hand there are pleaſures for euermore.

Exaudi Domine iuſtitiam.

PSALME XVII. T. St.

¶ *Here Dauid complaineth to God of the cruell pryde and arrogancie of Saul and the reſt of his enemies, who thus raged without any cauſe giuen on his part: therefore he deſireth God to reuenge his innocencie, and deliuer him. This Pſalme ought diligentlie to be noted of ſuch as receaue euill for wel-doing.*

Sing this as the 3 Pſalme.

O Lord giue eare to my iuſt cauſe,
attend when I complaine:
And hear e the prayer that I put forth
with lips that doe not faine.

Com

HEare the right O Lord, conſider my cry, hearken vnto my prayer of lippes vnfained.

2 Let my ſentence come forth from thy preſẽce & let thine eyes behold equitie.
3 Thou haſt proued and viſited mine heart in the night: thou haſt tried me, and foundeſt nothing, for I was purpoſed that my mouth, ſhould not offẽd
4 Concerning the works of mẽ by the words of thy lippes, I kept me frõ the paths of the cruel man
5 Stay my ſteps in thy paths, that my feete doe not ſlide.
6 I haue called vpon thee ſurely thou wilt heare me. O God encline thine eare to me, and hearken vnto my word.
7 Shew thy marueilous mercies, thou that art the Sauiour of them that truſt in thee from ſuch as reſiſt thy right hand.
8 Keepe mee as the apple of the eye: hide me vn-

2 And let the iudgement of my cauſe proceed alwayes from thee:
And let thine eyes behold, and cleare, this my ſimplicitie.

3 Thou haſt well tried me in the night and yet couldſt no thing finde:
That I haue ſpoken with my tongue, that was not in my minde.
4 As from the workes of wicked men, and pahtes peruerſe and ill:
For loue of thy moſt holy word, I haue refrained ſtill.

5 Then in thy pathes that be moſt pure, ſtay me, Lord, and preſerue,
That from the way wherein I wallke, my ſteps may neuer ſwerue.
6 For I doe call to thee, O Lord, ſurelie thou wilt me aide.
Then heare my prayer, & weigh right wel the words that I haue ſaid.

7 O thou the Sauiour of all them, that put their truſt in thee:
Declare thy ſtrength on them that ſpurne againſt thy Maieſtie,
8 Oh keepe me, Lord, as thou wouldſt the apple of thine eye. (keepe
And vnder couert of thy wings,

de-

defend me ſecretly.

The ſecond part.

9 From wicked men that trouble me,
and daylie me annoy,
And from my foes that goe about,
my ſoule for to deſtroy.
10 Which wallow in their worldl ywealth
ſo full and eke ſo fat,
That in their pride, they doe not ſpare
to ſpeake, they care not what.

11 They lie in waite where I ſhould paſſe
with craft me to confound:
And muſing miſchiefe in their mindes,
to caſt me to the ground.
12 Much like a Lyon greedelie,
that would his pray embrace,
Or lurking like a Lions whelpe,
within ſome ſecret place.

13 Vp, Lord, with haſte preuent my foe,
and caſt him at thy feete,
Saue thou my ſoule from the ill man.
and with the ſword him ſmite.
14 Deliuer me, Lord, by thy power,
out of theſe tyrants hands,
Which now ſo long time reigned haue,
and kept vs in their bands.

15 I meane, from worldlie men, to whom

der the ſh a dow of thy wings.

9 From the wicked that oppreſſe mee, from mine enemies, which compaſſe me round about, for my ſoule.

10 They are incloſed in t heir owne fat, and they haue ſpoke proudlie with their mouth.

11 They haue cõpaſſed vs now in our ſteppes: they haue ſet t'heir eys to bring downe to the ground.

12 Like as a Lion that is gredie of pray, and as it were a Lions whelpe lurking in ſecret places.

13 Vp Lord diſappoint him, caſt him downe.

14 Deliuer my ſoule from the wicked with thy ſword.

15 From men by thine hand, O Lord, from men of the world,

who haue their portion in this life.

16 Whose bellies thou filleſt with thine hide treaſure, their children haue inough and leaue the reſt of their ſubſtãce to their children.

17 But I wil behold thy face in righteouſnes, & when I awake I ſhal be ſatisfied with thine image

all worldlie goods are rife:
That haue no hope nor part of ioy,
but in this preſent life.

16 Thou of thy ſtore their bellies filſt,
with pleaſures to their minde,
Their children haue inough, and leaue
to theirs the reſt behind.

17 But I ſhall with pure conſcience,
behold thy gratious face,
So when I wake, I ſhal be full,
with thine image and grace.

Diligam te Domine.

PSALME XVIII. T. St.

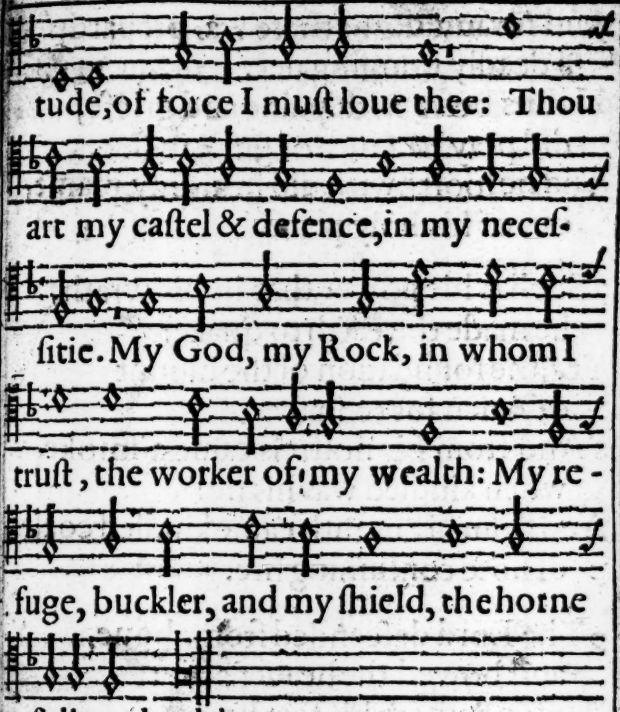
¶ *This Pſalme is the firſt beginning of Dauids gratulation, and thankeſgiuing in the entring into his Kingdome, wherein hee extolleth and praiſeth moſt heighly the marueillous mercies and grace of God who hath thus preſerued and defended him. Alſo he ſetteth foorth the image of Chriſtes Kingdome, that the faithfull may be aſſured that Chriſt ſhall alwayes conquere and ouercome by the vnſpeakable power of his Father, though all the whole world ſhould ſtriue there againſt.*

I Will loue thee dearly

Cum

O God my ſtrength and forti

tude



O Lord my ſtrength.

2 The Lord is my rock & my fortres, & he that deliuereth mee, my God and my ſtrength: in him will I truſt. my ſhield, the horne alſo of my ſaluation, and my refuge.

3 When I ſing laud vnto the Lord,
moſt worthie to be ſerued:
Then from my foes I am right ſure,
that I ſhalbe preſerued.

3 I wil call vpon the Lord, which is wotthie to be praiſed: ſo ſhall I be ſafe frō mine enemies.

4 The pangs of death did compaſſe me,
and bound me euerie where:
The flowing waues of wickedneſſe,
did put me in great feare.

4 The ſorowes of death compaſſed me, & the floodes of wickednes made me afraid.

5 The ſlie and ſubtile ſnares of hel,
were round about me ſet:

5 The ſorowes of the graue haue compaſſed me a-

bout: the ſnares of death ouertooke me.

6 But in my trouble did I call vpon the Lord, and cryed vnto my God: hee heard my voyce out of his temple, and my crye did come before him, euen into his eares.

7 Then ỹ earth trembled, & quaked, the foundations alſo of the mountaines moued and ſhooke, becauſe hee was angrie.

8 Smoke went out of his noſtrels, and a conſuming fire out of his mouth: coales were kindled thereat.

9 He bowed the heaueus alſo and came down, and darkneſſe was vnder his feet.

10 And he rode vpon Cherub, & did flee; and hee came flying vpō the wings of the wind.

11 He made darkeneſſe his ſecret place, & his pauilion round about him, euen darkneſſe of waters, and clouds of the air.

And for my death there was prepard,
a deadly trapping net.
6 I thus beſet with paine and griefe,
did pray to God for grace:
And he foorthwith did heare my plaint,
out of his holy place.

7 Such is his power that in his wrath,
he made the earth to quake:
Yea, the foundation of the mount
of Baſan for to ſhake.
8 And from his noſtrels came a ſmoke,
when kindled was his ire:
And from his mouth came kindled coales
of hote conſuming fire.

9 The Lord deſcended from aboue,
and bowed the heauens hie:
And vnderneth his feet he caſt,
the darkneſſe of the skie:
10 On Cherubs and on Cherubins,
full royally he rode:
And on the wings of all the winds,
come flying all abroad.

The ſecond part.

11 And like a den moſt darke he made,
his hid and ſecret place,
With waters blacke and ayrie clouds,
enuironed he was.

12 But when the presence of his face,
in brightnesse shall appeare,
Then clouds consume, and in their stead,
come haile and coales of fire.

13 These fierie darts and thunder-bolts,
dispersse them here and there,
And with his often lightenings,
he put them in great feare.

14 Lord at thy wrath & threatnings sharp
and at thy chyding cheare,
The springs and the foundations,
of all the world appeare.

15 And from aboue the Lord sent downe,
to fetch me from below,
And pluckt me out of waters great,
that would me ouerflow.

16 And me deliuered from my foes,
that would haue made me thrall.
Yea, from such foes as were too strong,
for me to deale withall.

17 They did preuent me to oppresse,
in time of my great griefe,
But yet the Lord was my defence,
my succour and reliefe.

18 He brought me foorth in open place.
where as I might be free,

12 At ỹ brightnesse of his presence his clouds passed, hailstones, and coles of fire.

13 The Lord also thundred in the heauens, and the highest gaue his voyce, hailestones and coles of fire.

14 Then he sent out his arrowes, & scattered them and he increased lightenings and destroyed them.

15 And the chanels of waters were seene, & the foundations of the world were discouered at thy rebuking O Lord, at the blasting of the breath of thy nostrels.

16 He hath sent down frō aboue and taken mee: he hath drawen me out of many waters.

17 He hath deliuered me from my strong enemie, & frō them which hate me, for they were too strong for

mee. They puented me in the day of my calamitie, but the Lord was my s...

18 Hee brought mee foorth also, into a large ylace, hee deliuer...

And kept me ſafe, becauſe he had
a fauour vnto me.

19 And as I was an innocent,
ſo did he me regarde:
And to the cleanneſſe of mine hands,
he gaue me my rewarde.
20 For that I walked in his wayes,
and in his pathes haue trod:
And haue not wauered wickedlie,
againſt my Lord my God.

The third part.

21 But euermore I haue reſpect,
to his Law and Decree,
His ſtatutes and Commandements,
I caſt not out from me.
22 But pure and cleane and vncorrupt,
appear'd before his face,
And did refraine from wickedneſſe,
and ſinne in any caſe,

23 The Lord therefore will me reward,
as I haue done aright,
And to the cleanneſſe of mine hands,
appearing in his ſight.
24 Thou wilt with him that holy is,
be holy Lord alſo,
And with the good and vertuous men,
right vertuouſlie wilt do.

because hee fauoured mee.

19 The Lord rewarded me according to my righteouſneſſe: according to the pureneſs of mine hands he recompenſed me.
20 Becauſe I kept the wayes of the Lord, and did not wickedlie againſt my God.

21 For all his lawes were before me, & I did not caſt away his commandements from mee.
22 I was vpright alſo with him, & haue kept mee from my wickkedneſſe.
23 Therfore the Lord rewarded me according to my righteouſnes and according to the pureneſſe of mine hands in his ſight.
24 With the godly thou wilt ſhewe thy ſelfe godlie: with the vpright mā thou wilt ſhewe thy ſelfe vpright.

25 And to the louing and elect,
thy loue thou wilt reſerue,
And thou wilt vſe the wicked men,
as wicked men deſerue.
29 But thou doeſt ſaue the ſimple folke,
in trouble when they lie,
And doeſt bring downe the countenance.
of them that looke full hie.

27 The Lord will light my candle ſo,
that it will ſhine full bright,
The Lord my God ſhal make alſo,
my darkeneſſe to be light.
28 For by thy helpe, an hoſt of men
diſcomfite, Lord, I ſhall,
By thee I ſcale and ouerleape,
the ſtrength of any wall.

29 Vnſpotted are the wayes of God,
his word is purely tryde,
He is a ſure defence to ſuch,
as in his faith abyde.
30 For who is God except the Lord?
for other, there is none:
Or els who is omnipotent,
ſauing our God alone?

The fourth part.

31 The God that girdeth me with ſtrēgth
is he that I do meane,

25 With the pure thou wilt ſhew thy ſelfe pure: and with the frowarde thou wilt ſhewe thy ſelfe froward.
26 Thus thou wilt ſaue the poor people, & wilt caſt downe the proude lookes.

27 Surelie thou wilt light my cādle: the Lord my God wil lighten my darkneſſe.

28 For by thee I haue broken thorow an hoſt, and by my God I haue leaped ouer a wall.
29 The way of God is vncorrupt, the worde of the Lord is tried in the fire: he is a ſhielde to all that truſt in him.
30 For who is God beſides the Lord? and who is mightie ſaue our God?

31 God girdeth me with ſtregth,

That

and maketh my way vpright.

32 Hee maketh my feete like Hinds feete, and setteth mee vpon mine high places

33 He teacheth mine handes to fight: so that a bowe of brasse is broken with mine armies,

34 Thou hast also giuen me the shield of thy saluation, and thy right hand stayed me, and thy louing kindnesse hath caused me to increase

35 Thou hast enlarged my steps vnder me, and mine heeles haue not slide.

36 I haue pursued mine enemies, and taken them, and haue not turned again till I had consumed them.

37 I haue wounded them that they were not able to rise: they are fallen vnder my feeet.

38 For thou hast girded me with strength to bat-

That all the wayes wherein I walke:
did euermore keepe cleane,
32 That made my feete like to the Harts,
in swiftnes of my pace,
And for my furetie brought me forth,
into ane open place.

33 He did in order put my hands,
to battell and to fight,
To breake in sunder barres of brasse,
he gaue mine armes the might.
34 Thou teachest me thy sauing health,
thy right hand is my tower:
Thy loue and familiaritie,
doth still increase my power.

35 And vnder me thou makest plaine,
the way where I should walke:
So that my feet shal neuer slip,
nor stumble at a balke.
36 And fiercely I pursue and take,
my foes that me annoyd,
And from the field doe not returne,
till they be all destroyed.

37 So I suppresse and wound my foes,
that they can rise no more,
For at my feete they fall downe flat,
I strike them all so sore.
38 For thou doest gird me with thy strēgth

to

to warre in such a wise,
That they be scattered all abroad,
that vp against me rise.

39 Lord, thou hast put into my hands.
my mortall enemies yoke,
And all my foes thou doest diuide
in sunder with thy stroke.
40 They cald for helpe, but none would
nor yet giue them reliefe, (heare
Yea to the Lord they calde for helpe
yet heard he not their grief,

The fift parte.

41 And still like dust before the winde,
I driue them vnder feet,
And sweepe them out like filthy clay,
that sticketh in the streete.
42 Thou keepst me from seditious folke
that still in strife be led,
And thou doest of the heathen folke,
appoint me to be head.

43 A people strange to me vnknowne,
and yet they shall me serue,
And at the first obey my word,
whereas mine owne, will swerue.
44 I shall be irksome to mine owne,
they will not see my light,
But wander wide out of the waye,
and hide them out of sight.

tell: them that rose against mee thou hast subdued vnder me,
39 And thou hast giuen mee the neckes of mine enemies that I might destroy them that hate me.
40 They cryed but there was none to saue thē euen vnto the Lord, but hee answered them not.
41 Then I did beate them small as the dust before the wind: I did treade them flat as the clay in the streetes,
42 Thou hast deliuered me frō the contentions of the people Thou hast made me the heade of the heathen: a people whom I haue not known shall serue me,
43 Assone as they heare they shall obey me: the strangers shall be in subiection to mee.
44 Strangers shall shrink away, and feare in their priuie chambers.

45 Let the lord liue, and blessed be my strength, and the God of my saluation bee exalted.

46 It is GOD that giueth mee power to auenge mee, and subdueth the people vnder me.

47 O my deliuerer from mine enemies, euē thou hast set me vp frō them that rose against mee, thou hast deliuered mee from the cruell man.

48 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

49 Great deliuerance giueth hee vnto his king, & sheweth mercie to his anoynted, euen to Dauid, and to his seede for euer.

45 But blessed be the liuing Lord,
most worthy of all prayse,
That is my rocke and sauing health,
praysed be he alwayes.

46 For God it is that gaue me power
reuenged for to be,
And with his holy word subdude,
the people vnto me.

47 And from my foe me deliuered,
aud set me vp from those
That cruell and vngodlie were,
and vp against me rose.

48 And for this cause, O Lord my God,
to thee giue thankes I shall,
And sing out prayses to thy name,
among the Gentiles all.

49 That gaueſt great prosperity,
vnto the king, I say,
To Dauid thine anoynted King,
and to his seede for aye.

Cœli enarrant gloriam.

PSALME XIX. Tho. Ster.

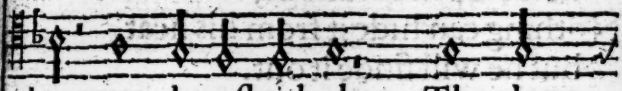
To the intent hee might moue the faithfull to a deeper consideration of Gods glorie, hee setteth before their eyes the most exquisit workmanship of the heauens, with their proportion and ornaments. An daſterwardcalleth thē to the Law, wherin God hath reuealed himselfe more familiarlie to his chosen people

The

The which peculiar grace by commending the Law he setteth forth more at large, and in the ende he concludeth with a prayer.



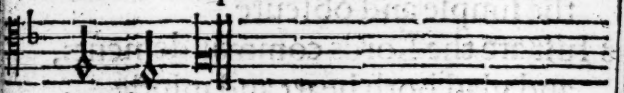
The heauens and the firmament,



doe wondrously declare The glory



of God omnipotent: his workes and



what they are.

2 The wondrous works of God appeare,
by euery dayes succesſe:
The nights which likewiſe their race run,
the ſelfe ſame things expreſſe.

3 There is no language, tongue, or ſpeach,
where their ſound is not heard:
4 In all the earth and coaſts thereof,
their knowledge is conferd.

In them the Lord made for the Sunne,
a place of great renowne:
5 Who like a bridegrome ready trimd,
doeth from his chamber come.

com

1 The heauens declare the glory of God, and the firmament ſheweth the work of his hands.

2 Day vnto day vttereth the ſam, and night vnto night teacheth knowledge.

3 There is no ſpeach nor language, where their voyce is not heard.

4 Their lyne is gone foorth through all the earth, and their words into the ends of the world, in them he hath ſet a tabernacle for the ſunne.

5 Which commeth forth as a bridegrome ou,

b

of his chamber, & reioyceth like a mighty man to runne his race.

And as a valiant champion,
who for to get a price,
With ioy doth haſte to take in hand
ſome noble enterpriſe.

6 His going out is from the ende of the heaven, & his compaſſe is vnto the ends of the ſame, & none is hid from the heat thereof.

6 And all the skye from end to end,
he compaſſeth about,
Nothing can hide it from his heat,
but he will finde it out.

7 The law of the Lord is perfite, converting the ſoule: the teſtimonie of the Lord is ſure and giueth wiſdome vnto the ſimple.

7 How perfect is the Law of God,
how is his couenant ſure,
Conuerting ſoules, and making wiſe,
the ſimple and obſcure.

8 The ſtatutes of the lord are right and reioice the heart, the commandmēt of the lord is pure, and giueth light vnto the eyes,

8 Iuſt are the Lords commandements,
and glad both heart and minde,
His precepts pure, and giueth light
to eyes that be full blind.

9 The feare of the lord is cleane and indureth for euer, the iudgmēts of the lord are trueth, they are righteous altogether.

9 The feare of God is excellent,
and doth endure for euer,
The iudgements of the Lord are true,
and righteous altogether.

10 And more to be deſired then golde, yea, then much fine golde, ſweeter alſo then honie, and the honie combe.

10 And more to be embraced alwayes,
then fined gold, I ſay,
The honie and the honie combe,
are not ſo ſweet as they

11 Moreouer, by them is thy ſeruant made circumſpect, and in keeping

11 By them thy ſeruant is forewarnd,

to haue God in regard,
And in performance of the same,
there shall be great reward.
12 But Lord, what earthly mā doth know
the errours of his life?
Then cleanse my soule from secret sinnes,
which are in me most rife.

13 And keep me, that presumptuous sins
preuaile not ouer me,
And so shal I be innocent,
and great offenees flee.
14 Accept my mouth, and eke my heart,
my words and thoughts each one:
For my redeemer and my strength,
O Lord, thou art alone.

of them, there is great reward.
12 Who can vnderstand his faultes? cleanse mē from secret faults.
13 Keep thy seruant also from presumptuous sinnes let them not reigne ouer me: so shall I be vpright: & made cleane frō much wickednesse.
14 Let ỹ words of my mouth, & the meditation of mine heart be acceptable in thy sight, O Lord, my strength and my redeemer.

Exaudiat te Deus.

PSALME XX. Th. Ster.

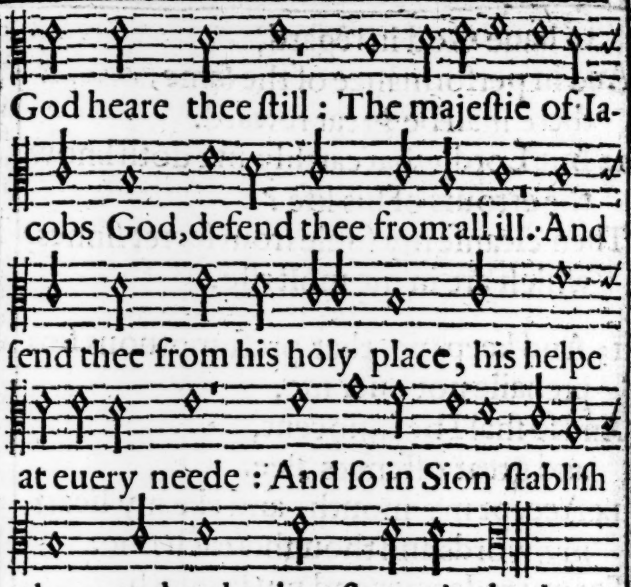
¶ A prayer of the people vnto God, that it would pleis him to heare their King, and receiue his sacrifice which he offered before he went to battel against the Ammonites, declaring how that the heathen put their trust in horses and chariots, but they trust only in the Name of the Lord their God: Wherefore the other shall fall, but the Lord will saue the King and his people.



IN trouble and aduersitie, The Lord

com

1 THE LORD heare thee in the day of



3 Remembring well the ſacrifice,
that now to him is done:
And ſo receiue right thankfullie,
thy burnt offrings each one.
4 According to thy hearts deſire,
the Lord grant vnto thee:
And all thy counſell and deuiſe,
full well performe may he.
5 We ſhall reioyce when thou vs ſaueſt.
and our banners diſplay,
Vnto the Lord, which thy requeſts,
fulfilled hath alway.
6 The Lord will his anoynted ſaue,

I know

tr ouble: the name of the God of Iakob defend thee.

2 Send thee help from the San-ctuarie, & ſtreng then thee out of Sion.

3 Let him remember al thine offerings, and turne thy burnt offerings into aſhes. Selah,

4 And graunt thee according to thine hea.t, & fulfill al thy purpoſe.

5 That we may reioyce in thy ſaluation, and ſet vp the banner in the Name of our God, when the Lord ſhall performe al thy petitions,

6 Now knowe I that the Lord will helpe his a-

I know well by his grace:
And ſend him health by his right hand,
out of his holy place.

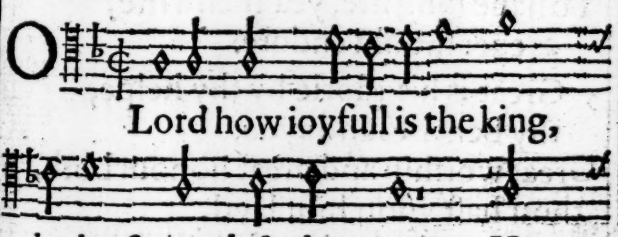
7 In Charets ſome put confidence,
and ſome in horſes truſt:
But we remember God our Lord,
that keepeth promiſe iuſt:
8 They fall downe flat, but we doe riſe,
and ſtand vp ſteadfaſtly:
9 Now ſaue and help vs, Lord and King,
on thee when we doe cry.

nointed, and wil heare him from his Sanctuarie, by the mightie help of his right hand.
7 Some truſt in charets, & ſome in horſes: but we will remember the Name of the Lord our God.
8 They are brought downe, and fallen, but we are riſen, and ſtand vpright.
9 Saue Lord: let the King heare vs in the day that we call.

Domine in virtute tua.

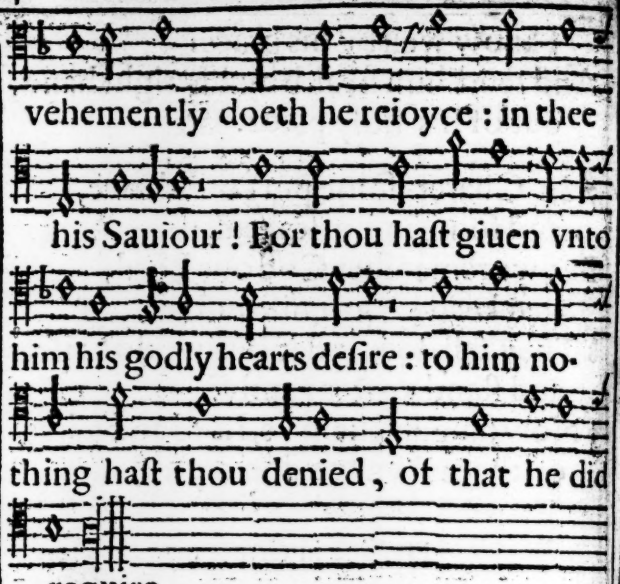
PSAL. XXI. Tho. Ster.

¶ Dauid in the perſon of the people prayſed God for the victory which he gaue them againſt the Syrians and Ammonites. 2. Sam. 10. 11. wherein he had the rich crowne of the King of Ammon ſet vpon his head, 2. Sam. 12. and was indued with the manifolde bleſſings of God, and contrariwiſe his enemies deſtroyed.



com

1 THe King ſhall reioice in thy ſtrength, O Lorde: yea,



how greatly ſhal he reioyce in thy ſaluation ?

2 Thou haſt giuen him his hearts deſire, and haſt not denied him the requeſt of his lips, Selah.

3 Thou didſt preuent him with thy gifts,
and bleſsings manifolde:
And thou haſt ſet vpon his head,
a crowne of perfect golde.
4 And when he asked life of thee,
thereof thou madeſt him ſure,
To haue long life, yea ſuch a life,
as euer ſhould endure.
5 Great is his glorie by thy helpe,
thy benefite and ayde.
Great worſhip and great honour both,
thou haſt vpon him layd.
6 Thou wilt giue him felicitie,

3 For thou didſt preuẽt him with liberal bleſsings, and didſt ſet a crowne of pure golde vpon his head.

4 Hee asked life of thee, and thou gaueſt him a lõg life for euer and euer.

4 His glorie is great in thy ſaluation, dignitie and honour haſt thou laide vpon him.

6 For thou haſt ſet him as bleſ-

that neuer ſhall decay:
And with thy chearefull countenance,
wilt comfort him alway.

7 For why? the king doth ſtrongly truſt,
in God for to preuaile:
Therefore his goodneſſe and his grace,
will not that he ſhall quaile.

8 But let thine enemies feele thy force,
and thoſe that thee withſtand:
Find out thy foes, and let them feele,
the power of thy right hand.

9 And like an ouen burne them Lord,
in fierie flame and fume:
Thine anger ſhall deſtroy them all,
and fire ſhall them conſume.

10 And thou wilt roote out of the earth,
their fruit that ſhould increaſe:
And from the number of thy folke,
their ſeed ſhall end and ceaſe.

11 For why? much miſchief did they muſe
againſt thy holy Name:
Yet did they faile and had no power,
for to performe the ſame.

12 But as a marke thou ſhalt them ſet,
in a moſt open place,
And charge thy bowſtrings readily,
againſt thine enemies face.

ſings for euer: thou haſt made him glade with the ioy of thy countenance.

7 Becauſe the king truſteth in the Lord, and in the mercy of the moſt High: he ſhall not [illegible]

8 Thine hand ſhall finde out all thine enemies, & thy right hād ſhall find out thē that hate thee.

9 Thou ſhalt make them like a fierie ouen in time of thy anger, ỹ Lord ſhal deſtroy them in his wrath, and the fire ſhall deuoure them.

10 Their fruite ſhalt thou deſtroy from the earth, and their ſeede from the children of men

11 For they intended euill againſt thee, and imagined miſchiefe, but they ſhall not preuail.

12 Therefore ſhalt thou put them apart, and the ſtrings of thy bow ſhalt thou make readie againſt their face.

13 Be thou exalted, O Lord in thy ſtrength: ſo will we ſing and praiſe thy power

13 Be thou exalted Lord therefore,
in thy ſtrength euery houer:
So ſhall we ſing right ſolemnely,
praiſing thy might and power.

Deus meus reſpice in me.

PSAL XXII. Th. St.

¶ *Dauid complaineth himſelfe to be brought into ſuch extremities, that he is like a man deſperate and paſt all hope: after declareth wherewith he recouereth himſelfe from the bottomles pit of tentations. And vnder his owne perſon hee ſetteth foorth the figure of Chriſt whom he did foreſee in the Spirit of prophecie So this pſalme after two ſortes, doeth declare that Prophecie of Eſay, he was taken forth of priſon and iudgement.*

Sing this as the XXI Pſalme

O God my God, wherefore doeſt thou,
forſake me vtterly?
And helpeſt not when I doe make,
my great complaint and cry?
2 To thee, my God euen all daylong
I doe both cry and call,
I ceaſe not all the night, and yet
thou heareſt not at all.

3 Euen thou that in the Sanctuarie,
T and holy place doeſt dwell:
hou art the comfort and the ioy,

com

MY God my God why haſt thou forſaken me, and art ſo far from mine health, and from the words of my roaring?

2 O my God, I cry by day, but thou heareſt not & by night, but haue no audience.

3 But thou art holy, and doeſt inhabite the

and glorie of Iſrael.
4 And he in whom our fathers olde,
had all their hope for euer,
And when they put their truſt in thee,
ſo dideſt thou them deliuer.

5 They were deliuered euer when,
they called on thy Name:
And for the faith they had in thee,
they were not put to ſhame.
6 But I am now become a worme,
more like then any man,
An outcaſt, whom the people ſcorne,
with all the ſpite they can.

7 All me deſpiſe, as they behold,
me walking on the way:
They grin, they mow, they nod their heds
and in this wiſe they ſay.
8 This man did glorie in the Lord,
his fauour and his loue,
Let him redeeme and helpe him now,
his power if he will proue.

9 Euen from my mothers wombe O Lord
to take me thou was preſt:
Thou didſt preſerue me ſtill in hope,
while I did ſucke her breſt,
10 I was committed from my birth.
with thee to haue abode:

praiſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliuer them.

5 They called vpon thee, and were deliuered: they truſted in thee and were not confounded.

6 But I am a worme, and not a man: a ſhame of men, and the contempt of the people.

7 All they that ſee me, haue me in derision: they make a mow, & nod their head, ſaying,
8 He truſted in the Lord, let him deliuer him, let him ſaue him, ſeing he loueth him.
9 But thou dideſt drawe me out of the wõbe thou gaueſt me hope, euen at my mothers breaſts.
10 I was caſt vpon thee euer ſi-

Since I was in my mothers wombe,
thou haſt bene aye my God.

The ſecond parte,

11 Then Lord depart not now from me
in this my preſent griefe:
Since I haue none to be my helpe,
my ſuccour and reliefe.
12 So many bulles doe compaſſe me,
that be ful ſtrong of head,
Yea bulles ſo fat as though they had
in Baſan field bene fed.

13 They gape vpon me greedelie,
as though they would me ſlay,
Much like a Lion roaring out,
and ramping for his pray.
14 But I drop downe like water ſhed,
my ioynts in ſunder breake:
My heart doeth in my bodie melt
like waxe againſt the heate.

15 And like a potſhard drieth my ſtrength
my tongue it cleaueth faſt
Vnto my iawes: and I am brought,
to duſt of death at laſt.
16 And many dogges doe compaſſe me,
and wicked counſell eke,
Conſpire againſt me curſedlie,
they pearſe my hands and feete.

17 W

the wombe, thou art my God frō my mothers belly

11 Bee not farre from me, becauſe trouble is neare for there is none to helpe me.

12 Many yong bulles haue compaſſed me: mightie bulles of Baſhan haue cloſed mee about.

13 They gape vpon me with their mouths, as a ramping and roaring Lion.

14 I am like water powred out & all my bones are out of ioint: mine hart is like waxe: it is molten in the midſt of my bowels.

15 My ſtrength is dried vp like a potſheard, and my tongue cleaueth to my iawes and thou haſt brought me into the duſt of death

16 For dogges haue compaſſed me, and the aſſemblie of the wicked haue inclofed me: they pearced mine hands and my feete.

17 I was tormented ſo, that I
might all my bones haue told:
Yet ſtill vpon me they do looke,
and ſtill they me behold.
18 My garments they diuided eke,
in parts among them al,
And for my coate they did caſt lots,
to whom it might befall.

19 Therefore I pray thee be not farre,
from me at my great need,
But rather ſith thou art my ſtrength,
to helpe me (Lord) make ſpeed.
20 And from the ſworde (Lord) ſaue my
by thy might and thy power, (ſoule,
And keep my ſoul thy darling deare,
from dogs that would deuoure.

21 And from the lions mouth that wold,
me all in ſunder ſhiuer.
And from the hornes of Vnicornes,
Lord ſafely me deliuer.
22 And I ſhall to my brethren all,
thy Maieſtie record,
And in thy Church ſhall praiſe the name,
of thee the liuing Lord,

The third part.

23 All ye that feare the Lord him praiſe,
thou Iaakob honour him.

17 I may tell all my bones: yet they behold, and looke vpon me.

18 They part my garments among them, and caſt lots vpō my veſture.

19 But bee not thou farre off, O lord my ſtrēgth, haſten to helpe mee.

20 Deliuer my ſoule from the ſword: my deſolate ſoule from the power of the dogge.

21 Saue mee frō the Liōs mouth, and anſwere mee in ſauing me frō the hornes of the Vnicornes.

22 I wil declare thy Name vnto my brethren: in the midſt of the Congregation wil I praiſe thee, ſaying:

23 Prayſe the Lord, yee that feare him, mag-

And all ye ſeede of Iſraell,
with reuerence worſhip him,
For he deſpiſeth not the poore,
he turneth not awry
His conntenance, when they doe call,
but graunteth to their cry.
25 Among the flocke that feare the Lord,
I will therefore proclaime:
Thy praiſe and keepe thy promeiſe made,
for ſetting forth thy name.
26 The poore ſhall eate and be ſuffiſed,
and thoſe that doe their deuer:
To know the Lord, ſhal praiſe his name,
their heartes ſhall liue for euer.
27 All coaſtes of earth ſhal praiſe the Lord
and turne to him for gace,
The heathen folke ſhall worſhip him,
before his bleſſed face.
28 The kingdome of the heathen folke
the Lord ſhal haue therefore,
And he ſhal be their gouernour,
and king for euermore.
29 The rich man of his godly giftes,
ſhall feede and taſt alſo,
And in his preſence worſhip him,
and bow their knees full lowe.

nifie yee him, all the ſeede of Iaakob, and feare ye him, all the ſeede of Iſrael,
24 For hee hath not deſpiſed nor abhorred the affliction of the poore: neither hath hee hid his face from him, but when he called vnto him he heard.
25 My praiſe ſhal be of thee in the great Congregation: my vowes will I performe before them that feare him.
26 The poore ſhal eate and be ſatisfied: they that ſeeke after the Lord, ſhall praiſe him: your heart ſhal liue for euer
27 All the ends of the world ſhal remember them. ſelues and turne to the Lord and all the kinreds of the nations ſhall worſhip before thee.
28 For the kingdome is the Lords, and he ruleth among the nations. 29 All they that be fat in the earth ſhal eate and worſhippe: all they that goe downe into the duſt, ſhall bow before him, euen he that cannot quicken his owne ſoule.

30 And all that ſhall goe downe to duſt,
of life by him muſt taſt,
My ſeed ſhall ſerue and praiſe the Lord,
while any world ſhall laſt,

31 My ſeed ſhall plainly ſhew to them,
that ſhall be borne hereafter.
His iuſtice and his righteouſneſſe,
and all his workes of wonder.

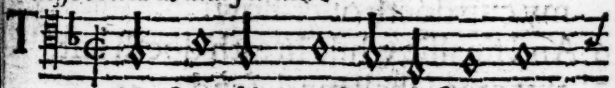
30 Their ſeede ſhall ſerue him: it ſhall be counted vnto the Lord for a generation.

31 They ſhall come, and ſhall declare his rihgteouſneſſe vnto a people that ſhall be borne, becauſe he hath done it.

Dominus regit me, & nihil.

PSAL. XXIII. Th. Ster.

¶ Becauſe the Prophet had proued the great mercies of God at diuers times, and in ſundry maners, hee gathereth a certaine aſſurance, fully perſwading himſelfe, that God will continue the very ſame goodneſſe towards him for euer.



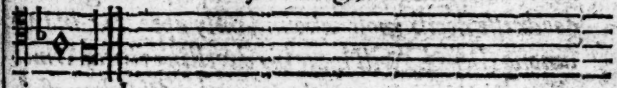
He Lord is onely my ſupport,



and he that doeth me feed: How can



I then lacke any thing, wherof I ſtand



in neede?

1 THe Lord is my ſheepheard, I ſhall not want.

2 He doth me fold in coates moſt ſafe,

2 He maketh me

pasture, and leadeth mee by the still waters.
3 He restoreth my soule, & leadeth mee in the pathes of righteousnes, for his Names sake.
4 Yea, though I should walke thorow the vallie of the shadowe of death, I wil feare no euill: for thou art with me: thy rod and thy staffe they cõfort me.
5 Thou doest prepare a table before me in the sight of mine aduersaries: thou doest annoint mine head with oyle, & my cup runneth ouer.
6 Doubtlesse, kindnes & mercy shall follow mee all the dayes of my life, & I shal remaine a long season in the house of the Lord.

the tender grasse fast by:
And after driues me to the streames,
which runne most pleasantly.

3 And when I feele my selfe neere lost,
then doeth he me home take:
Conducting me in his right pathes,
euen for his owne names sake.

4 And though I were euen at deathes
yet would I feare none ill: (doore,
For with thy rod and shepheards crooke,
I am comforted still.

5 Thou hast my Table richlie deckt,
in despite of my foe:
Thou hast my head with baulme refresht,
my cup doeth ouer-flow.

6 And finallie while breath doeth last,
thy grace shall me defend,
And in the house of God will I,
my life for euer spend.

Domini est terra, & plenitudo.

PSAL. XXIIII.

¶ *Albeit the Lord God hath made, and gouerneth all the World, yet towards his chosen people his gracious goodnesse doeth most abundantly appeare: in that among them he will haue his dwelling place, which though it was appoynted among the Children of Abraham, yet only they do enter aright into this Sanctuarie, which are the true worshippers of God, pur-*

gee

ged from the sinfull filth of this world. Finally, hee magnifieth Gods grace, for the building of the Temple, to the end he might stirre vp all the faithfull to the true seruice of God.

Sing this as the XV. Psalme

TO God the earth doth appertaine,
with all things great and smal:
The world also is his demaine,
with the indwellers all.
2 For he hath founded it full fast,
aboue the salt-sea strand:
And stablisht it t'abyde and last,
and on the floodes to stand.
3 Now, who is he that shall vp goe,
into Gods holy hill:
And in his holy place also,
who shall continue still?
4 The man whose hands no wrong hath wrought,
whose heart is pure and neat,
Whose minde for vanitie not sought,
nor sworne hath with deceat.
5 He that is such, the Lord will send
his blessings him vpon,
And righteousnesse vnto him lend,
shall God his Saluation.
6 This is the stocke and offerings eke,
of those that search for thee,

Com

1 THe earth is the Lords, & al that therin is, the world and they that dwell therein.
2 For he hath founded it vpon the seas, & established it vpon the floods.
3 Who shall ascend into the mountaine of the Lord, and who shall stand in his holie place?
4 Euen hee that hath innocent handes, & a pure hart: which hath not lift vp his minde vnto vanitie, nor sworne deceitfullie.
5 Hee shall receiue a blessing from the Lorde, & righteousnes from the God of his saluation.
6 This is the generation of them that seeke him, of

them that seeke thy face, this is Iaakob. Selah.

7 Lift vp your heades ye gates & be lift yee euerlasting dures, and the King of glorie shall come in.

8 Who is this King of glorie? the Lord strong and mighty, euen the Lord mightie in battell.

9 Lift vp your heades, ye gates and lift vp your selfe yee euerlasting doores and the King of glorie shall come in.

10 Who is this King of glorie? the Lorde of hosts, he is the King of glorie. Selah.

Of them, O Lord, that thy face seeke,
who trew Israelites be,

7 Exalt your heades ye gates on hie,
ye dures that last for aye,
Be lift vp so the King of glorie,
shall through you make his way.
8 Who is this King so glorious?
the strong and mightie Lord,
Euen he that is victorious,
in battels tryde by sword.

9 Exalt your heades ye gates on hie,
ye doores that last for aye
Be lift, so the King of glorie,
shall through you make his way.
10 Who is this glorious King I say?
the Lord of Hostes most hie:
Euen he is King, and shall be aye,
of euerlasting glorie.

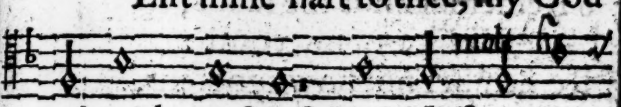
Ad te Domine leuaui animam meam.

PSAL XXV. Th. St.

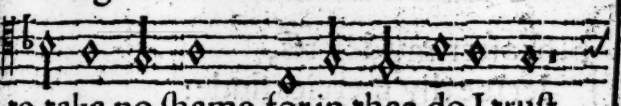
¶ *The Prophet touched with the consideration of his sinnes, and also greeued with the cruell malice of his enemies, prayeth to God most feruentlie to haue his sinnes forgiuen, especiallie such as he had committed in his youth, He beginneth euery verse according to the Ebrew letters. 2. or 3. except.*



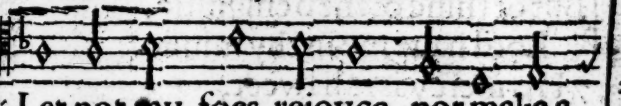
Lift mine hart to thee, my God



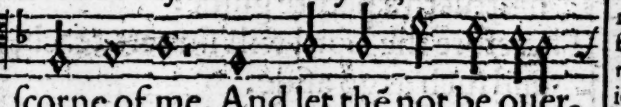
and guide moſt iuſt: now ſuffer mee



to take no ſhame, for in thee do I truſt.



Let not my foes reioyce, nor make a



ſcorne of me. And let thē not be ouer-



throwne, that put their truſt in thee.

3 But ſhame ſhall them befal,
which harme them wrongfullie:
Therefore thy paths and thy right wayes
vnto me Lord deſcrie.
4 Direct me in thy trueth,
and teach me I thee pray,
Thou art my God and Sauiour,
on thee I wait alway.
5 Thy mercies manifold,
I pray thee Lord remember:

Pſal. 115 71 46

1 VNto thee, O Lord, lift I vp my ſoule.

2 My God, I truſt in thee, let mee not be confounded: let not mine enemies reioyce ouer mee.
3 So al that hope in thee, ſhall not be aſhamed, but let them be confounded that tranſgreſſe without cauſe,
4 Shew me thy waies, O Lord, & teach me thy pathes: Lead me foorth in thy trueth and teach me: for thou art the God of my ſaluation, in thee doe I truſt all the day.
5 Remember O Lord, thy tender mercies, and

louing kindnes for they haue bene for euer.

6 Remeber not the sinnes of my youth, nor my rebellions, but according to thy kindnes remember thou me, euē for thy goodnesse sake, O Lord.

7 Gracious and righteous is the Lord: therefore wil he teach sinners in the way.

8 Them that be meeke, will hee guide in iudgement, and teach the humble his way.

9 All the pathes of the Lord are mercie and truth vnto such as kepe his couenant & his testimonies.

10 For thy Names sake, O Lord, be merciful vnto mine iniquitie, for it is great.

11 What man is he, that feareth

And eke thy pity plentifull,
for they haue bene for euer.
6 Remember not the faults,
and frailtie of my youth:
Remember not how ignorant,
I haue bene of the trueth.

Nor after my deserts,
let me thy mercies finde:
But of thine owne benignitie,
Lord haue me in thy minde.
7 His mercy is full sweet,
his trueth a perfite guide:
Therefore the Lord will sinners teach,
and such as go aside.

8 The humble he will teach,
his precepts for to keepe:
He will direct in all his wayes,
the lowly and the meeke.
9 For all the wayes of God,
are trueth and mercy both:
To them that keepe his testament,
the witnesse of his trueth.

The second part.

10 Now for thine Holy name,
O Lord I thee intreat:
To grant me pardon for my sinne.
for it is wondrous great.
11 Who so doth feare the Lord,

the Lord doth him direct:
To lead his life in ſuch a way,
as he doth beſt accept.

12 His ſoule ſhall euermore,
in goodneſſe dwell and ſtand:
His ſeed and his poſterity,
inherit ſhall the land.
13 All thoſe that feare the Lord,
know his ſecret intent:
And vnto them he doth declare,
his will and Teſtament.

14 Mine eyes and eke mine heart,
to him I will aduance:
That pluckt my feet out of the ſnare,
of ſinne and ignorance.
15 With mercy me behold,
to thee I make my mone:
For I am poore and deſolate,
and comfortleſſe alone.

16 The troubles of mine heart,
are multiplied indeed:
Bring me out of this miſery,
neceſſitie and need.
17 Behold my pouertie,
mine anguiſh and my paine,
Remit my ſinne and mine offence,
and make me cleane againe.

the Lord? him will he teach the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe, and his ſeed ſhall inherite the land.

13 The ſecret of the lord is reueiled to them that feare him: & his couenant to giue them vnderſtanding.

14 Mine eies are euer toward the Lord, for he wil bring my feete out of the net.

15 Turne thy face vnto me, & haue mercy vpō me: for I am deſolate & poore.

16 The ſorowes of mine heart are enlarged: drawe me out of my troubles.

17 Looke vpon mine affliction and my trauell, and forgiue all my ſinnes.

18 Behold mine enemies, for they are many, & they hate mee with cruell hatred.

19 Keepe my ſoule, & deliuer me: let me not be confounded, for I truſt in thee.

20 Let mine vprightneſſe and equitie preſerue mee: for mine hope is in thee.

21 Deliuer Iſrael, O God, out of all his troubles.

18 O Lord behold my foes.
how they doe ſtill increaſe.
Purſuing me with deadly hate,
that faine would liue in peace.
19 Preſerue and keep my ſoule,
and eke deliuer me,
And let me not be ouerthrowne.
becauſe I truſt in thee.
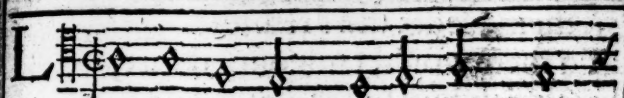
20 Let my ſimple pureneſſe,
me from mine enemies ſhend,
Becauſe I look as one of thine,
that thou ſhouldſt me defend.
21 Deliuer Lord thy folke,
and ſend them ſome reliefe,
I meane thy choſen Iſrael,
from all their paine and griefe.

Iudica me Domine.

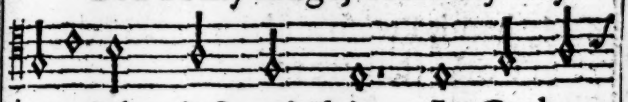
PSAL. XXVI. I. H.

¶ *Dauid oppreſſed with many iniuries, finding no help in the world, calleth for aid from God: and aſſured of his integritie toward Saul, deſireth God to be his iudge, and to defend his innocencie. Finallie, hee maketh mention of his ſacrifice, which he will offer for his deliuerance. and deſireth to be in the companie of the faithfull in the Congregation of God, whence hee was baniſhed by Saul, promiſing integritie of life, and open praiſes and thankgiuing.*

Lord



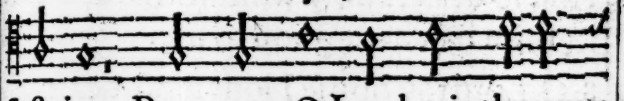
LOrd be my iudge, for loe my way



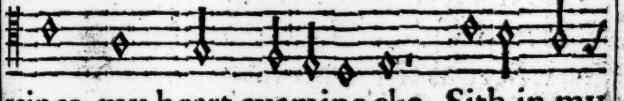
is vpright, iuſt and plaine: In God my



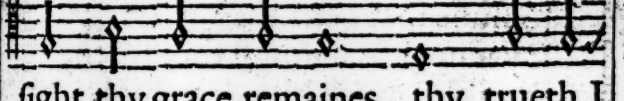
truſt hath bene for aye, who ſhal me ſtill



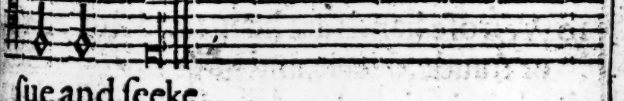
ſuſtaine. Proue me, O Lord, trie thou my



reines, my heart examine eke, Sith in my



ſight thy grace remaines, thy trueth I



ſue and ſeeke.

4 I had no will to haunt or vſe
with men whoſe workes are vaine:
The companie I did refuſe,
of the deceitful traine.
6 I much abhorde the wicked ſort,

com

1 IVdge mee, O Lord, for I haue walked in mine innocencie: my truſt hath bene alſo in the Lord: therefore ſhall I not ſlide.

2 Proue me, O Lord & trie me: examin my reins and mine heart.

3 For thy louing kindnes is before mine eyes: therefore haue I walked in thy truth.

4 I haue not haũted with vaine perſons, neither kept companie with the diſſemblers.

5 I haue hated the aſſemblie of

their deedes did I refuse
To them would I not once resort,
which hurtfull things devise.

6 My hands I wash and doe proceede,
in works that are vpright:
Then to thine Alter I make speed,
to offer there in sight.
7 That I may speak and preach the praise,
that doeth belong to thee,
And so declare how wondrous wayes,
thou hast bene good to me.

8 O Lord thy house I loue most deare,
to me it doeth excell,
I haue delight and wold be neare,
where as thy grace doeth dwell.
9 Oh gather not my soule with them,
to sinne that bent their will:
Nor yet my life amongst those men,
that thirst much bloode to spill.

10 Whose hands are heapt and stuffed ful
of fraude, deceit, and guile:
And their right hand for bribs doth pul,
and pluck with wrench and wyle.
11 But I in righteousnesse entend,
my time and dayes to serue,
Haue mercy Lord, and me defend,
so that I doe not swerue.

the euil, & haue not companied with the wicked

6 I will washe mine handes in innocencie, O Lord, and compasse thine altar.

7 That I may declare with the voyce of thãkesgiuing, and set foorth all thy wondrous workes.

8 O Lord, I haue loued the habitation of thine house, and the place wher thine honor dwelleth.

9 Gather not my soule with the sinners, nor my life with the bloodie men.

10 In whose hands is wickednesse, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme me therefore, and be mercyful vnto mee.

My
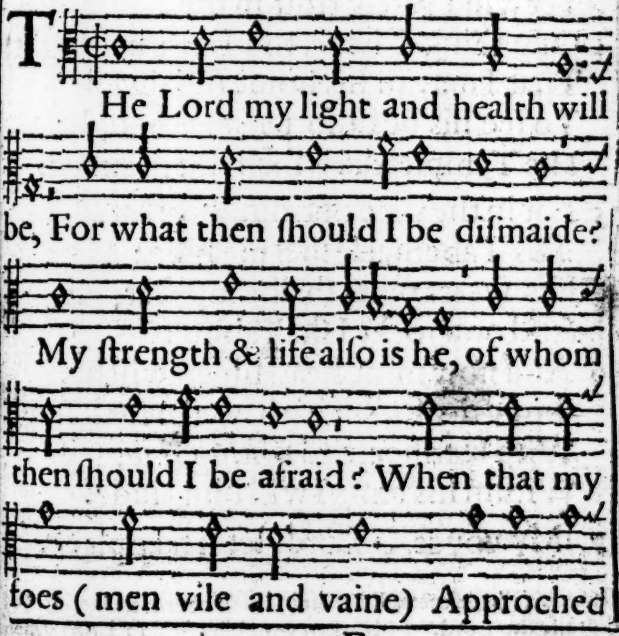
12 My foot is ſtayed gainſt all aſſayes,
it ſtandeth well and right,
Therefore, O God, thee will I praiſe,
in all the peoples ſight.

12 My foot ſtãdeth in vprightnes, I will prayſe thee, O Lord, in the Congregatiõ.

Dominus illuminatio mea.

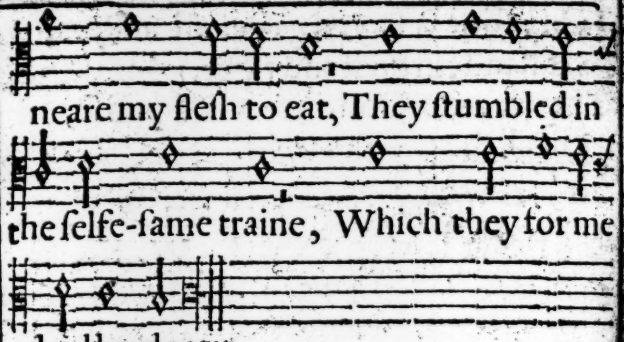
PSALME XXVII. W. K.

¶ Dauid maketh this Pſalme, being deliuered from great perils, as appeareth by the prayſes and thankeſgiuing annexed: wherein wee may ſee the conſtant faith of Dauid againſt the aſſaults of all his enemies, and alſo the ende wherefore he deſireth to liue, and te bee deliuered, onelie to worſhip God in his Congregation.



1 THe Lord is my light & my ſaluation, whom ſhall I feare? the Lord is ỹ ſtrẽgth of my life, of whom ſhall I be afraid?

2 Whẽ the wicked, euen mine enemies, and my foes came vpon me to eate vp my



flesh, they stumbled and fell.
3 Though an hoast pitched against mee, mine heart should not be afraid, though warre be raised against me, I wil trust in this.
4 One thing haue I desired of the Lord, that I will require, euē that I may dwell in the house of the Lord al the daies of my life, to behold ỹ beautie of the Lord, and to visite his Temple
5 For In the time of trouble hee shall hide me in his Tabernacle: in the secret place of his pauilion shal he hide mee, and set me vppe vpon a rocke.
6 And now shal hee lift vp mine head aboue mine

3 Against me thogh there pitcht an hoste,
Mine heart from feare yet farre it is:
Though wars be raised with great boast
Yet will I surely trust in this.
4 One thing I haue the Lord besought,
That I may in his house still dwell:
To see his beautie passing thought,
His Temple eke which doeth excell.
5 For in the time of troubles great,
His Tabernacle shal me hide:
His secret tents shalbe my seat,
And on a rocke I shall abide:
6 And now mine head lift vp will he,
aboue my foes which worke such fraud
With sacrifice, and offring free,
Within his tents I will him laude.
7 My voyce, O Lord, let it take place,

enemies round about me: Therefore will I offer in his Tabernacle sacrifices of ioy, I wil sing and praise the Lord. 7 Hearken vnto my voice, O Lord, when

With

With mercy heare me when I cry.
8 When thou didſt ſay, Seeke ye my face,
With full conſent loe heare quod I.
9 Hide not therefore thy face me fro,
Nor in thy wrath thy ſeruant ſpill,
Thou haſt me helpt: then leaue not ſo,
O God of health, helpe thou me ſtill.

10 Although my parents me forſake,
The Lord yet will me raiſe and ſtay,
My foes ſet ſnares me in to take,
11 But Lord lead me in the right way.
Vnto mine aduerſaries luſt,
12 Lord giue me not in any wiſe
For witneſſe falſe with wordes vniuſt,
They ſeeke againſt me to deuiſe.

13 I ſhould waxe faint and ſore diſmaide,
But that I did beleeue to ſee,
Gods gudnes in that land diſplayed,
Where as his faithfull ſeruants be.
14 Hope in the Lord and be thou ſtrong,
He comfort will thine heart in deed,
Truſt in the Lord and thinke not long,
For he will ſurelie come with ſpeede.

I cry: haue mercie alſo vpon me and heare me.
8 When thou ſaydeſt, Seeke ye my face: mine heart anſwered vnto thee O lord I will ſeeke thy face.

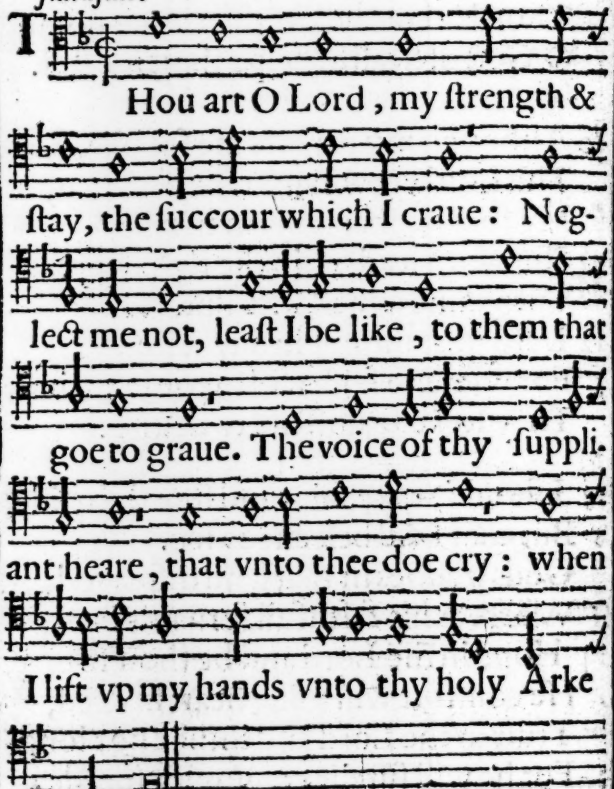
9 Hyde not therfore thy face from me, nor caſt thy ſeruãt away in diſpleaſure: thou haſt bin my ſuccour: leaue me not, neither forſake mee, O God of my ſaluation.
10 Though my Father and my Mother ſhould forſake me, yet the Lorde will gather me vp.
11 Teach mee thy way, o Lord and lead me in a right path, becauſe of mine enemies.
12 Giue me not vnto the luſt of mine aduerſaries: for there are falſe witneſſes riſen vp againſt me, and ſuch as ſpeake cruellie.

13 I ſhould haue fainted, except I had beleeued to ſee the goodneſſe of the Lord, in the land of the liuing.
14 Hope in the Lord: be ſtrong, and he ſhall comfort thine heart, and truſt in the Lord.

¶ *Being in great feare and penſiueneſſe to ſee God diſhonoured by the wicked men, hee deſireth to be rid of them, and cryeth for vengeance againſt them: and at length aſſureth him ſelfe that God hath heard his prayer: vnto whoſe tuition hee commendeth all the faithfull.*

Com

1 VNto thee, O Lord, doe I cry: O my ſtrength, be not deafe toward me, leaſt, if thou anſwere me not, I be like thē that goe downe into the pit.



2 Hear the voice of my petitions, when I cry vnto thee, whē I hold vp mine handes toward thine holy Oracle.

3 Draw me not a way with the wicked, & with the workers of iniquitie: which

3 Repute me not among the ſort,
of wicked and peruert:

That

That speake right faire vnto their friends,
and thinke full ill in heart.
4 According to their handy worke,
as they deserue in deed:
And after their inuentions,
let them receaue their meed.
5 For they regard nothing Gods workes,
his Law, ne yet his lore:
Therefore will he them and their seed,
destroy for euer more.
6 To render thankes vnto the Lord,
how great a cause haue I?
My voyce, my prayer and my complaint,
that heard so willingly.
7 He is my shield and fortitude,
my buckler in distresse:
My hope, my helpe my hearts reliefe,
my song shall him confesse.
8 He is our strength and our defence,
our enemies to resist:
The health and the saluation,
of his elect by Christ.
9 Thy people and thine heritage,
Lord blesse guide and preserue:
Increase them, Lord, and rule their hearts
that they may neuer swarue.

speake friendly to their neighbours, when malice is in their hearts.

4 Reward them according to their deeds, and according to the wickednesse of their inventions: recompense thē after the worke of their handes: render thē their reward.

5 For they regarde not the workes of the Lord, nor the operation of his hands: therefore break thē down, and build them not vp.

6 Praised be the Lord, for hee hath heard the voice of my petition?

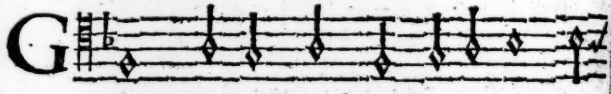
7 The Lord is my strength and my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, & with my song will I praise him.

8 The Lord is their strength, and he is the strength of the deliuerances of his anoynted.

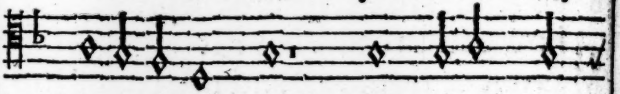
9 Saue thy people, and blesse thine inheritance: feed them also, and exalt them for euer.

¶ *An excellent Pſalme, wherein the Prophet exhorteth the verie Princes and Rulers of the World (which otherwiſe for the moſt part thinke there is no God) at the leaſt to feare him for the thunders and tempeſts: for feare whereof all creatures tremble, And though thereby God threatneth ſinners: yet he is alwaies mercifull to his, and moueth them thereby to prayſe his Name.*

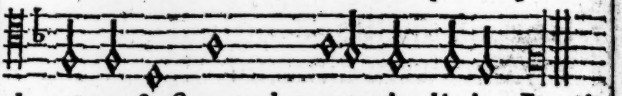
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Giue vnto the Lord ye Potentats, yee



rulers of the world: Giue ye all praiſe,



honour & ſtrength, vnto the liuing Lord.

1 Giue vnto the Lord yee ſonnes of the mightie, giue vnto the Lord glory and ſtrength.

2 Giue glorie to his holy Name,
and honor him alone:
Worſhip him in his Maieſtie,
within his holy Throne.

3 His voyce doeth rule the waters all,
euen as himſelfe doeth pleaſe:
He doeth prepare the thunder clappes,
and gouernes all the ſeas.

2 Giue vnto the Lord glory due vnto his Name, worſhippe the Lord in the glorious Sanctuary.

3 The voyce of the Lord is vpon the waters: the God of glorie maketh it to thunder: the Lord is vpon the great waters.

4 The voyce of the Lord is migh

4 The voyce of God is of great force,
and wondrous excellent:

It is moſt mighty in effect,
and moſt magnificent.

5 The voyce of God doth rent and break
the Cedar trees ſo long,
The Cedar trees of Libanus,
which are moſt high and ſtrong.
6 And maketh them leape like as a calfe,
or els the Vnicorne,
Not onely trees but mountaines great,
whereon the trees are borne.

7 His voyce diuides the flames of fire,
and ſhakes the wilderneſſe,
8 It makes the deſert quake for feare,
that called is Cadeſh.
9 It makes the hindes for feare to calue,
and makes the couert plaine,
Then in his Temple euery man,
his glory doth proclaime.

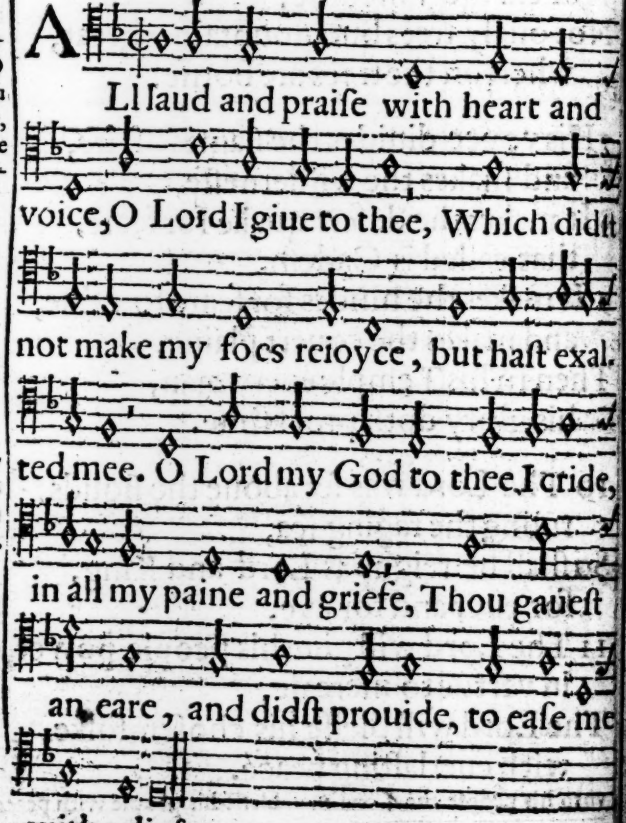
10 The Lord was ſet aboue the flouds,
ruling the raging ſea,
So ſhall he reigne as Lord and King,
for euer and for aye.
11 The Lord will giue his people power,
in vertue to increaſe,
The Lord will bleſſe his choſen folke,
with euerlaſting peace.

tie: the voyce of the Lord is glorious.
5 The voyce of the Lord breaketh the Cedars yea the Lorde breakes ỹ cedars of Libanon.
6 He maketh thē alſo to leape like a calfe: Libanon alſo and Shirion like a yong Vnicorne.
7 The voyce of the Lord diuideth the flames of fire.
8 The voyce of the Lord maketh the wildernes to trēble: the Lord maketh the wilderneſſe of Kadeſh to tremble.
9 The voyce of the Lord maketh the Hindes to calue, & diſcouereth the foreſts, therefore in his Temple doth euery man ſpeak of his glory.
10 The Lord ſitteth vpon the flouds, and the Lord doth remaine King for euer.
11 The Lord ſhal giue ſtrēgth vnto his people: the Lord ſhall bleſſe his people with peace.

¶ *When Dauid should haue dedicated his house to the Lord, he fell so extreame sicke, that he was without all hope of life, and therefore after his recouerie, he rendreth thanks to God, exhorting others to the like, and learne by his example, that God is rather merciful, then seuere and rigorous towards his children: and also that the fall from prosperitie to aduersitie, is sudden. This done, he returneh to prayer, promising to prayse God for euer.*

Com

1 Wil magnifie thee, O Lord: for thou hast exalted me, & hast not made my foes to reioyce ouer me.



2 O Lord my God, I cried vnto thee, and thou hast restored me.

O

3 Of thy good will thou hast cald backe,
my soule from hell to saue:
Thou didst reuiue whē strength did lacke,
and kepest me from the graue.
4 Sing praise ye Saints that proue and see,
the goodnesse of the Lord:
In memorie of his maiestie
reioyce with one accord.
5 For why? his anger but a space,
doeth last and slacke againe:
But in his fauour and his grace,
alwaies doeth life remaine.
Though gripes of grief and pangs ful sore
shall lodge with me all night,
The Lord to ioy shall vs restore,
before the day be light.
6 When I enioyed the world at will,
thus would I boast and say,
Tush, I am sure to feare none ill,
this wealth shall not decay.
7 For thou, O Lord, of thy good grace,
hadst sent me strength and aide,
But when thou turndst away thy face,
my minde was sore dismaide.
8 Wherefore againe yet did I cry
to thee O Lord of might,
My God with plaints I did apply,
and praide both day and night.

3 O Lord thou hast brought vp my soule out of the graue: thou hast reuiued me from them that goe downe into the pit.
4 Sing prayses vnto the Lord, ye his Saints, and giue thankes before the remembrance of his Holinesse.
5 For hee endureth but a while in his angerr but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.
6 And in my prosperity I said I shall neuer be mooued.
7 For thou lord of thy goodnesse hadst made my mountaine to stand strong: but thou didst hyde thy face, and I was troubled.
8 Then cryed I vnto thee, O Lord, and prayed to my Lord.

9 What profite is there in my blood, when I goe down to the pit? shall the dust giue thanks vnto thee? or shall it declare thy truth?
10 Heare O lord and haue mercie vpon mee: Lord, bee thou my helper.
11 Thou hast turned my mourning into ioy: thou hast loosed my sacke, & girded mee with gladnes.
12 Therefore shall my tongue praise thee, and not cease: O lord my God, I will giue thanks vnto thee for euer.

9 What gaine is in my blood, said I,
if death destroy my daies?
Doeth dust declare thy Maiestie,
or yet thy trueth doeth prayse?

10 Wherefore, my God, some pitie take,
O Lord I thee desire:
Doe not this simple soule forsake,
of helpe, I thee require.

11 Then didst thou turne my griefe & wo
vnto a chearful voice:
The mourning weed thou tookst me fro,
and madst me to reioyce.

12 Wherefore my soule vncessantly,
shal sing vnto thee praise,
My Lord, my God, to thee will I
giue laud and thanks alwayes.

In te Domine speraui.

PSAL. XXXI. I.H.

¶ Dauid deliuered from some great danger, first rehearseth what meditation he had by the power of Faith, when death was before his eyes, his enemie being ready to take him. Then he affirmeth that the fauour of God is alwaies readie to those that feare him. Finally, he exhorteth all the faithfull to trust in God, and to loue him, because he preserueth and strengtheneth them, as they may see by his example.

Sing this as the 18. Pſalme. *com*

O Lord I put my truſt in thee,
let nothing worke me ſhame:
As thou art iuſt deliuer me,
and ſet me quite from blame.
2 Heare me (O Lord) and that anone,
to helpe me make good ſpeed:
Be thou my rocke, and houſe of ſtone,
my fence in time of need.

3 For why? as ſtones thy ſtrength is tride,
thou art my fort and tower:
For thy names ſake be thou my guide,
and leade me in thy power.
4 Pluck forth my feet & breake the ſnare,
which they for me haue laide,
Thou art my ſtrength, and all my care
is in thy might and aide.
5 Into thy hands Lord I commit
my ſpirit which is thy due,
For why? thou haſt redeemed it,
O Lord my God moſt true.
6 I hate ſuch folke as wil not part
From things to be abhorde:
When they on trifles ſet their heart,
my truſt is in the Lord.

7 For I will in thy mercy ioy,
I ſee it doeth excell:

1 IN thee, O Lord haue I put my truſt, let me neuer be confounded: deliuer me in thy righteouſnes.
2 Bowe downe thine eare to me: make haſt to deliuer me: be vnto me a ſtrong rock and a houſe of defence to ſaue me.
3 For thou art my rocke & my fortreſſe: therefore for thy Names ſake direct & guid me.
4 Draw me out of the net, that they haue laide priuilie for mee, for thou art my ſtrength.
5 Into thine hād I cōmend my ſpirit: for thou haſt redeemed me, O Lord God of trueth.
6 I haue hated them that giue themſelues to deceitfull vanitie: for I truſt in the Lord.
7 I will be glad & reioyce in thy mercy: for thou haſt ſeene my

Thou seest whē ought would me annoy,
and knowest my soule full well.
8 Thou hast not left me in their hand,
that would me ouercharge:
But thou hast set me out of band,
to walke abroad at large.

The second part.

9 Great grief (O Lord) doeth me assaile,
some pitie on me take:
My eyes wax dim, my sight doth faile,
my wombe for woe doeth ake.
10 My life is worne with griefe and paine,
my yeares in woe are past:
My strength is gone and through disdain
my bones corrupt, and wast.

11 Among my foes I am a scorne,
my friends are all dismaid:
My neighbours and my kinsmen borne,
to see me are affraide.
12 As men once dead are out of minde
so am I now forgot:
As small effect in me they finde,
as in a broken pot.

13 I heard the brags of of all the rout,
their threats my minde did fray:
How they conspired and went about,
to take my life away.

trouble: thou hast known my soule in aduersities.
8 And thou hast not shut mee vp into the hand of the enemie, but hast set my feete at large.
9 Haue mercy vpon me, O lord for I am in trouble: mine eie, my soule, & my bellie are consumed with griefe.
10 For my life is wasted with heauinesse, and my yeers with mourning: my strēgth faileth, for my pain, & my bones are consumed.
11 I was a reproach among all mine enemies, but specially among my neighbours: & a feare to mine acquaintance, who seing me in the street, fled from me.
12 I am forgotten as a dead mā out of minde: I am like a broken vessell.
13 For I haue heard the railing of great mē, feare was on euerie side, while they conspired together against me, and consulted to take my se

14 But (Lord) I truſt in thee for aide,
not to be ouertrod:
For I confeſſe and ſtill haue ſaide,
thou art my Lord and God.

15 The length of all my life and age,
O Lord, is in thy hand:
Defend me from the wrathfull rage,
of them that me withſtand.
16 To me thy ſeruant Lord expreſſe
and ſhew thy ioyfull face,
And ſaue me Lord for thy goodnes,
thy mercy and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on thee I call:
But let the wicked beare their ſhame,
and in the graue to fall.
18 O Lord make dum their lips out-right
which are addict to lies:
And cruelly with pride and ſpighte,
againſt the iuſt deuiſe.

19 Oh how great good haſt thou in ſtore
layd vp and done for them:
That feare and truſt in thee before
the ſonnes of mortal men,
20 Thy preſence doth thē fence and guyd
from all proud brags and wrongs,
Within thy place thou doeſt them hide,

14 But I truſted in thee, O Lord: I ſaid, Thou art my God.
15 My times are in thine hand, deliuer mee frō the hād of mine enemies & from thē y perſecute mee.
16 Make thy face to ſhine vpō thy ſeruant, and ſaue me through thy mercies.
17 Let me not be confounded, O Lord: for I haue called vpō thee: let the wicked be put to cōfuſion, and to ſilence in y graue,
18 Let the lying lippes be made dumme, which cruelly, proudly, and ſpitefullie ſpeake againſt the righteous.
19 How great is thy goodneſſe, which thou haſt laid vp for them that feare thee, & done to them that truſt in thee, euen before the ſonnes of men.
20 Thou doeſt hide thē priuily in thy preſence frō the pride of me: thou keepeſt them ſecretlie in thy Tabernacl

from all the ſtrife of tongues.

21 Thanks to the Lord that hath declard,
on me his grace ſo farre,
Me to defend with watch and ward,
as in a towne of warre,
22 Though in mine haſt and griefe ſaid I,
loe, ſee, I am reiect:
Yet, Lord on thee when I did cry,
my plaint thou didſt accept.

23 Ye Saints loue ye the Lord, I ſay,
the faithfull he doeth guide,
And to the proud he will repay,
according to their pride.
24 Be ſtrong & God ſhall ſtay your heart
be bold ye that are iuſt,
For ſure the Lord will take your part,
ſith ye on him doe truſt.

Beati quorum remiſſæ ſunt.

PSAL XXXII. Th. St.

¶ *Dauid puniſhed with grieuous ſickneſſe for his ſinnes counteth all them happie, to whom God doeth not impute their tranſgreſſions: and after that hee hath confeſſed his ſinnes and obteined pardon, he exhorteth the wicked men to liue Godlie, and the good to reioyce.*

Sing this as the 29 Pſalme.

THe man is bleſt whoſe wickednes,
the Lord hath cleane remitted,

from the ſtrife of tongues.

21 Bleſſed bee the Lord: for hee hath ſhewed his marueilous kindneſſe toward me in a ſtrong citie.

22 Though I ſaid in mine haſte, I am caſte out of thy ſight, yet thou hardeſt the voyce of my prayer, whē I cried vnto thee

13 Loue yee the lord al his Saints for the lord preſerueth the faithful, and rewardeth abundantly the proud doer.

24 All yee that truſt in the Lord be ſtrong, and he ſhal eſtabliſh your heart.

com

1 Bleſſed is he whoſe wickednes is forgi-

And he whose sinne and wretchednes,
is hid and also couered.
2 And blest is he to whom the Lord,
imputteth not his sinne,
Which in his heart hath hid no guile,
nor fraud is found therein.
3 For whiles that I keept close my sinne,
by silence and constraint:
My bones did weare and wast away,
with dayly mone and plaint.
4 For night and day thine hand on me,
so grieuous was and smert,
That all my blood and humors moist,
to drynes did conuert.
5 I did therefore confesse my faulte,
and all my sinnes discouer,
Then thou O Lord didst me forgiue,
and all my sinnes passe ouer.
6 The humble man shall pray therefore,
and seeke thee in due time,
So that the floods of waters great,
shall haue no power on him.
7 When trouble and aduersitie,
doe compasse me about,
Thou art my refuge and my ioy.
and thou doest ridde me out.

uen, and whose sinne is couered.
2 Blessed is the man vnto whom the Lord imputeth not iniquitie, and in whose spirit there is no guile.
3 When I helde my tongue, my bones consumed, or whē I roared all the day.
4 (For thine hād is heauie vppon me day & night, and my moisture is turned into the drought of Sommer, Selah.)
5 Then I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne Selah.
6 Therefore shal euery one that is godlie, make his prayer vnto thee in a time, when thou mayest be

found: surelie in the flood of great waters they shall not come neere him.
7 Thou art my secret place: thou preseruest me from trouble: thou compassest me about with ioyful deliuerance, Selah.

8 I wil instruct thee, and teach thee in the way that thou shalt go, & I wil gyd thee with mine eye.
9 Be ye not like an horse, or like a mule, which vnderstand not: whose mouths thou doest binde with bitte and bridle, least they come neere thee.
10 Many sorrowes shal come to the wicked, but he that trusteth in the Lord mercie shal compasse him.
11 Be glad yee righteous, & reioyce in ỹ Lord, and be ioyful all ye that are vpright in heart.

8 Come hither and I shall thee teach,
how thou shalt walke aright:
And will thee guide as I my selfe,
haue learnd by proofe and sight.

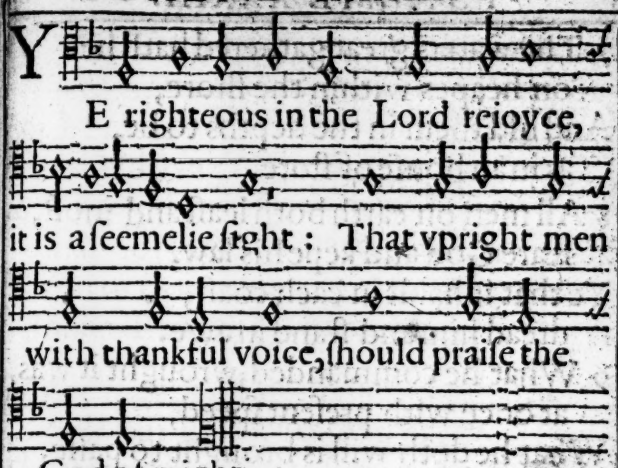
9 Be not so rude and ignorant,
as is the horse and mule:
Whose mouth without a raine or bit,
from harme thou canst not rule.
10 The wicked man shall manifold
sorrowes and griefe sustaine,
But vnto him that trust in God,
his goodnes shall remaine.

11 Be merry therefore in the Lord,
ye iust lift vp your voyce,
And ye of pure and perfite heart,
be glade and eke reioyce.

Exultate in Domino.

PSAL XXXIII. I. H.

¶ He exhorteth good men to praise God, for that he hath not onely created all things, and by his prouidence gouerneth the same, but also is faithfull in his promises. Hee vnderstandeth mans heart and scattereth the counsell of the wicked, so that no man can be preserued by any creature or mans strength: but they that put their confidence in his mercy shall be preserued from all aduersitie.



2 Praise ye the Lord with harpe and song,
in Psalmes and pleasant things:
With Lute and instrument among,
that soundeth with ten strings.

3 Sing to the Lord a song most new,
with courage giue him praise.
4 For why? his word is euer true,
his workes and all his wayes.
5 To iudgement equitie and right,
he hath a great good will:
And with his gifts he doth delight,
the earth throughout to fill.

6 For by the word of God alone,
the heauens all were wrought,
Their hostes and powers euerechone,
his breath to passe hath brought.

com

1 REioyce in the Lord, O ye righteous: for it becommeth vpright men to be thankfull.

2 Praise the Lord with harpe sing vnto him with viole and instrument of ten strings.

3 Sing vnto him a new song: sing cheerefully with a loud voyce.

4 For the word of the Lorde, is true and all his works are faithfull.

5 Hee loueth righteousnes & iudgement: the earth is full of the goodnesse of the Lord.

6 By the worde of the Lorde were the heauēs made, and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea togethe as vpon an heape, and layeth vppe the deapthes in his treasures.
8 Let all the earth feare the Lord: let all thē that dwell in the world fear him.
9 For he spake, and it was done, he commanded, and it stood.
10 The Lorde breaketh ỹ coūsel. of the heathen, and bringeth to nought the deuises of the people
11 The counsell of the Lord shall stand for euer, & the thoughts of his hart through out all ages.
12 Blessed is that nation, whose God is the Lord, euen the people that thee hath chosen for his inheritance.
13 The Lord looketh downe from heauen, & beholdeth al the children of men
14 From the habitation of hi dwelling he beholdeth al thē ỹ dwȝ in ỹ earth.

7 The waters great gathered hath he.
on heapes within the shore,
And hid them in the depths to be,
as in an house of store.
8 All men on earth both least and most,
feare God and kepe his law,
Ye that inhabit in each coast,
dread him and stand in awe.
9 What he commanded, wrought it was,
at once with present speed,
What he doth will is brought to passe,
with full effect in deed.
10 The counsels of the nations rude,
the Lord doth bring to nought,
He doth defeat the multitude,
of their deuise and thought.
11 But his decrees continue still,
they neuer slacke or swage,
The motions of his mind and will,
take place in euery age.
12 And blest are they, to whom the Lord,
as God and guide is knowne,
Whom he doth chuse of meere accord,
to take them as his owne.
13 The lord frō heauen doth cast his sight
on men mortall by birth,
14 Considering from his seat of might,
the dwellers on the earth.

15 The

15 The Lord I say, whose hand hath
mans heart, & doth it frame, (wroght
For he alone doth know the thoght,
and working of the same.

15 Hee fashioneth their hearts euery one, and vnderstandeth al their workes.

16 A King that trusteth in his hoast,
shall not preuaile at length,
The man that of his might doth boast,
shall fall for all his strength.

16 The king is not saued by the multitude of an hoste, neither is the mighty man deliuered by great strength.

17 The troups of horsemen eke shal faile,
their sturdie steedes shall sterue,
The strength of horse shall not preuaile,
the rider to preserue.

17 An horse is a vaine helpe, and shall not deliuer any hy his great strength.

18 But loe, the eyes of God intend,
and watch to ayde the iust,
With such as feare him to offend,
and on his goodnesse trust.

18 Behold, the eye of the Lord is vpon thē that feare him, & vpon them that trust in his mercie.

19 That he of death and all distresse,
may set their soule from dread,
And if that dearth their land oppresse,
in hunger them to feed.

19 To deliuer their souls from death, and to preserue them in famine.

20 Wherefore our soule doth stil depend,
on God our strength and stay,
He is our shielde vs to defend,
and driue all darts away.

20 Our soule waiteth for the Lord: for hee is our helpe and our shield.

21 Our soule in God hath ioy and game,
reioycing in his might,
For why? in his most holy Name,
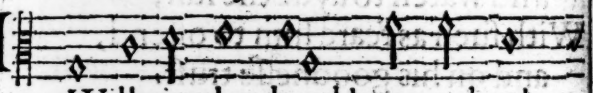
21 Surelie our hart shal reioyce in him, because

we hope and much delight.
12 Therefore let thy goodnes, O Lord,
still presen̄t with vs be:
As we alwaies with one accord,
doe onely trust in thee.

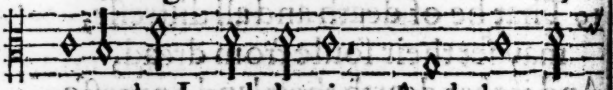
Benedicam Domino in omni.

PSAL. XXXIIII.
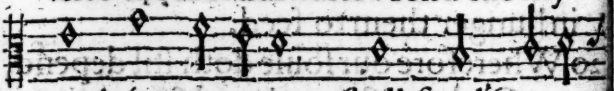
¶ After Dauid had escaped Achis, according as it is written 1. Sam. 21. whom in this title he calleth Abimelech (which was a generall name to all the Kings of the Philistims) hee prayseth God for his deliuerance, prouoking all others by his example to trust in God, to feare and serue him, who defendeth the godly with his Angels, and vtterly destroyeth the wicked in their sinnes.



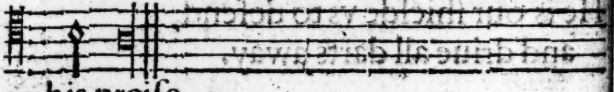
I Will giue laud and honour both,



vnto the Lord alwaies: And eke my



mouth for euermore, shall speake vnto



his praise.

2 I doe delight to laud the Lord,
in soule and eke in voice:

We trusted in his holie Name.
22 Let thy mercie, O Lord, be vpon vs, as wee trust in thee.

1 I wil alwaies giue thankes vnto the Lord: his praise shall be in my mouth continually.

2 My soule shall glory in ỹ Lord:

That

That humble men and mortified,
may heare and so reioyce.

3 Therefore see that ye magnifie,
with me the liuing Lord:
And let vs now exalt his Name,
toget her with one accord.
4 For I my selfe besought the Lord,
he answered me againe:
And me relieued incontinent,
from all my feare and paine.

5 Who so they be that him behold,
shall see his light most cleare:
Their countenance shall not be dasht,
they need it not to feare.
6 This seely wretch for some reliefe,
vnto the Lord did call:
Who did him heare without delay,
and rid him out of thrall.

7 The Angel of the Lord doth pitch,
his tents in euery place:
To saue all such as feare the Lord,
that nothing them deface.
8 Taste and consider well therefore,
that God is good and iust:
O happy man that maketh him,
his onely stay and trust.

9 Feare ye the Lord his holy ones,

the humble shall heare it, and bee glad.

3 Praise ye the Lord with mee, and let vs magnifie his Name togerher.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They shall looke vnto him, and run to him, and their faces shal not be ashamed: saying.
6 This poore man cried, & the Lord heard him, and saued him out of all his troubles.

7 The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.
8 Taste see and see how gratious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord ye his Saints, &

aboue all earthly thing:
For they that feare the liuing Lord,
are sure to lacke nothing
10 The Lyons shall be hunger bit,
and pinde with famine much:
But as for them that feare the Lord,
no lacke shall be to such.

The second part.

11 Come neare therfore my childrē deare
and to to my words giue eare:
I shall you teach the perfect way,
how ye the Lord shall feare.
12 Who is that man that would liue long,
and lead a blessed life?
13 See thou reframe thy tongue aud lips,
from all deceite and strife.
14 Turne backe thy face from doing ill,
and doe the godly deed,
Inquire for peace and quietnesse
and follow it with speede.
15 For why? the eyes of God aboue,
vpon the iust are bent,
His eares likewise doe heare the plaint,
of the poore innocent.
16 But he doth frowne and bende his browes,
vpon the wicked traine:
And cut away the memorie,
that should of them remaine.

nothing wanteth to them that feare him.

10 The lions do lacke and suffer hunger, but they which seeke the Lord, shal want nothing that is good.

11 Come childrē hearkē vnto me, I will teach you the feare of the Lord.

12 What man is he, that desireth life, and loueth long daies, for to see good?

13 Keepe thy tongue frō euill, and thy lips that they speake no guile.

14 Eschew euill and doe good: seeke peace & follow after it.

15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.

16 But the face of the Lord is against them that doe euill, to cut off their remembrance from the earth.

17 But when the iuſt doe call and cry,
the Lord doeth heare them ſo,
That out of paine and miſerie,
forthwith he lets them goe.

18 The Lord is kinde and ſtreight at hand
to ſuch as be contrite:
He ſaues alſo the ſorrowfull,
the meeke and poore in ſpirite,
19 Full many be the miſeries,
that righteous men doe ſuffer:
But out of all aduerſities
the Lord doeth them deliuer.

20 The Lord doth ſo preſerue and keep,
his very bones alway:
That not ſo much as one of them,
doeth periſh or decay.
21 The ſinne ſhall ſlay the wicked man,
which he himſelfe hath wrought,
And ſuch as hate the righteous man,
ſhall ſoone be brought to nought.

22 But they that ſerue the liuing Lord,
the Lord doeth ſaue them ſound,
And who that put their truſt in him,
nothing ſhall them confound.

Iudica domine.

PSALME XXXV. I. H.

¶ *So long as Saul was enemie to Dauid, all that had*

17 The righteous cry, and the lord heareth thē & deliuereth thē out of all their troubles.

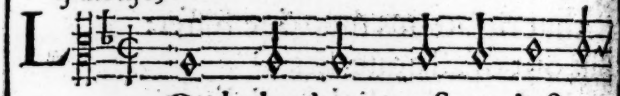
18 The Lord is neere vnto them that are of a cōtrite hart, & wil ſaue ſuch as be afflicted in ſpirit.
19 Great are the troubles of the righteous, but the Lord deliuereth him out of them all.

20 He keepeth al his bones: not one of them is broken.
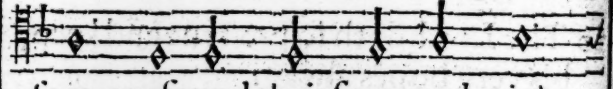
21 But malice ſhall ſlaye the wicked: & they that hate the righteous, ſhall periſh.

22 The Lord redeemeth the ſoule of his ſernants: and none that truſt in him ſhal periſh.

any authoritie vnder him to flatter their King (as is the course of the world) did also most cruelly persecute Dauid: against whom he prayeth God to plead, and to auenge his cause that they may be taken in their owne net and snares, that his innocency may be declared: and that the innocent which taketh part with him, may reioyce and praise the Name of the Lord, that thus deliuereth his seruant, and so he promiseth to speake foorth the iustice of the Lord, and to magnifie his Name, all the daies of his life.
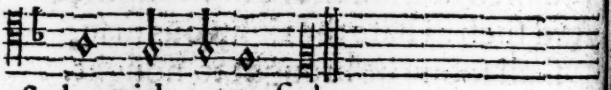


LOrd plead my cause against my



foes, confound their force and might:



Fight on my part against all those, that



seeke with me to fight.

1 PLead thou my cause, O Lord with them that striue with me: fight thou against th m th t fight against me.

2 Lay hand vpō the shielde and buckler, & stand vp for mine help

2 Lay hand my God vpon thy shield,
thy selfe in armour dresse,
Stand vp for me and fight the field,
to helpe me in distresse.

3 Bring out also the speare, and stop the way against them that

3 Bring forth the speare & stop the way,
mine enemies to withstand,

Then

Then Lord vnto my ſoule thus ſay:
I am thy helpe at hand,
4 Confound them with rebuke & blame,
that ſeeke my ſoule to ſpill,
Let them turne backe and flee with ſhame,
that thinke to worke me ill.

5 Let them be ſcattered all abroad,
as chaffe let them be toſt,
And by the Angell of our God,
diſperſt, deſtroyd, and loſt.
6 Let all their wayes be voyd of light,
and ſlipperie like to fall,
And ſend thine Angell with thy might,
to perſecute them all.

7 For why? without my faulte they haue,
in ſecret ſet their grin,
And for no cauſe haue dig'd a caue,
to take my ſoule therein.
8 When they thinke leaſt & haue no care,
O Lord deſtroy them all:
Let them be trapt in their owne ſnare
and in their miſchiefe fall.

9 Then ſhall my ſoule, my hart and voice
in God haue ioy and wealth,
That in the Lord I may reioyce,
and in his ſauing health

perſecute me: ſay vnto my ſoule, I am thy ſalnation
4 Let them bee confounded and put to ſhame that ſeeke after my ſoule, let thē be turned backe, and brought to confuſion, that imagine my hurt
5 Let them bee as chaffe before the winde, & let the Angel of the Lord ſcatter thē
6 Let their way be darke and ſlipperie, and let the Angel of the lord perſecut them.
7 For without cauſe they haue hid the pit, and their net for mee without cauſe haue they digged a pit for my ſoule.
8 Let deſtructiō come vpō him at vnwares, and let his net that he hath laied priuilie, take him: let him fall into the ſame deſtructiō.
9 Then my ſoule ſhallbe ioyfull in the Lord, it ſhall reioyce in his ſaluation.
10 All my bones

my parts shall all agree:
O Lord though they doe seeme full gay,
what man is like to thee?

The second part.

11 Thou doest defend the weake frō them
that are both stout and strong:
And rid the poore from wicked men,
that spoyle and doe them wrong.
12 Against me cruel men did rise,
to witnesse things vntrue:
And to accuse me did deuise,
of that I neuer knew.

13 And where to them I beare good will
they quite me with disdaine:
For their intent was how to spill,
and bring my soule in paine.
14 Yet I when they were sick, tooke
and clad my selfe in sacke: (thought,
With fasting I my selfe low brought,
to pray I was not slacke.

15 As to my friend or brother deare,
I did my selfe behaue:
And as one making wofull cheare,
about his mothers graue.
16 But in my troubles they did ioy,
and gather on a rout:
Yea, abiect slaues at me did toy,
with mocks and checks full stout.

17 The

who is like vnto thee?
11 Which deliuereſt the poore from him that is too strong for him: yea, the poore and him that is in misery, from him that spoileth him.
12 Cruel witnesse did rise vp: they asked of me things that I knew not.
13 They rewarded me euil for good, to haue spoiled my soule
14 Yet, I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: & my prayer was turned vpon my bosome.
15 I behaued my selfe as to my friēd, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.
16 But in mine aduersitie they reioyced, & gathered themselues together: ✠ abiects assembled themselues against me and I knew not: they tare me, & ceased not.

16 The belly gods and flattering traine,
at feasts did me deride:
They gnasht their teeth with great disdain
and wryde their mouth aside.
17 Lord when wilt thou amend this geare
why doest thou stay and pause?
Oh ridde my soule, repleat with feare,
out of these Lyons clawes.
18 So then will I giue thankes to thee,
before thy Kirke alwayes,
And where in prease the people be,
there will I shewe thy prayse.
19 Let not my foes preuaile on me,
which hate me for no fault:
Nor yet to winke or turne their eye,
that causeles me assault.
20 Of peace no word they thinke or say,
their talke is all vntrue:
They still consult and would betray
all those that peace ensue.
21 With open mouth they runne at me
they gape, they laugh, they flire,
Wel wel, say they, our eye doth see
the thing that we desire.
22 But Lord thou seest what waies they
cease not this geare to mend: (take
Be not far off, nor me forsake,
as men that faile their friend.

16 With ỹ false scoffers at bake-tr-
gnashing thei
teeth against me

17 Lord, howe
long wilt thou
behold this? deli-
uer my soule fr6
their tumult, eue
my desolat soule
from the Lions.
18 So wil I giue
thee thanks in a
great Cõgrega-
tion: I will praise
thee among
much people.
19 Let not thẽ
that are mine e-
nimies, vniustly
reioyce ouer me,
neither let them
wincke with the
eye that hate me
without a cause.
20 For they
speake, not as
friends, but they
imagine deceit-
full wordes a-
gainst the quiet
of the land.
21 And they ga-
ped on mee with
their mouthes,
saying, aha, aha,
our eie hath seen
22 Thou hast
seene it, O Lord
keepe not silence
beare not from
me O Lord.

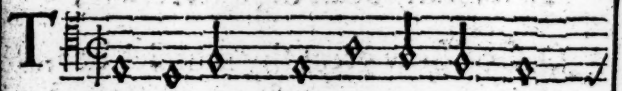
23 Arise and wake to my iudgmenr, euen to my cause my God and my Lord.
24 Iudge me, O Lord my God, according to thy righteousnes, & let them not reioyce ouer me.
25 Let them not say in their harts O our soule reioyce: neither let thē say, we haue deuoured him.
26 Let them bee confounded and put to shame together, that reioyce at mine hurt: let them be clothed with cōfusion & shame, that lift vp themselues against me
27 But let them be ioyfull and glad that loue my righteousnes, yea let thē say alway: let the lord be magnified, which loueth ỹ prosperity of his seruant.

28 And my tongue shal vtter thy righteousnes, and thy praise euery day.
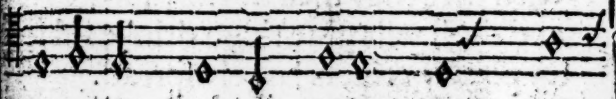
23 Awake, arise, and stirre abroad,
defend me in my right:
Reuenge my cause my Lord, my God,
and aide me with thy might.
24 According to thy righteousnesse,
my Lord God set me free,
And let not them their pride expresse,
nor triumph ouer me.
25 Let not their hearts reioyce and cry,
there, there, this geare goeth trimme
Nor giue them cause to say on hie,
we haue our will on him.
26 Confound them with rebuke & shame
that ioy when I do mourne,
And pay them home with spite and blame
that brag at me with scorne.
27 Let them be glad and eke reioyce,
which loue mine vpright way,
And they all times with heart and voice.
shall praise the Lord and say,
Great is the Lord and doth excell,
for why he doth delight,
To see his seruants prosper wel,
that is his pleasant sight.
28 Wherefore my tongue I will apply,
thy righteousnesse to praise,
Vnto the Lord my God will I,
sing laud and thankes alwaies,

Dixit iniustus, vt relinquat.

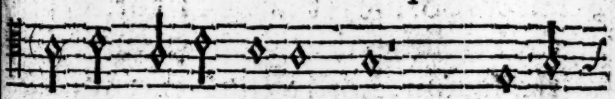
¶ *The Prophet grieuouslie vexed by the wicked, doeth complaine of their malicious wickednesse. Then hee turneth to consider the vnspeakable goodnesse of God towardes all creatures, but speciallie towardes his children, that by the faith thereof hee may be comforted, and assured of his deliuerance, by this ordinarie course of Gods worke, who in the end destroyeth the wicked, and saueth the iust.*
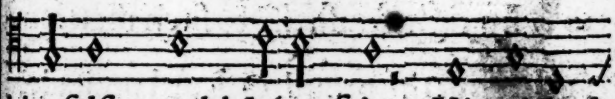


The wicked deeds of the ill man,
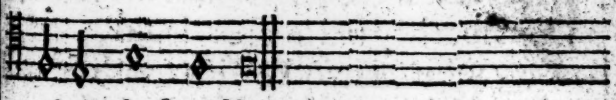


Vnto mine heart do witnes plaine: That



feare of God in him is none, Though he



him selfe would flatter faine: His wicked-



nes is iudgd and knowne.

3 His mouth is bent to vile deceat,

Psa. xxxvi.

1 Wickednesse sayeth to the wicked ma, euē in mine hart, that there is no feare of God before his eyes.

2 For hee flattereth him selfe in his owne eyes, whiles his iniquitie is founde worthie to bee hated.

3 The words of his mouth are iniquity, & deceat,

With ignorance he is repleat,
And to doe good he hath no will.
4 In bed he doth for miſchiefe wait,
Full bent to ſeeke the way moſt ill.

5 Thy mercies Lord to heauen reach,
Thy faithfulnes the clouds doe preach.
6 Thy righteouſneſſe as mountaines huge
Thy iudgemẽts deep no tong can teach
To man and beaſt thou art refuge,

7 O God how great thy mercies bee,
the ſonnes of men doe truſt in thee,
8 with thee they ſhall be fully fed.
and thou wilt giue them drinke ful free
Of pleaſant riuers largely ſpread.

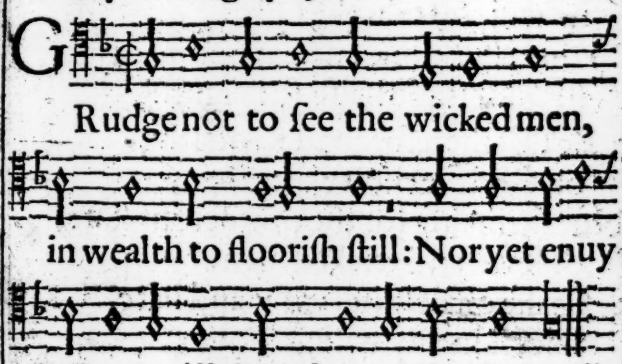
9 The well of life is thine by right,
thy brightnes doeth giue vs our light.
thy fauour, Lord to ſuch extend,
as knowledge thee with heart vpright,
10 Thy righteouſneſſe to ſuch men lend.

11 Let not the proud, O Lord preuaile,
nor vaine mens power mak me to quail
12 But loe they fail in their deuiſe,
they miſcheif worke with tooth & nail
And fall but can by no means riſe.

he hath left of to vnderſtand and to doe good.
4 Hee imagineth miſchief vpõ his bed: he ſetteth himſelfe vpon a way that is not good, and doeth not abhorre euil.
5 Thy mercie, O Lord, reacheth vnto the heauẽs, & thy faithfulnes vnto the clouds.
6 Thy righteouſneſſe is like the mightie mountains: thy iudgements are like a great deep: thou Lord, doeſt ſaue man and beaſt.
7 How excellent is thy mercy, O God, therefore the children of men truſt vnder the ſhadow of thy wings.
8 They ſhall be ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them drink out of the riuer of thy pleaſures.
9 For with thee is the wel of life, and in thy light ſhal we ſee light.
10 Extend thy louing kindnes vnto them that know thee, and thy righteouſneſſe vnto them that are vpright in heart.
11 Let not the foote of pride come againſt me & let not the hand of the wicked men moue me.
12 There they are fallen that worke iniquitie, they are caſt downe, and ſhall not be able to riſe.

Noli æmulari in malignantibus.

¶ Becauſe the godly ſhould not wonder to ſee wicked men proſper in this world: the Prophet ſheweth that al things ſhalbe granted according to their hearts deſire, to them that loue and feare God: and they that doe the contrarie, although they ſeeme to flooriſh for a time, ſhall at length periſh.



1 FRet not thy ſelfe, becauſe of the wicked men, neither bee enuious for the euil doers.

2 For as greene graſſe & flooriſhing herbs,
are cut and wither away:
So ſhall their great proſperitie,
ſoone paſſe fade and decay.

2 For they ſhall ſoone be cut down like graſſe and ſhal wither as the greene hearbe.

3 Truſt thou therefore in God alone,
to doe well giue thy mind,
So ſhalt thou haue the land as thine,
and there ſure food ſhal finde.

3 Truſt thou in the Lord and do good, dwell in the land, & thou ſhalt be fed aſſuredly.

4 In God ſet all thine hearts delite,
and looke what thou wouldſt haue,
Or els canſt wiſh in all the world,

4 And delight thy ſelfe in the Lord, and he ſhal

thou needst it not to craue.

5 Cast both thy selfe and thine affaires,
on God with perfite trust,
And thou shalt see with patience
th'effect both sure and iust.

6 Thy perfite life and godlie name,
he will cleare as the light.
So that the Sunne euen at noone dayes,
shal not shine halfe so bright.

7 Be still therefore and stedfastly,
on God see thou waite then,
Not shrinking for the prosperous state,
of lewd and wicked men.

8 Shake off despite, enuy and hate,
at least in any wise,
Their wicked steps auoide and flee,
and follow not their guise.

9 For euery wicked man will God
destroy both more and lesse:
But such as trust in him are sure
the land for to possesse.

10 Watch but a while and thou shalt see
no more the wicked traine:
No not so much as house or place,
where once he did remaine.

The second part.

11 But mercifull and humble men,
enioy shall sea and land:

In

iue thee, thy hearts desires.

5 Comit thy way vnto the Lord, & trust in him, & he shall bring it to passe.

6 And hee shall bring foorth thy righteousnesse as the light, and thy iudgement as the noone day.

7 Wait patiently vpon the lord, & hope in him: fret not thy selfe for him which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe also to doe euill.

9 For euill doers shal be cut off, & they that waite vpon the Lord, they shal inherit the land.

10 Therfore yet a litle while, and the wicked shall not appeare, and thou shalt looke after his place, & hee shall not be found.

11 But meeke men shal possesse the earth, & shall

In reſt and peace they ſhall reioyce,
for nought ſhall them withſtand.
12 The lewd men and malicious,
againſt the iuſt conſpire:
They gnaſh their teeth at him as men,
which doe his bone deſire.

13 But while that leud men thus do thinke
the Lord laugheth them to ſcorne,
For why? he ſeeth their terme approch,
when they ſhall ſigh and mourne,
14 The wicked haue their ſword out drawē
their bow eke haue they bent,
To ouer-throw and kill the poore,
as they the right way went.

15 But the ſame ſworde ſhall pearce their (hearts
which wes to kill the iuſt,
Likewiſe the bow ſhall breake to ſhiuers,
wherein they put their truſt.
16 Doubtleſſe the inſt mans poore eſtate
is better a great deale more
Then all theſe leud and worldly mens,
rich pompe and heaped ſtore.
17 For be their power neuer ſo ſtrong.
God will it ouerthrowe:
Where contrary he doth preſerue,
the humble men and lowe.
18 He ſeeth by his great prouidence,

haue their d° light in the multitude of peace.
12 The wicked practiſeth againſt the iuſt, & gnaſheth his teeth againſt him.

13 But the Lord ſhal laugh him to ſcorne: for he ſeeth that his day is comming.
14 The wicked haue drawn their ſword, and haue bent their bowe, to caſt down the poore & needie, and to ſlay ſuch as be of vpright conuerſation.
15 But their ſword ſhall enter into their owne heart, and their bowes ſhall bee broken.
16 A ſmal thing vnto the iuſt mā is better thē great riches to the wicked and mightie.

17 For the arme of the wicked, ſhall be broken, but the lord vpholdeth the iuſt men.
18 The Lord knoweth the dai

the good mens trade and way:
And will giue them inheritance,
which neuer ſhall decay.

19 They ſhall not be diſcouraged,
when ſome are hard beſted:
When other ſhall be hunger-bit,
they ſhall be clad and fed.
20 For whoſoeuer wicked is,
and enemies to the Lord:
Shal quail, yea melt euen as lambs greaſe,
or ſmoke that fleeth abroad.

The third part.

Behold the wicked borroweth much,
and neuer payeth againe.
Whereas the iuſt by liberall gifts,
makes many glad and faine.
22 For they whom God doth bleſſe ſhall haue
the land for heritage,
And he whom God doth curſe likewiſe,
ſhall periſh in his rage.

23 The Lord the iuſt mans wayes doeth guide,
and giues him good ſucceſſe,
To euery thing he takes in hand,
he ſendeth good addreſſe,
24 Though that he fall yet is he ſure,
nor vtterly to quaile,
Becauſe the Lord ſtretcheth out his hand
at need and doth not faile.

of vpright men, and their inheritance ſhalbe perpetuall.
19 They ſhall not be confounded in the perillous time, and in the dayes of famine they ſhall haue enough.
20 But the wicked ſhall periſh, and the enemies of the Lord ſhall be conſumed as the fat of lambs, euen with the ſmoke ſhall they conſume away.
21 The wicked borroweth and payeth not again but the righteous is merciful and giueth.
22 For ſuch as bee bleſſed of God, ſhall inherite the land, and they that be curſed of him, ſhalbe cut off.
23 The pathes of man are directed by the lord: for he loueth his way.
24 Though he fall, he ſhall not be caſt off, for ỹ Lord putteth vnder his hand.

25 I haue bene yong and now am old,
yet did I neuer see,
The iust mans seed or else his seed,
to beg for miserie.
26 But giueth alwayes most liberally,
and lendeth whereas is need:
His children and posteritie,
receiue of God their meed.

25 I haue beene yong, and I am old, yet I saw neuer the righteous forsaken, nor his seed begging bread.
26 But he is euer merciful & lendeth, and his seed enioyeth the blessing.

27 Flee vice therefore and wickednesse,
and vertue do embrace:
So God shall grant thee long to haue,
in earth a dwelling place.
28 For God so loueth equity,
and sheweth to his such grace:
That he reserueth them alway,
but stroyeth the wicked race.

27 Flee frō euill & doe good, and dwell for euer.

28 For the Lord loueth iudgmēt, & forsaketh not his Saints, they shalbe preserued for euermore: but the seede of the wicked shall bee cut off.

29 Whereas the good and godly men,
inherit shall the land:
Hauing as Lords all things therein,
in their owne power and hand.
30 The iust mans mouth doth euer speake
of matters wise and hie,
His tongue doth talke to edifie,
with trueth and equitie.

29 The righteous man shall inherit the land, & dwel therein for euer.
30 The mouth of the righteous will speake of wisdome, and his tongue will talk of iudgement.

31 For in his heart the Law of God,
his Lord doeth still abyde,
So that where euer he goeth or walkth,

31 For the Law of his God is in his heart, and his

steps shall not slide.

32 The wicked watcheth the righteous & seeketh to slay him.

his foot can neuer slyde,
32 The wicked like a rauening wolfe,
the iust man doeth beset,
By all meanes seeking him to kill,
if he fall in his net.

The fourth part.

33 But the Lord will not leaue him in his hand, nor condemne him, when he is iudged.

33 Though he should fall into his hands
yet God would succour send,
Though men against him sentence giue,
God would him yet defend,

34 Wait thou on ỹ Lord, & keep his way, and hee shall exalt thee, that thou shalt inherit the land: when the wicked men shall perish, thou shalt see.

34 Wait thou on God and keepe his way,
he shall preserue the then,
The earth to rule, and thou shalt see,
destroyde these wicked men.

35 I haue seene the wicked strōg and spreading himselfe like a greene bay tree.

35 The wicked haue I seene most strong,
and placed in high degree,
Florishing in all wealth and store,
as doeth the Lawrel tree,

36 Yet I passed away, and loe, he was gone, and I sought him, but he could not bee found.

36 But suddenly I passed away,
and loe he was quite gone,
Then I him sought, but could scarce find,
the place where dwelt such one,

37 Marke the vpright man, & behold the iust: for the ende of that mā is peace.

37 Marke and behold the perfect man,
how God doth him increase,
For the iust man shall haue at length,
great ioy with rest and peace.

38 But the transgressors shall bee destroyed together, and the end

38 As for transgressours, woe to them,
destroyd they shall all be:

God

God will cut off their budding race,
and rich posteritie.

39 But the saluation of the iust,
doth come from God aboue,
Who in their trouble sends them aide,
of his meere grace and loue.
40 God doth them help, saue and deliuer
from leud men and vniust,
And still will saue them, whiles that they
in him doe put their trust,

of the wicked shall be cut off.
39 But the saluation of the righteous men shall bee of the Lord, he shall be their strength in the time of trouble.
40 For the Lord shall help them, & deliuer them: hee shall deliuer them from the wicked, and shal saue them, because they trust in him.

Domine ne in furore tuo.

PSAL XXXVIII. I. H.

¶ Dauid lying sicke of some grieuous disease acknowledgeth himselfe to bee chastised of the Lord for his sinnes and therefore prayeth God to turne away his wrath: He vttereth the greatnes of his griefe by many wordes and circumstances, as wounded with the arrowes of Gods ire: forsaken of his friends, euill intreated of his enemies: But in the ende, with firme confidence he commendeth his cause to God, and hopeth for speedie helpe at his hand.

Sing this as the 6 Psalme.

PVt me not to rebuke, O Lord,
when kindled is thine ire:
Nor in thy furie me correct,
O Lord I thee desire.
2 For loe on me poore wretch haue light,
thine arrowes sharpe and keene:

1 O Lord, rebuke me not in thine anger, neither chastise me in thy wrath,
2 For thine arrows haue light vpō me, & thine hād lieth vpō me

And on my backe thine heauie hand,
to lye may well be ſeene.

3 Sith thou art angry, Lord, therefore
no health my fleſh is in:
Nor in my bones, reſtleſſe or more,
by reaſon of my ſinne.
4 For lo my wicked doings Lord,
aboue my head are gone,
A greater loade then I can beare,
they lye me ſore vpon.

5 My wounds ſo ſtinke, and feſtered are
as loathſome is to ſee,
Which all through mine owne fooliſhnes
betideth vnto me,
6 I am bowde down and crookt full ſore,
through this my great diſtreſſe,
That I paſſe ouer all the day,
with plaints and heauineſſe.

7 For why? with raging heate throughout
my loynes are whole repleat,
And in my fleſh no parte at all,
is ſound nor yet compleat.
8 So weake and feeble am I brought,
and broken eke ſo ſore,
That euen for very griefe of heart,
I am compeld to roare.
9 My whole requeſt, my ſighes alſo,

3 There is nothing ſound in my fleſh, becauſe of thine anger: neither is there reſt in my bones, becauſe of my ſin.

4 For mine iniquities are gone ouer mine head, and as a weighty burden they are too heauy for mee.

5 My woundes are putrified, & corrupt, becauſe of my fooliſhnes

6 I am bowed and crooked verie ſore: I goe mourning all the day.

7 For my reines are full of burning, and there is nothing ſound in my fleſh.

8 I am weakned and ſore broken, I roare for the very griefe of mine heart.

9 Lord, I powre

are

are open in thy ſight,
10 My heart doth pant, my ſtrength hath
mine eyes haue loſt their light (faild
11 My louers and my wounted friends,
flee this my plague and griefe,
My kinsfolke they alufe do ſtand,
and ſhew me no relief.

12 They that did ſeek my life laide ſnares,
and they that ſought the way,
To doe me hurt, ſpake lyes, and thought
on treaſon all the day.
13 But as a deafe man I became
that could not heare at all.
And as one dumbe that openeth not,
his mouth to ſpeake with all.

14 Euen as the man both deafe & dumbe,
that anſwereth not againe,
When he reproued is, ſuch like,
am I become certaine.
15 For why? O Lord on thee with hope,
I waite and doe attende.
Thou wilt me heare, my Lord my God,
and ſuccour to me ſend.

16 Heare me in time, ſaid I, leaſt that
my foes ſhould me deſpiſe,
Reioycing when they ſee me ſlippe,

before thee, and my ſighing is not hid from thee.
10 Mine heart panteth: my ſtrength faileth me, and the light of mine eyes, euen they are not mine owne.
11 My louers & my friends ſtand aſide from my plague, and my kinſmen ſtand afarre off.
12 They alſo that ſeeke after my life, lay ſnares and they that go about to doe me euill, talke wicked things, and imagine deceite continuallie.
13 But I as a deafe man heard not, and am as a dūbe man which opened not his mouth.
14 Thus am I as a man that heareth not, and in whoſe mouth are no reproofes.
15 For on thee, O Lord, doe I waite, thou wilt heare mee, my Lord my God.
16 For I ſaid, heare mee, leaſt

they reioice ouer me: for when my foote ſlippeth,

who

who then againſt me riſe.
17 For loe I am alreadie brought,
to halte moſt ſhamefullie,
And euer preſent me before,
is my great miſerie.

18 For whiles that I my wickedneſſe,
in humble wayes confeſſe:
And whiles I for my ſinfull deedes,
my ſorrow doe expreſſe.
19 My foes doe ſtill remaine aliue,
and mightie are alſo:
And they that hate me wrongfully,
in number hugely growe.

20 They are mine aduerſaries eke,
that ill for good repay,
Becauſe I follow with mine heart,
and enſue goodnes aye.
21 Forſake not me therefore, O Lord,
be not farre off away,
With ſpeede make haſt vnto my helpe,
O God my health and ſtay.

Dixi, cuſtodiam vias meas.

PSAL. XXXIX. I. H.

¶ Dauid vttereth with what grief and bitternes of mind he was driuen to theſe outrageous complaintes of his infirmitie. For hee confeſſeth that when he had determined ſilence that hee bruſt foorth yet into wordes that he would not; through the greatnes of his griefe.

Then

they extol themſelues againſt me.
17 Surely I am ready to halt, & my ſorrow is euer before mee.

18 When I declare my paine, and am ſorie for my ſinne.

19 Then mine enemies ar aliue, and are mightie, and they that hate me wrongfully are many.

20 They alſo that reward euil for good, are mine aduerſaries, becauſe I follow goodneſſe.
21 Forſake mee not, O Lord: bee not thou farre fro me, my God. Haſte thee to helpe me, O my Lord, my ſaluation.

Then he rehearseth certaine requestes which taste of the infirmitie of man: and mixeth with them many prayers, but all doe shewe a minde wonderfully troubled, that it may plainly appeare how he did striue mightilie against death and desperation.

Sing this as the 29 Psalme. Com

1 I Said I will looke to my waies,
for feare I should goe wrong,
I will take heede all times that I,
offend not with my tongue.
2 As with a bit I will keepe fast,
my mouth with force and might,
Nor once to whisper all the while,
the wicked are in sight.
I held my tongue and spake no wordes,
but kept me close and still:
Yea from good talke I did refraine,
but sore against my will.
3 My heart waxt hote within my brest,
with musing thought, and doubt.
Which did increase, and stirre the fire
at last these words brast out.
4 Lord number out my life and daies
which yet I haue not past:
So that I may be certified,
how long my life shall last,
5 Lord thou hast powred out my life,
in length much like a span:

1 I Thought, I will take heede to my waies, that I sinne not with my tongue,
2 I will keep my mouth bridled, while ỹ wicked is in my sight.
I was dumbe & spake nothing. I kept silence, euen from good, and my sorrowe was more stirred
3 Mine hart was hote within me, and while I was musing, the fire kindled, and I spake with my tongue, saying:
4 Lord let mee know mine end, and the measure of my daies, what it is: let me know how long I haue to liue.
5 Beholde, thou hast made my daies as an hand bredth, and mine

Mine age is nothing vnto thee
so vaine is euerie man.

6 Man walketh like a shade and doeth,
in vaine him selfe annoy,
In getting goods and can not tell,
who shall the same enioy.

7 Now Lord, sith things thus wise do frame
what helpe doe I desire?
Of trueth my hope doth hang on thee
I nothing else require.

The second part.

8 From all the sinnes that I haue done,
Lord quite me out of hand:
And make me not a scorne to fooles,
that nothing vnderstand,

9 I should haue bene as dumbe and to
complaine, my lips not moue,
Because I knew it was thy worke,
my patience for to proue.

10 Lord take frō me thy scourge & plague
I can them not withstand,
For I consume and pine with feare,
of thy most heauie hand.

11 When thou for sin doest man rebuke,
he waxeth woe and wanne:
As doth a clothe that mothes haue fret,
so vaine a thing is man.

12 Lord heare my sute & giue good heed,

reg-

ge as nothing in respect of thee surely euery mā in his best state is altogether vanitie, Selah.

6 Doubtles man walked in a shadow, & disquieteth him selfe in vain: he heapeth vp riches, & can not tel who shal gather them.

7 And nowe Lord, what wait I for? mine hope is euen in thee.

8 Deliuer me frō al my trāsgressions, & make me not a rebuke vnto the foolish.

9 I should haue bene dumbe, and not haue opened my mouth, because thou didest it.

10 Take thy plague away frō me: for I am consumed by ỹ strok of thine hand.

11 When thou w rebukes doest chastise man for iniquitie, thou as a moth makest his beauty to cōsume, surelie euery man is vanitie. Selah.

12 Heare my prayer, O Lord,

regard my teares that fall:
I soiourne like a stranger here,
as did my fathers all,
13 Oh spare a little, giue me space,
my strength for to restore.
Before I goe away from hence,
and shall be seene no more,

and hearke vnto my cry: keep not silence at my teares for I am a stranger with thee, & a soiourner as all my fathers.
13 Bray thine anger from me, that I may recouer my strength before I go hence and be not.

PSALME XL. I. H.

Expectans expectaui.

¶ *Dauid deliuered from great danger, doeth magnifie and praise the grace of God for his deliuerance, and commendeth his prouidence towardes all mankinde. Then doth he promise to giue him selfe wholly to Gods seruice and so declareth how God is truelie worshipped. Afterward he giueth thankes and praiseth God, and hauing complained of his enemies, with good courage he calleth for ayde and succour.*

Sing this as the 33 Psalme. Com

1 I Waited long and sought the Lord,
and patiently did beare:
At length to me he did accord,
my voice and cry to heare.
2 He pluckt me from the lake so deepe,
out of the myre and clay,
And on a rocke he set my feete,
and he did guide my way.
3 To me he taught a Psalme of praise,
which I must shew abroade,

1 I Waited patiently for the Lord, and he inclined vnto mee, & heard my cry.
2 He brought me also out of the horrible pit, out of the myrie clay, and set my feet vpon the rocke, and ordered my goings.
3 And hath put in my mouth a new [illegible] praise [illegible]

God: many shal see it, and feare and shall trust i the Lord.

4 Blessed is the mā that maketh ỹ Lord his trust, & regardeth not the proude, nor such as turne aside to lies.

5 O Lord my God, thou hast made thy wonderful works so many, that none can count in order to thee thy thoughts toward vs: I would declare & speake of thē, but they are moo then I am able to expresse.

6 Sacrifice and offring thou didest not desire: (for mine eares hast thou prepared) burnt offrings and sinne offrings hast thou not required.

7 Then said I, loe, I come: for in the rolles of the booke it is written of me.

And sing new songs and thanks alwaies,
vnto the Lord our God:
When all the folke these things shall see,
as people much afraide,
Then they vnto the Lord will flee,
and trust vpon his aide.

4 O blest is he whose hope and heart,
doth in the Lord remaine:
That with the proud doth take no part,
nor such as lye and faine.
5 For Lord my God thy wōdrous deedes
in greatnes farre doe passe,
Thy fauour towards vs exceedes,
all things that euer was.

When I entend and doe deuise,
thy workes abroad to show,
To such a reckoning they doe rise,
thereof none end I know.
6 Burnt offrings thou didst not desire,
(mine eyes well vnderstand)
Nor sacrifice for sinne with fire,
thou didst at all demand.

7 But then said I, beholde and looke,
I come (O Lord) to thee:
For in the volume of thy booke,
thus is it writ of me:

8 That I (O God) with my whole minde,
thy will to do like well:
For in mine heart thy law I finde,
faſt placed there to dwell.

9 Thy iuſtice and thy righteouſneſſe,
in great reſorts I tell:
Behold, my tongue no time doth ceaſe,
O Lord thou knoweſt full well.

The ſecond part.

10 I haue not hid within my breſt,
thy goodnes as by ſtealth:
But I declare and haue expreſt,
thy trueth and ſauing health.

I kept not cloſe thy louing minde,
that no man ſhould it know.
The truſt that in thy trueth I finde,
to all the Church I ſhow.

11 Thy tender mercie, Lord, from me,
with-drawe thou not away,
But let thy loue and veritie,
preſerue me ſtill for ay.

12 For I with miſchiefes many one,
am ſore beſet about,
My ſins ſuch hold haue tane me on,
I can not once looke out.
Yea, they in number far exceede

8 I deſired to do thy good wil, O my God: yea thy Law is within mine heart.

9 I haue declared thy righteouſnes in ỳ great Congregation: loe I wil not refraine my lippes O Lord, thou knoweſt.

10 I haue not hid thy righteouſneſſe within mine heart, but I haue declared thy truth & thy ſaluation: I haue not cõcealed thy mercie and thy trueth from the great Congregation.

11 With-drawe not thou thy tẽder mercie from me, O Lord: let thy mercie and thy trueth alway preſerue me.

12 For innumerable troubles haue compaſſed mee: my ſinnes haue taken ſuch hold vpõ mee, that I am not able to looke vp: yea, they are moe in number then

the haires of mine head: therfore mine heart hath failed me.

the haires vpon my head,
So that mine heart doth faint for dread,
that I almoſt am dead.

13 Let it pleaſe thee, O Lord, to deliuer me: make haſte, O Lord, to helpe me.

13 With ſpeed ſend helpe and ſet me free,
O Lord I thee require:
Make haſte with aid to ſuccour me,
O Lord at my deſire.

14 Let them bee confounded and put to ſhame together, that ſeeke my ſoule to deſtroy it: let thē be driuē backward and put to rebuke, that deſire mine hurt.

14 Let them ſuſtaine rebuke and ſhame,
that ſeeke my ſoule to ſpill:
Driue backe my foes, and them defame,
that wiſh and would me ill.

15 Let them be deſtroyed for a reward of their ſhame, which ſay to me, aha, aha.

15 For their ill feates doe them deſtroy,
that would deface my name,
Which at me thus do raile and cry,
fie on him, fie for ſhame.

16 Let all them that ſeeke thee, reioyce and bee glad in thee, and let thē that loue thy ſaluation, ſay alway: the Lord be prayſed.
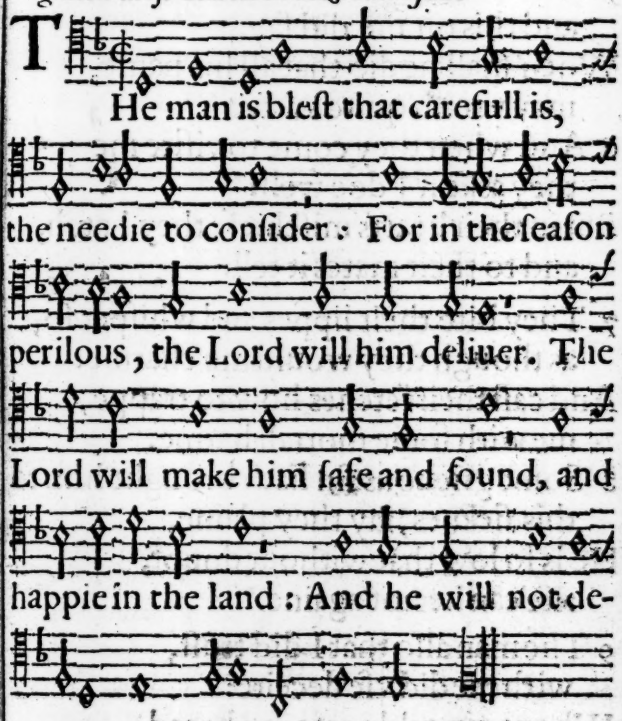
16 Let them in thee haue ioy and wealth,
that ſeeke to thee alwayes,
That ſuch as loue thy ſauing health,
may ſay, to God be prayſe.

17 Though I be poore & needie, the Lord thinketh on me: thou art mine helper, and my deliuerer my God make no tarying.

17 But as for me, I am but poore,
oppreſt and brought full low,
Yet thou O Lord wilt me reſtore
to health full well I know.
For why? thou art my hope and truſt,
my refuge, helpe and ſtay:
Wherefore my God, as thou art iuſt,
with me no time delay.

Beatus vir qui intelligit.

¶ *Dauid beeing afflicted, blesseth them that pitie his case, and complaineth of the treason of his friendes and familiars, as came to passe in Iudas, Ioh. 15. After hauing felt Gods mercies in deliuering him, hee giueth most heartie thanks vnto God.*



3 And in his bed when he lyeth sicke,
the Lord will him restore:
And thou, O Lord, wilt turne to health,
his sicknes and his sore.

Com

1 BLessed is hee, that iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keep him, and preserue him aliue: he shall bee blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lorde will strengthen him vpon the bed of sorrow: thou hast turned all his bed in his sickneſſe.

4 Therefore I ſaid, Lord haue mercy vpon me: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies ſpeak euil of me, ſaying: whē ſhall he die, and his name periſh?

6 And if hee come to ſee mee, he ſpeaketh lies, but his hart heapeth iniquitie within him, and when he commeth foorth, hee telleth it.

7 All they that hate me, whiſper together againſt me: euen againſt me do they imagine mine hurt.

8 A miſchiefe is light vpon him, and he that lieth ſhal no more riſe

9 Yea, my familiar friend whom I truſted, which did eate of my bread hath lifted vp the heele againſt me.

10 Therefore O Lord, haue mercy vpon me, and raiſe me vp: ſo I ſhall reward them.

4 Then in my ſicknes thus ſay I,
haue mercie Lord on me:
And heale my ſoule which is full woe,
that I offended thee.

5 Mine enemies wiſht me ill in heart,
and this on me did ſay,
When ſhall he die that all his name,
may vaniſh quite away?

6 And when they come to viſite me
they aske if I doe well:
But in their hearts miſchiefe they hatch,
and to their mates it tell.

7 They bite their lippes and whiſper ſo,
as though they would me charme:
And caſt their fetches how to trappe,
me with ſome mortall harme.

8 Some grieuous ſin hath brought him to
this ſicknes, ſay they plaine,
He is ſo low that without doubt,
riſe can he not againe.

9 The man alſo that I did truſt,
with me did vſe deceite:
Who at my table eate my bread,
the ſame for me laid waite.

10 Haue mercie Lord on me therefore,
and let me be preſerued:
That I may render vnto them,
the things they haue deſerued.

11 By this I know assuredly,
to be beloued of thee,
When that mine enemies haue no cause,
to triumph ouer me.
12 But in my right thou hast me kept,
and maintained alway:
And in thy presence place assign'd,
where I shall dwell for aye.

13 The Lord the God of Israel,
be praised euermore,
Euen so be it, Lord, will I say,
euen so be it, therefore.

11 By this I know that thou fauourest mee, because mine enemie doth not triumph against mee.

12 And as for me, thou vpholdest mee in mine integritie, and doest set mee before thy face for euer.

13 Blessed be the Lord God of Israel world without end. So be it. euen, So be it.

Quemadmodum desiderat

PSAL XLII. I. H.

¶ The prophet grieuously complaineth, that being letted by his persecution, he could not be present in the Congregation of Gods people: protesting that although he was separate in body from them, yet his heart was thitherward affectioned. And last of all he sheweth that he was not so farre ouercome with these sorrowes and thoughtes, but that he continually put his confidence in the Lord.

Sing this as the 33 Psalme.

LIke as the Hart doth breath and bray,
the wel-spring to obtaine;
So doth my soule desire alway,

Com

1 As the Hart braieth for the riuers of water, so panteth

my ſoule after thee O God.
2 My ſoule thirſteth for God, euen for the liuing God: when ſhall I come and appeare before the preſence of God?
3 My teares haue bin my meat day and night, while they dailie ſaie vnto mee, where is thy God?
4 When I remẽbred theſe things, I powred out my verie heart, becauſe I had gone with the multitude, & led them into the houſe of God with the voice of ſinging and praiſe, as a multitude that keepeth a feaſt.
5 Why art thou caſt downe my ſoule, & vnquiet within me? wait on God: for I wil yet giue him thankes for the helpe of his preſence.

6 My God, my ſoul is caſt downe within mee, becauſe I remem-

with the Lord to remaine.
2 My ſoule doth thirſt & would draw near
the liuing God of might:
Oh, when ſhall I come and appeare,
in preſence of his ſight.

3 The teares all times are my repaſt,
which from mine eyes doe ſlide:
When wicked men cry out ſo faſt,
where is now God thy guide?
4 Alas what griefe is it to thinke,
what freedome once I had?
Therefore my ſoule, as at pittes brinke,
is moſt heauie and ſad.

When I did march in good aray,
well furniſht with my traine:
Vnto the Temple was our way,
with ſongs and hearts moſt faine.
5 My ſoule, why art thou ſad alwaies,
and freateſt thus in my breſt?
Truſt ſtill in God, for him to praiſe,
I hold it euer beſt.

By him I haue ſuccour at neede,
againſt all paine and griefe,
He is my God which with all ſpeede,
will haſt to ſend reliefe.
6 And this my ſoule within me Lord,
doeth faint to thinke vpon,

The

The land of Iordan, and record
the litle hill Hermon.
7 One griefe another in doeth call,
as clouds bruſt out their voice:
The flouds of euils that doe fall,
runne ouer me with noiſe.
8 Yet I by day felt his goodnes,
and helpe at a laſſayes:
Likewiſe by night I did not ceaſe,
the liuing God to praiſe.

9 I am perſwaded thus to ſay,
to him with poore pretence:
O Lord thou art my guide and ſtay,
my rocke and my defence,
Why doe I then in penſiuenes,
hanging the head thus walke?
While that mine enemies me oppreſſe,
and vexe me with their talke.

10 For why? they pearce mine inwarde parts
with pangs to be abhorde:
When they cry out with ſtubburne hearts
where is thy God thy Lord?
11 So ſoone why doſt thou faint & quaile
my ſoule with paines oppreſt?
With thoughts why doeſt thy ſelfe aſſaile,
ſo ſore within my breſt
Truſt in the Lord thy God alwaies,

ber thee fro the land of Iordan and Hermonim, and from the mount Mizar.
7 One deep calleth an other deepe by ỹ noiſe of the water-ſpours: all thy waues and thy floodes are gone ouer me.
8 The Lord wil graunt his louing kindnes in the day, & in the night ſhall I ſing of him, euen a prayer vnto the God of my life.
9 I wil ſay vnto God, which is my rocke. Why haſt thou forgotten me? why goe I mourning, when the enimie oppreſſeth mee?
10 My bones are cut aſunder, while mine enemies reproch me, ſaying daily vnto mee: Where is thy God?
11 why art thou caſt downe, my ſoule? and why art thou diſquieted within mee? waite on God: for I will yet

and

giue him thanks he is my present help and my God.

and thou the time shalt see:
To giue him thanks with laud and praise,
for health restorde to thee.

Iudica me Deus.

PSALME XLIII. Th. St.

He prayeth to be deliuered from them which conspire with Absolon, to the end that he might ioyfully praise God in his holy Congregation.

Sing this as the 35 Psalme.

1 IVdge me, O God, and defend my cause against ỹ vnmercifull people: deliuer mee frō the deceitfull and wicked man.

2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, whē the enemie oppresseth me?

3 Send thy light and thy trueth: let thē lead me: let thē bring me vnto thine holy mountaine, & to thy Tabernacles.

4 Then wil I go vnto the altar of God, euen vnto the God of my ioy and gladnes: & vpō the harp will I giue thāks to thee, O God, my God.

5 Why art thou cast downe my soule, and why art

IVdge and reuenge my cause, O Lord,
from them that euill be:
From wicked and deceitfull men,
O Lord deliuer me.

2 For of my strength thou art the God,
why put'st thou me thee fro?
And why walke I so heauily,
oppressed with my foe?

3 Send out thy light and eke thy trueth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.

4 Then shall I to the altar goe,
of God my ioy and cheare,
And on my harpe giue thanks to thee,
O God my God most deare.

5 Why art thou then so sad my soule,
and fret'st thus in my breast?

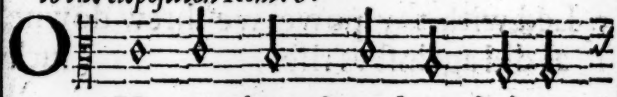
Still truſt in God, for him to prayſe,
I hold it alwaies beſt.
By him I haue deliuerance,
againſt all paines and griefe:
He is my God, which doeth alwaies,
at need ſend me reliefe.

Deus auribus noſtris audiuimus.

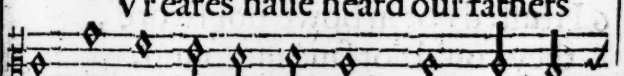
thou diſquiered within me? wait on God, for I wil yet giue him thanks, he is my preſent helpe, & my God.

PSAL. XLIIII. Th. St.

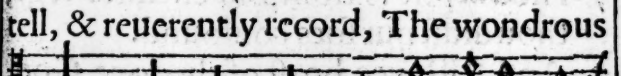
¶ A moſt earneſt prayer made in the name of the faithful, when they are afflicted by their enemies, for ſuſteining the quarrel of Gods word, according to the expoſition Rom. 8.



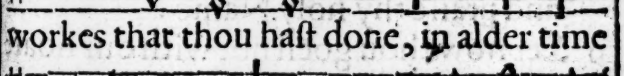
O Vr eares haue heard our fathers



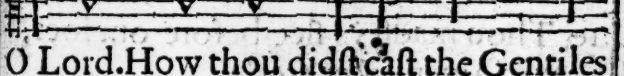
tell, & reuerently record, The wondrous



workes that thou haſt done, in alder time



O Lord. How thou didſt caſt the Gentiles



out, and ſtroydſt them with ſtrong hand,

com

We haue heard with our eares, O God, our Fathers haue told vs ỹ works that thou haſt done in their daies, in the olde time.

2 How thou haſt driuen out the heathe with thy mighty hãd,

and planted them: how thou haſt deſtroyed the people, and cauſed them to grow.

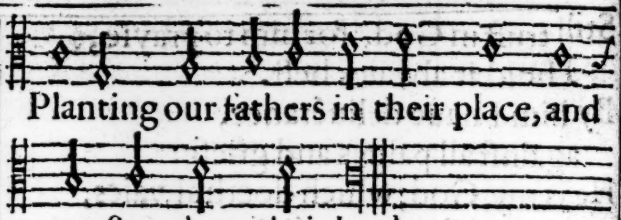
3 For they inherited not the land by their owne ſword: neither did their owne arme ſaue them but thy right-hand, and thine arme, and the light of thy countenance, becauſe thou diddeſt fauour them.

4 Thou art my king, o God, ſend helpe vnto Iaakob.

5 Through thee haue wee thruſt back our aduerſaries: by thy Name haue wee troden down them that roſe vp againſt vs.

6 For I doe not truſt in my bow neither can my ſworde ſaue me

7 But thou haſt ſaued vs frō our aduerſaries, and haſt put them to



Planting our fathers in their place, and gaueſt to them their land.

3 They conquered not by ſworde nor
the lande of thy beheſt: (ſtrength,
But by thy hand, thine arme and grace,
becauſe thou louedſt them beſt.

4 Thou art my King, O God that helpt
Iacob in ſundrie wiſe.

5 Led with thy power we threw downe
as did againſt vs riſe. (ſuch

6 I truſted not in bowe nor ſword',
they could not ſaue me ſound.

7 Thou keptſt vs from our enemies rage,
thou didſt our foes confound.

8 And ſtill wee boaſt of thee our God,
and praiſe thy holy Name.

9 Yet now thou goeſt not with our hoaſt
but leaueſt vs to ſhame.

10 Thou madſt vs flee before our foes,
and ſo were ouer-trode.

confuſion that hate vs. 8 Therefore will wee praiſe God continually, and will confeſſe thy name for euer. Selah. 9 But now thou art farre off, and putteſt vs to confuſion, and goeſt not foorth with our armies.

10 Thou makeſt vs to turne backe from the aduerſarie, and they which

Our

Our enemies ſpoild and robde our goods,
when we were ſparſt abroad.
11 Thou haſt vs giuen to our foes,
as ſheepe for to be ſlaine,
Amongſt the heathen euerie where,
ſcattered we doe remaine.

12 Thy people thou haſt ſold like ſlaues,
and as a thing of nought:
For profit none thou hadſt thereby,
no gaine at all was ſought.
13 And to our neighbours thou haſt made
of vs a laughing ſtocke:
And thoſe that round about vs dwell,
at vs doe grinne and mocke.

The ſecond part.

14 Thus we ſerue for none other vſe,
but for a common talke:
They mocke, they ſcorne, and nod their (heads
where euer we go or walke.
15 I am aſhamed continually,
to heare thoſe wicked men,
Yea I ſo bluſh, that all my face,
with reddeis couered then.

16 For why? we hear ſuch ſlāderous words
ſuch falſe reportes and lies:
That death it is to ſee their wrongs,
their threatnings and their cries.
17 For all this we forgot not thee,

hate vs ſpoyle for themſelues.

11 Thou giueſt vs as ſheep to be eaten, and doeſt ſcatter vs among the nations.

12 Thou ſelleſt thy people with out gain, & doeſt no: increaſe their price,

13 Thou makeſt vs a reproach to out neighbours, a ieſt & a laughing ſtocke to thē that are round about vs.

14 Thou makeſt vs a prouerbe among the natiōs, and a nodding of the head amōg the people,

15 My cōfuſion is dayly before me, & the ſhame of my face hath couered me.

16 For the voice of the ſlanderer and rebuker, for the enemie and auenger.

17 All this is come vppon vs, yet doe wee not forget thee, nei-

ther deale wee falsly concerning thy couenant.

18 Our heart is not turned back, neither our steps gone out of thy pathes.

19 Albeit thou hast smitten vs downe into the place of dragons and couered vs with the shadow of death.

20 If we haue forgotten ỹ name of our God, and holden vp our hands to a strāg god.

21 Shal not God search this out? for he knoweth the secrets of the heart.

22 Surely for thy sake are wee slaine cōtinually, & are counted as sheepe for the slaughter.

23 Vp, why sleepest thou? o lord awake, bee not far off for euer.

24 Wherefore hidest thou thy face and forgettest our miseries & our affliction?

25 For our soule is beaten downe

nor yet thy couenant brake.

18 We turne not back our hearts frō thee,
nor yet thy paths forsake.

19 Yet thou hast trod vs downe to dust,
where dennes of dragons be:
And couered vs with shade of death,
and great aduersitie

20 If we had our Gods name forgot,
and helpe of Idoles sought:

21 Wold not God thē haue tride this out?
for he doth know our thought.

22 Nay, nay, for thy Names sake, O Lord,
alwayes are we slaine thus:
As sheepe vnto the shambles sent,
right so they deale with vs.

23 Vp, Lord, why sleepest thou? awake,
and leaue vs not for all.

24 Why hidest thou thy countenance,
and doest forget our thrall?

25 For downe to dust our soul is brought,
and we are now at last cast,
Our bellie, like as it were glude,
vnto the ground cleaues fast.

26 Rise vp therefore for our defence,
and help vs Lord at need,
We thee beseech for thy goodnesse,
to rescue vs with speed.

vnto the dust: our belly cleaueth vnto the grounde. 26 Rise vp for our succour, and redeeme vs for thy mercies sake.

¶ *The maiestie of Salomon, his honour, strength, beautie, riches and power are praised, and also his mariage with the Egyptian (being an Heathen woman) is blessed: if that she can renounce her people, and the loue of her countrey, and giue her selfe wholly to her husband. Under the which figure the wonderful maiestie and increase of the kingdome Christ and the Church his Espouse, now taken of the Gintiles, is described.*

Sing this as the 25 Psalme. 65 25

MY heart doeth take in hand,
some godly song to sing:
The praise that I shall shew therein,
pertaineth to the King,
My tongue shal be as quicke,
his honour to endite:
As is the pen of any Scribe,
that vseth fast to write.

1 Mine heart will vtter foorth a good matter: I wil intreate in my workes of the king: my tongue is as the pen of a swift writer.

2 O fairest of all men,
thy speach is pleasant pure,
For God hath blessed thee with gifts,
for euer to endure.

2 Thou art fairer then the children of mē, grace is powred in thy lips because God hath blessed thee for euer.

3 About thee gird thy sword,
thou mightie Prince of fame,
Which is the glorie and renoune,
and honour of thy Name.

3 Gird thy sword vpon thy thigh, O most mightie, to wit, thy worship and thy glorie.

4 Goe foorth with prosperous speed,
in meekenes, trueth and right,
And thy right hand shall thee instruct,

4 And prosper with thy glorie, ride vpon the

in workes of dreadfull might.
5 Thy shafts are sharpe, O King,
to pearce thy foes hearts all,
Therefore shall nations thee obey,
and at thy feete downe fall.

6 Thy royall seate, O Lord,
for euer shall remaine,
Because the scepter of thy realme,
doeth righteousnesse maintaine.
7 Thou righteousnesse doest loue,
and wickednesse detest:
Because God hath anointed thee,
with ioy aboue the rest.

8 Of Myrrhe and Casia,
thy clothes most sweet smell had,
When thou didst from thy palace passe
where they had made thee glad.
9 Amongst thy ladies are,
Kings daughters right demure:
At thy right hand the Queene doth stand,
arrayed in gold most pure.

The second part.

10 O daughter take good heed,
incline and giue good eare,
Thou must forget thy kinred all,
and Fathers house most deare.

word of truth & meekenes, and of righteousnesse, so thy right hande shal teach thee terrible things.
5 Thine arrows ar sharp to pierce the heart of the Kings enemies: therfore the people shall fall vnder thee.
6 Thy throne O God is for euer & euer, the scepter of thy kingdom is a scepter of righteousnesse.
7 Thou loueſt righteousnes, & hateſt wickednes because god, euē thy God hath anoynted thee w the oyle of gladnesse aboue thy fellowes.
8 Al thy garmēts smell of myrrhe and aloes, & casia, whē thou cōmest out of thy yuorie palaces where they haue made thee glad.
9 Kings daughters were among thine honorable wiues: vpon thy right hande did

and the Queene in a vesture of gold of Ophir, 10 Hearke O daughter & consider, & incline thine eare, forget also thine owne people, & thy fathers house

So

11 So shall the King desire,
thy beautie excellent:
He is thy Lord, therefore shalt thou,
to honour him be bent.

12 The Daughters then of Tyre,
with gifts full rich to see:
And all the wealthie of the land,
shall make their sute to thee.

13 The daughter of the king,
is glorious to behold:
Within her chamber she doth sit,
deckt vp in broidred gold.

14 In robbes by needle wrought
with many pleasant thing:
And Virgins faire on her to waite,
she commeth to the King.

15 They shalbe brought with ioy,
and mirth on euerie side,
Into the palace of the king,
and there they shall abide.

16 In steede of parents left,
O Queene, the case so stands,
Thou shalt haue Sons whom thou maiest (set
as princes in all lands.

17 Wherefore thine holy Name,
all ages shall record,
The people shal giue thankes to thee,
for euer more O Lord.

11 So shal the King haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And ỹ daughters of Tyrus w the riche of the people shall doe homage before thy face with presents.

13 The Kinges daughter is all glorious within: her clothing is of broydered gold.

14 Shee shall be broght vnto the King in raiment of needle work: the virgins ỹ do follow after her, & her cõpanions shalbe brought vnto thee.

15 With ioy & gladnesse shall they be brought & shal enter into the kings palace.
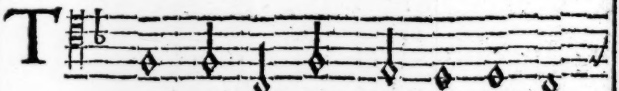
16 In stead of thy fathers shall thy children be: thou shalt make thẽ princes thorow al the earth.

17 I wil make thy name to be remembred thorow algeneratiõs therfore shall the people giuethãks vnto thee world without end.

Deus noſtri refugium.

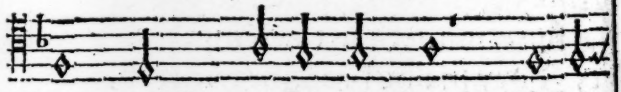
¶ *A ſong of triumph or thankeſgiuing for the deliuerance of Ieruſalem after Sennacherib with his army was driuen away, or ſome other like ſudden and marueilous deliuerance by the mighty hand of God, whereby the Prophet commending this great benefite, doeth exhorte the faithful to giue themſelues wholly into the hand of God, doubting nothing but that vnder his protection, they ſhal be ſafe againſt al the aſſaults of their enemies, becauſe this is his delite to aſſwage the rage of the wicked, where they are moſt buſie againſt the Iuſt.*

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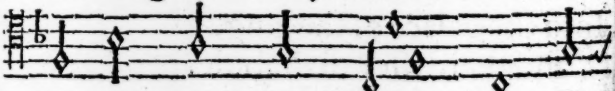


THe Lord is our defence & aide,

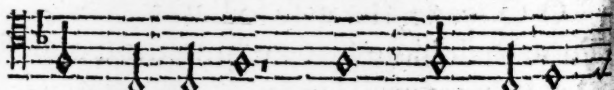
GOD is our hope and ſtrength, & help in troubles readie to be found



The ſtrength wherby we ſtand: Whē we

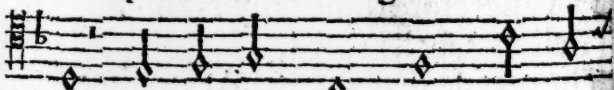


with woe were much diſmaide, We foūd



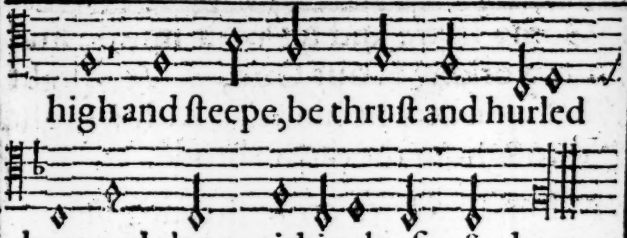
his helpe at hand. Though th'earth re-

2 Therefore wil not wee feare, though the earth be mooued, and though the moū



mooue we will not feare, Though hils ſo

high



high and ſteepe, be thruſt and hurled

here and there, within the ſea ſo deepe.

3 No though the waues do rage ſo ſore,
that all the bankes it ſpilles:
And though it ouer-flowe the ſhore,
and beat downe mightie hilles.

4 Yet one faire flood, doeth ſend abroad,
his pleaſant ſtreames apace,
To freſh the citie of our God,
and waſh his holie place.

5 In middeſt of her the Lord doth dwell,
ſhe can no whit decay,
With ſpeedie helpe thoſe that rebell,
againſt her, God will ſtay.

6 The heathen folke, the kingdomes feare
the people make a noyce,
The earth doth melt, and not appeare,
when God puts foorth his voyce.

7 The Lord of hoſtes doth take our part,
to vs he hath an eye,
Our hope of health with all our heart,
on Iacobs God doeth lye.

taines fall into the mids of the ſea.

3. Though the waters thereof rage, and be troubled and the mountains ſhake at the ſurges of the ſame. Selah.

4 Yet there is a Riuer, whoſe ſtream ſhal make glad the citie of God, euen the Sanctuarie of the Tabernacle of the moſt High.

5 God is in the mids of it, therefore ſhall it not be moued, God ſhall helpe it verie earlie.

6 When the nations raged, and the kingdomes were moued god thundred and the earth melted.

7 The Lorde of hoſtes is with vs the God of Iacob is our refuge Selah.

8 Come, & behold the workes of ỹ Lord. what desolations hee hath made in the earth.

9 He maketh warres to cease vnto the ends of the worlde: hee breaketh ỹ bow, & cuts the spear, and burneth the chariots w̃ fire.

10 Be still and know that I am God: I wil be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with vs, the God of Iaakob is our refuge, Selah.

8 Come heare and see with minde and
the working of our God, (thought
What wonders he himselfe hath wrought
throughout the earth abrode.

9 By him all warres are husht and gone,
which countreyes did conspire:
Their bowes he brake and spears echone,
their charets burnt with fire.

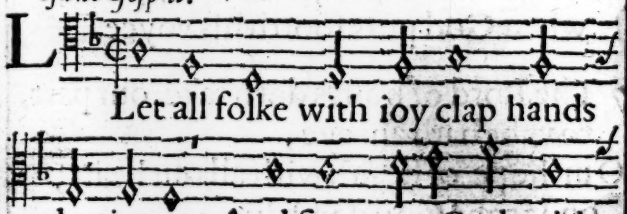
10 Leaue off therefore (saith he) & know,
I am a God most stout,
I will be práisde of high and low,
euen all the earth throughout.

11 The Lord of hostes doth vs defend
he is our strength and tower:
On Iacobs God do we depend,
and on his mightie power.

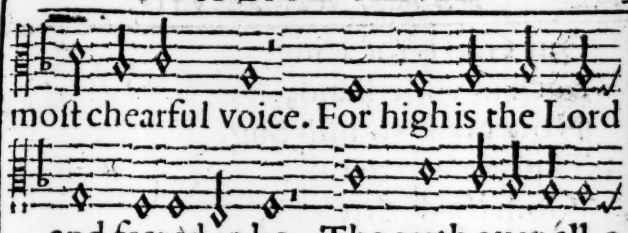
Omnes gentes plaudite manibus.

PSALME XLVII. W.Ke.

¶ The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God towards the posteritie of Iacob: and afterprophecieth of the Kingdome of Christ in this time of the Gospell.



ALl people clappe your hands: sing loud vnto God with a

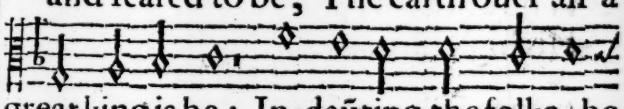


most chearful voice. For high is the Lord

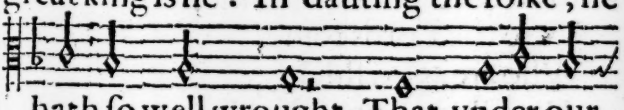
ioyfull voice.

and feared to be, The earth ouer all a

2 For the Lord is high & terrible, a great king ouer al the earth,

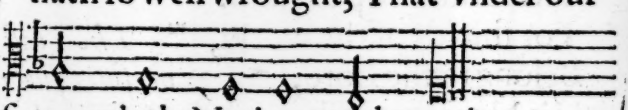


great king is he: In daũting the folke, he



hath so well wrought, That vnder our

3 Hee that subdued the people vnder vs, and the nations vnder our feete.



feete, whole Nations are brought.

4 An heritage faire
He chose, vs to moue,
Which Iaakob enioyd,
Whom he so did loue.

2 He hath chose our inheritance for vs, euen the glorie of Iaacob whom he loued. Selah.

5 Our God is gone vp,
With triumph and fame,
With sound of the trumpe,
To witnesse the same.

3 God is gone vp with triumph, euen the Lord with the sound of the trumpet.

6 Sing prayses to God,
Sing praises I say:
To this our great King,
Sing praises alway.

6 Sing praises to God, sing praises: sing praises vnto our King, sing praises.

7 For of all the earth,

7 For God is the king of all the

arth: ſing prayſes euery one ſ hath vnderſtanding.

Our God is the King,
Such as vnderſtand,
Now praiſe to him ſing.

8 God reigneth ouer ſ heathen: God ſitteth vpō his holy throne.

8 The heathen to rule,
God alſo doth reigne,
Who doth ſtil vpon,
His high throne remaine,

9 The princes of the people are gathered vnto the people of the God of Abrahā: for the ſhields of the world belong to God: he is greatlie to bee exalted.

9 Strange Princes doe come,
Vnto the Lords folde,
Who are as his ſhields,
His Church vp to hold.
* For ſhields of the world,
Belong to the Lord,
His Name to exalt,
Let all men accord.

* *The laſt verſe is ſung with the laſt two clauſes:*

Magnus Dominus.

PSAL XLVIII. I. H.

¶ *A notable deliuerance of Ieruſalem from the hands of many kings is mentioned, for the which thanks are giuen to God, and the ſtate of that citie is praiſed, that hath God ſo preſently at all times ready to defend them. This Pſalme ſemeth to be made in the time of Ahaz, Ioſaphat, Aſa or Ezechias: for in their times chiefly was the citie by forain Princes aſſaulted.*

Sing this as the 46 Pſalme.

com

1 GReat is the Lord, and greatlie to be praiſed in the ci-

GReat is the Lord and with great praiſe to be aduanced ſtill:

With

Within the citie of our God,
vpon his holy hill.
2 Mount Sion is a pleasant place,
it gladeth all the land:
The citie of the mightie King,
on her north side doth stand.

3 Within her palaces the Lord,
is knowne a refuge sure.
4 For loe the Kings together came,
her ruine to procure.
5 But when they did behold the sea,
they wondred and they were,
Astonied much, and sodenly
were driuen backe with feare.

6 Great terrour there on them did fall
for verie woe they cry,
As doth a woman when she shal,
goe trauel by and by.
7 As with the stormie eastern windes,
thou brakst the shippes that saile,
Of Tarshish: so they scattered were,
destroyed and made to quaile.

8 Within the citie of the Lord,
we saw as it was told,
Yea in the citie of our God,
which he will aye vpholde.

tie of our God, euen vpō his holy mountaine.
2 Mont Sion liing Northward, is faire in situation: it is the ioy of the whole earth, and the citie of the great King.
3 In the palaces thereof God is knowne for a refuge.
4 For loe, the Kings were gathered, and went together.
5 When they saw it, they marueiled: they were astonied, and sudden lie driuen backe.
6 Feare came there vpō them, and sorrow, as vpon a woman in trauell.

7 As w̄ an East wind thou breakest the ships of Tarshish so were they destroyed.
8 As wee haue heard, so haue wee seene in the citie of the Lord of hostes, in the citie of our God: God wil stablish it for euer. Selah.

9 We waite for thy louing kindneſſe, O God, in the mids of thy Temple.

9 O Lord we waite and looke to haue
thy louing helpe and grace,
For which all times we doe attend,
within thine holie place.

10 O God, according to thy Name, ſo is thy praiſe vnto the worlds end: thy right hand is full of righteouſnes.

10 O Lord according to thy Name,
For euer is thy praiſe,
And thy right hand, O Lord, is full
of righteouſnes alwaies.

11 Let mount Sion reioyce and the daughters of Iudah bee glad, becauſe of thy iudgements.

11 Let for thy iudgements Sion mount,
with ioyes fulfilled be,
And let Iehudahs daughters all,
be glade O Lord in thee.

12 Compaſſe about Sion: and goe round about it, and tell the towers thereof.

12 Goe walke about all Sion hill,
yea round about her goe,
And tell the Bulwarks that thereon,
are builded on a rowe.

13 Marke well the wall thereof, behold her towers, that yee may tell your poſteritie.

13 Viewe and marke well the wall thereof
behold her towers hie,
That you of it may make report,
to your poſteritie.

14 For this God is our God for euer and euer, he ſha be our guide vnto the death.

14 For euen this God our God is he,
for euer and for aye,
He ſhall direct, and vs conduct,
euen to our dying day.

Audite hæc omnes.

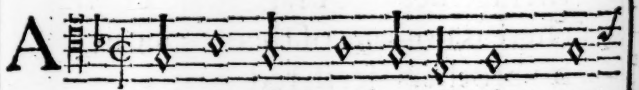
PSAL XLIX. T. S.

¶ *The holy Ghoſt calleth all men to the conſideration of mans life, ſhewing them not to be moſt*

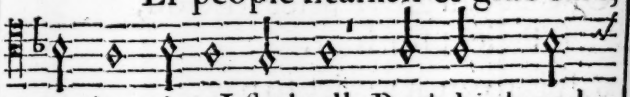
hap pie

happy, that are moſt wealthie, and therefore not to be feared: but contrariwiſe, he lifteth vp our mindes to conſider how al things are ruled by Gods prouidence, who as hee iudgeth the worldly miſers to euerlaſting torments, ſo doeth hee preſerue his, and wil reward them in the day of the reſurrection. 2. Theſſ. 1.

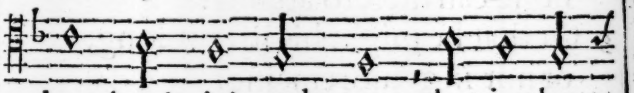
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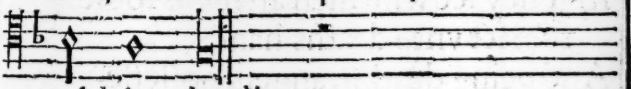
All people hearken & giue eare,



to that, that I ſhal tell: Both high and



low, both rich and poore, that in the



world doe dwell.

3 For why? my mouth ſhal make diſcours
of many things right wiſe:
In vnderſtanding ſhall mine heart
his ſtudy exerciſe.

4 I will incline mine eare to know,
the parables ſo darke:
And open all my doubtfull ſpeach,
in meeter on mine harpe.

5 Why ſhould I feare afflictions,
or any carefull toyle?

Hear this al yee people giue eare all ye that dwell in the world.

2 Aſwel low as high, both rich & poore.

3 My mouth ſhal ſpeak of wiſdome and the meditation of mine hart is of knowledge

4 I wil incline mine eare to a parable, & vtter my graue matter vpon the harpe.

5 Wherefore ſhould I feare in the euill dayes

Or els my foes which at mine heeles,
are preſt my life to ſpoile?
6 For as for ſuch as riches haue,
wherein their truſt is moſt,
And they which of their treaſures great,
them ſelues doe bragge and boaſt.
7 There is not one of them that can,
his brothers death redeeme:
Or that can giue a price to God,
ſufficient for him.
8 It is to great a price to pay,
none can thereto attaine:
9 Or that he might his life prolong,
or not in graue remaine.
10 They ſee wiſe men aſwell as fooles,
ſubiect vnto deaths hands,
And being dead, ſtrangers poſſeſſe
their guds, their rents, their lands.
11 Their care is to build houſes faire,
and ſo determine ſure:
To make their name right great in earth,
for euer to endure.
12 Yet ſhall no man alwaies enioy
high honour wealth and reſt:
But ſhall at length taſte of deaths cup
as well as the brute beaſt.

The ſecond part.

13 And thogh they try theſe fuliſh thoghts

to

when iniquitie ſhal compaſſe me about, as at mine heeles.
6 They truſt in their goods, & boaſt themſelues in the multitude of their riches.
7 Yet a man can by no meanes redeeme his brother: hee cannot giue his ranſome to God.
8 (So precious is the redemption of their ſoules and the continuance for euer)
9 That hee may liue ſtil for euer, and not ſee the graue.
10 For hee ſeeth that wiſe mē die and alſo that the ignorant & fooliſh periſh, and leaue their riches for others.
11 Yet they think their houſes, and their habitations ſhal cōtinue for euer, euen from generatiō to generation, and cal their landes by their names.
12 But man ſhall not continue in honor: he is like the beaſts ỹ die.
13 This their way vttreth their

to be moſt leude and vaine:
Their children yet approue their talke,
and in like ſinne remaine.
14 As ſheep vnto the fold are brought
ſo ſhall they vnto graue:
Death ſhall them eate and in that day
the iuſt ſhall Lordſhip haue.

Their Image and their royal port,
ſhall fade quite and decay:
When as from houſe to pit they paſſe,
with wo and well away.
15 But God will ſurelie preſerue me,
from death and endleſſe paine:
Becauſe he will of his good grace,
my ſoule receaue againe.

16 If any man wax wondrous rich,
feare not, I ſay, therfore:
Although the glorie of his houſe
increaſeth more and more.
17 For when he dieth of all theſe things,
nothing ſhal he receaue:
His glorie wil not follow him,
his pompe will take her leaue.

18 Yet in this life he taketh himſelfe,
the happieſt vnder Sunne,
And others likewiſe flatter him,
ſaying all is wel done.

foolishnes: yet their poſteritie delite in their talke.

14 Like ſheepe they lie in graue, death deuoureth thē, & the righteous ſhall haue dominion ouer thē in the morning: for their beauty ſhal conſume, when they ſhal goe from their houſe to graue.

15 But God ſhal deliuer my ſoule from the power of the graue, for he wil receaue me, Selah.

16 Be not thou afraid when one is made rich, and when the glorie of his houſe is increaſed.

17 For hee ſhall take nothing away when hee dieth, neither ſhall his pompe deſcende after him.

18 For while he liued, he reioyced himſelfe: and men wil prayſe thee, when thou makeſt much of thy ſelfe.

19 He shal enter into the generation of his fathers, and they shall not liue for euer.
20 Man is in honour, and vnderstandeth not, he is like to beastes that perish.

19 And presuppose he liue as long,
as did his fathers olde,
Yet must he needs at length giue place,
and be brought to deaths folde.
20 Thus man to honour God hath calde,
yet doth he not consider,
But like brute beasts so doth he liue,
which turne to dust and powder.

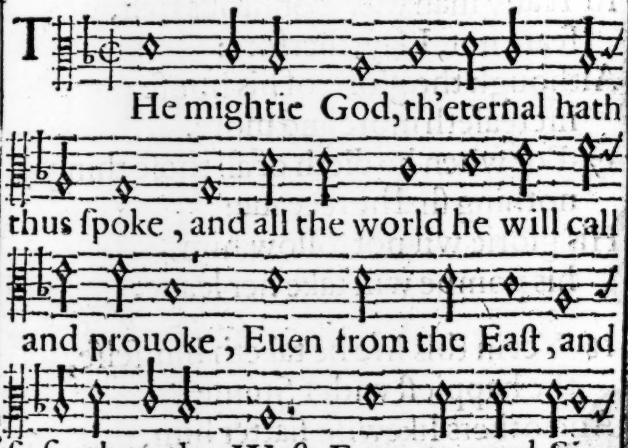
Deus Deorum.

PSAL L. W. W.

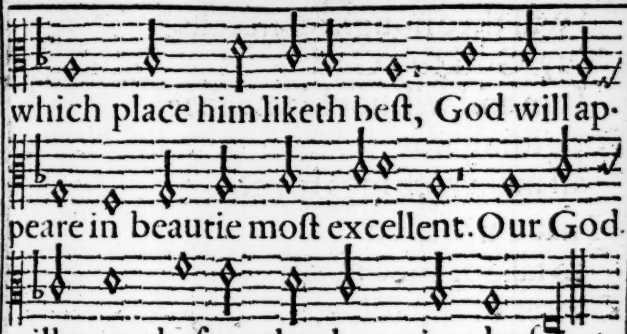
¶ *He prophecieth how God wil call all nations, by the Gospel, and require none other sacrifices of his people but confession of his benefites and thankesgiuing: and he detesteth all such as seeme Zealous of ceremonies and not of the pure Word of God onelie.*

THé God of gods, euen ỹ Lord hath spoken, & called the earth from the rising vp of the Sunne, vnto the going down thereof.

2 Out of Zion, which is the perfection of beau-



which



which place him liketh beſt, God will ap-
peare in beautie moſt excellent. Our God
will come before that long time be ſpent.

tie, hath GOD ſhined.

3 Deuouring fire,
ſhall goe before his face:
A great tempeſt
ſhall round about him trace.
4 Then ſhall he call
the earth and heauen ſo bright,
To iudge his folke
with equitie and right.
5 Saying goe to,
and now my Saints aſſemble,
My pact they keepe,
their gifts doe not diſſemble.
6 The heauens ſhall
declare his righteouſneſſe,
For God is iudge
of all things more and leſſe.
7 My people heare
for I will now reueale,
Liſt Iſrael,

3 Our God ſhal come, and ſhall not keep ſilence a fire ſhall deuour before him and a mighty tẽpeſt ſhal be moued roundabout him.
4 Hee ſhall call the heauens aboue, and the earth to iudge his people.
5 Gather my Saints togethꝛ vnto me, thoſe that make a couenant with me with ſacrifice,
6 And the heauens ſhal declare his righteouſnes for God is indge himſelfe Selah.
7 Heare, O my people, and I wil ſpeake, heare, O Iſrael, and I will teſtifie vnto thee

for I am God, euen thy God.

I will thee nought conceale.
8 Thy God, thy God
I am and will not blame thee,
For giuing not
all maner offrings to me.
9 I haue not need
to take of thee at all,
Goates of thy folde,
or calfe out of thy ſtall.
10 For all the beaſts
are mine within the woods.
On thouſand hilles,
the beaſts are mine owne goods.
11 I know for mine,
all birds that are on mountaines,
All beaſts are mine,
which hant the fields and fountaines.
12 If I were hungrie,
thee I would not tell.
For all is mine,
that in the world doth dwell.
13 Eate I the fleſh
of great bulles, or bullockes?
Or drinke the blood
of goates, and of the flockes?
14 Preſent to God
dew thankfulneſſe and praiſe,
And pay the vowes

8 I will not reproue thee for thy ſacrifices, or thy burnt offrings, that haue not bene cõtinuallie before me.

9 I will take no bullocke out of thine houſe, nor goats out of thy foldes.

10 For all beaſts of the foreſt are mine, and the beaſts on a thouſand mountains.

11 I knowe all the foules on the mountaines, and the wild beaſtes of the fieldes are mine.

12 If I be hungry, I wil not tel thee: for the world is mine, & al that therein is.

13 Will I eate ỹ fleſh of bulles? or drink ỹ blood of goates?

14 Offer vnto God praiſe, and pay thy vowes

to him moſt high alwayes.

15 Call vpon me
when troubled thou ſhnlt be,
Then wil I helpe,
and thou ſhalt honour me.
16 To wicked men
thus ſaith th'Eternall God.
Why doeſt thou preach
my Lawes and Heſtes abrode,
Seeing thou haſt
them with thy mouth deformed,
17 And hateſt to be
by diſcipline reformed.
My words, I ſay,
thou doeſt reiect and hate,
18 If that thou ſee
a thiefe, as with thy mate,
Thou runſt with him,
and ſo your pray do ſeeke,
And art all one
with bauds and ruffians eke.
19 Thou giueſt thy ſelfe
to backebite and to ſlander.
And how thy tongue
deceiueth it is a wonder.
20 Thou ſits muſing
thy brother how to blame,
And how to put

vnto the moſt High.

15 And cal vpō me in the day of trouble: ſo will I deliuer thee, and thou ſhall glorifie mee.

16 But vnto the wicked ſaid God what haſt thou to do to declare mine ordinances that thou ſhouldeſt take my couenant in thy mouth.

17 Seeing thou hateſt to be reformed & haſt caſt my wordes behinde thee.

18 For when thou ſeeſt a thief thou runneſt with him, and thou art partaker with the adulterers.

19 Thou giueſt thy mouth to euill, and with thy tongue thou forgeſt deceit.

20 Thou ſitteſt and ſpeakeſt againſt thy brother. and

thy

slandereſt thy mothers ſonne.

thy mothers ſonne to ſhame.

21 Theſe things haſt thou done, and I helde my tongue, therfore thou thoughteſt that I was like thee: but I will reproue thee, & ſet them in order before thee.

21 Theſe things thou didſt,
and whilſt I held my tongue,
Thou didſt me iudge
(becauſe I ſtaide ſo long)
Like to thy ſelfe:
yet though I kept long ſilence,
Once ſhalt thou feele,
for thy wrongs iuſt recompence.

22 Oh conſider this, ye that forget God, leaſt I teare you in pieces, and there bee none that cā deliuer you.

22 Conſider this,
ye that forget the Lord:
And feares not when
he threatneth with his word:
Leaſt without helpe,
I ſpoile you as a pray.

23 He that offereth praiſe, ſhall glorifie mee: and to him that diſpoſeth his way aright, will I ſhew the ſaluation of God.

23 But he that thankes
offereth praiſeth me aye,
Saith the Lord God:
and he that walketh this trace,
I will him teach,
Gods ſauing health to embrace.

Miſerere mei Deus.

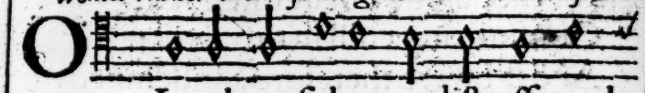
PSAL LI. W. W.

¶ *When Dauid was rebuked by the prophet Nathan for his great offences, he did not onely acknowledge the ſame to God, with proteſtation of his naturall corruption and iniquitie, but alſo left a memoriall thereof to his poſteritie. Therfore firſt he deſireth God*

to

to forgiue his ſinnes, and renue in him his holy ſpirit, with promiſe that he will not be vnmindful of thoſe great graces: finally, fearing leſt God would puniſh the whole Church for his fault, he requireth that hee would rather increaſe his graces toward the ſame.

not ye 54



O Lord conſider my diſtreſſe, and



now with ſpeed ſome pitie take: My



ſinnes deface, my faults redreſſe, Good



Lord for thy great mercies ſake: Waſh



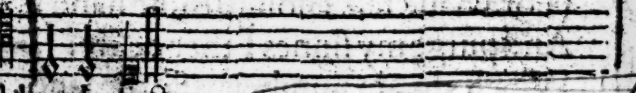
me O Lord, and make me cleane, from



this vniuſt and ſinfull act: And purifie



yet once againe, my hainous crime and



bloody fact,

HHaue mercie vpon me O God, according to thy louing kindnes: according to the multitude of thy compaſsions, put away mine iniquities.

2 Waſh mee throughly from mine iniquitie, and cleanſe mee from my ſinne.

3 For I know, mine iniquities and my ſinne is alway before me.
4 Againſt thee, againſt thee only haue I ſinned, & done euill in thy ſight, that thou mayeſt bee iuſt when thou ſpeakeſt, and pure when thou iudgeſt.
5 Behold, I was borne in iniquitie, and in ſinne hath my mother conceiued me.
6 Behold, thou loueſt trueth in the inward affections: therefore haſt thou taught me wiſedome in the ſecret of mine heart.
7 Purge me with hyſſope, and I ſhalbee cleane: waſh me, and I ſhalbe whiter then ſnow.
8 Make me to heare ioy and gladnes, that the bones which thou haſt broke, may reioyce.
9 Hide thy face from my ſinnes, and put away al mine iniquities.

3 Remorſe and ſorrow do conſtraine
Me to acknowledge mine exceſſe:
My ſinne, alas, doth ſtill remaine,
Before my face without releaſe.
4 For thee alone I haue offended,
Committing euill in thy ſight:
And if I were therefore condemned,
Yet were thy iudgements iuſt and right
5 It is to manifeſt, alas,
That firſt I was conceaued in ſinne:
Yea of my mother ſo borne was,
And yet vile wretch remaineth therein.
6 Alſo behold, Lord thou doeſt loue,
The inward trueth of a pure heart:
Therefore thy wiſdome from aboue,
Thou haſt reuealde me to conuert.
7 If thou with hyſſop purge my blote,
I ſhall be cleaner then the glaſſe,
And if thou waſh away my ſpot,
The ſnow in whitneſſe ſhal I paſſe.
8 Therefore O Lord ſuch ioy me ſend,
That inwardlie I may find grace:
And that my ſtrength may now amend
which thou haſt ſwagde for my treſpas.
9 Turne backe thy face and frowning ire,
(For I haue felt enough thine hand)
And purge my ſinnes I thee deſire.
Which doe in number paſſe the ſand.

10 Make newe my heart within my breſt
And frame it to thine holy will,
Thy conſtant ſpirit in me let reſt,
Which may theſe raging enemies kill.

10 Creat in me a cleane heart, O God, and renue a right ſpirit within me.

The ſecond part.

11 Caſt me not out Lord from thy face,
But ſpeedelie my torments end,
Take not fromme thy ſpirit and grace,
Which may from danger me defend.

11 Caſt me not away from thy preſence, & take not thy holy ſpirit from me.

12 Reſtore me to theſe ioyes againe,
Which I was wont in the to finde,
And let me thy free Spirit retaine,
Which vnto thee may ſtirre my minde.

12 Reſtore to me the ioy of thy ſaluation, & ſtabliſh mee with thy free Spirit.

13 Thus when I ſhall thy mercies know,
I ſhall inſtruct others therein,
And men that are likwiſe brought lowe
By mine enſample ſhall flee ſinne.

13 Then ſhall I teach thy wayes vnto the wicked and ſinners ſhall bee conuerted vnto thee.

14 O God that of mine health art Lord
Forgiue me this my bloodie vice,
My heart and tongue ſhal then accord,
To ſing thy mercies and iuſtice.

14 Deliuer mee from blood, O God, which art the God of my ſaluation, & my tongue ſhall ſing ioyfully of thy righteouſneſſe.

15 Touch thou my lips, my tongue vntie
O Lord which art the onely kay,
And then my mouth ſhall teſtifie,
Thy wondrous works and praiſe alway.

15 Opē thou my lips, O Lord, and my mouth ſhall ſhew foorth thy praiſe.

16 And as for outward ſacrifice,
I would haue offered manie one:

16 For thou deſireſt no ſacrifice though I would giue it: thou

But thou esteemest it of no price,
And therein pleasure takest thou none.

17 The heauie heart, the minde oppresst,
O Lord thou neuer doest reiect,
And to speake trueth it is the best,
And of all sacrifices th' effect,
18 Lord vnto Sion turne thy face,
Powre out thy mercies on thine hill,
And on Ieruſalem thy grace,
Build vp the walles and loue it still.

19 Our offerings then thou shalt receaue,
Of peace and righteousnesse, I say:
Yea calues and all that thou doest craue
Vpon thine altar shall we lay.

delight est not in burnt offering.
17 The sacrifices of God are a contrite spirit: a contrite & a broken heart, O God, thou wilt not despise.
18 Be fauorable vnto Sion for thy good pleasure. build vp the wals of Ieruſalem.
19 Then shalt thou accept the sacrifices of righteousnes, euē he burnt offring & oblation: then shall they offer Calues vpon thine Altar.

Quid gloriaris in malitia.

PSAL LII. I. H.

¶ Dauid describeth the arrogant tyrannie of his aduersarie Doeg Sauls chiefe shepherd, whose false surmises caused Abimelech with the rest of the Priests to be slaine. Dauid propheciеth his destruction, and encourageth the faithful to put their confidence in God whose iudgements are most sharpe against his aduersaries, And finallie he rendreth thanks to God for his deliuerance. In this Psalme is liuelie set foorth the kingdome of Antichrist.

Com

WHy boastest thou thy selfe in thy wickednesse, O

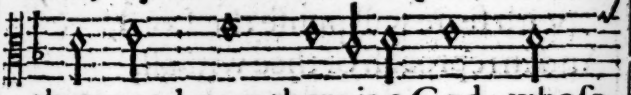


Hy doest thou tyrant boast a-

broad



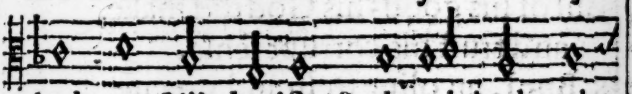
broad, thy wicked works to praiſe? Doeſt



thou not know there is a God, whoſe
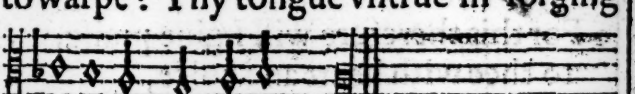


mercies laſt alwaies? Why doeth thy



minde yet ſtill deuiſe, ſuch wicked wyles



to warpe? Thy tongue vntrue in forging



lyes, is like a raſour ſharpe.

man of power? the louing kindneſſ of God endureth daily.

2 Thy tongue imagineth miſchiefe, and is like a ſharpe raſor that cutteth deceitfully.

3 On miſchiefe why ſetteſt thou thy mind
and wilt not walke vpright?
Thou haſt more luſt fals tales to finde,
then bring the trueth to light.

3 Thou doeſt loue euill more then good, & lies more then to ſpeake the truth Selah.

4 Thou doeſt delight in fraud and guile,
in miſchiefe, blood and wrong:
Thy lips haue learnde the flattering ſtile,
O falſe deceitfull tongue.

4 Thou loueſt all wordes that may deſtroy, O deceitful tongue.

5 Therefore ſhall God for aye confound
and plucke thee from thy place:

5 So ſhall God deſtroy thee for euer, he ſhal take thee and pluck

thee out of the land of the liuing, Selah.
6 The righteous also shall see it, and fear, and shal laugh at him, saying,
7 Behold ỹ man that tooke not God for his strẽgth, but trusted vnto the multitude of his riches, & put his strength in his malice.
8 But I shall be like a greene oliue tree in the house of God: for I trusted in ỹ mercie of God for euer & euer.
9 I wil alway praise thee, for that thou hast done this, and I will hope in thy Name, because it is good before thy Saints.

Thy seede roote out from off the ground,
and so shall thee deface.
6 The iust when they behold thy fall,
with feare will praise the Lord,
And in reproach of thee withall,
cry out withone accord.

7 Behold the man that would not take,
the Lord for his defence,
But of his goods his God did make,
and trust his corrupt sense.
8 But I, an oliue fresh and greene,
shall spring and spread abroad,
For why? my trust all times hath bene,
vpon the liuing God.

9 For this therefore will I giue praise,
to thee with heart and voice,
I will set forth thy Name alwaies,
wherein thy Saints reioyce.

Dixit insipiens in corde suo,

PSAL LIII. T. N.

¶ *The prophet describeth the crooked nature, the crueltie, and punishment of the wicked when they looke not for it and desireth the deliuerance of the godly, that they may reioyce together.*

Sing this as the 14 Psalme.

THere is no God, as fooliſh men,
affirme in their mad moode,

Com

1 THE foole hath said in his hart

Their

Their drifts are all corrupt and vaine,
not one of them doth good.
2 The Lord beheld from heauen hie,
the whole race of mankinde,
And ſaw not one that ſought indeed,
the liuing God to finde.
3 They did turne backe and were corrupt,
and truely there was none:
That in the world did any good,
I ſay there was not one.
4 Doe not all wicked workers knowe,
that they do feede vpon,
My people as they feede on bread?
the Lord they call not on.
5 Euen there they were afraid and ſtood,
with trembling all diſmaide:
Where as there was no cauſe at all,
why they ſhould be afraide:
For God his bones that thee beſieg'de
hath ſcattered all abroad,
Thou haſt confounded them, for they
reiected are of God.
6 O Lord giue thou thy people health,
and thou, O Lord, fulfill,
Thy promiſe made to Iſrael,
from out of Sion hill.
When God his people ſhall reſtore:
that erſt was captiues lad,

there is no God. they haue corrupted and done abominable wickedneſſe, there is noney, doth good
2 God looked down from heauen vpō the children of mē, to ſee if there were any that would vnderſtand and ſeeke God.
3 Euery one is gone backe, they ar altogether corrupt, ther is none that doeth good no not one.
4 Doe not the workers of iniquitie know that they eate vp my people as they eate bread? they cal not vpō God.
5 There they were afraide for feare, where no feare was, for God hath ſcattered the bones of him that beſieged thee, thou haſt put them to cōfuſion, becauſe God hath caſt them off.
6 Oh giue ſaluation vnto Iſrael out of Sion: when God turned the captiuitie of his people

Then
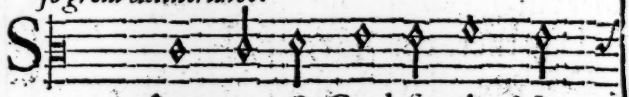
Then Iacob ſhal reioyce, & Iſraell ſhalbe glad.

Then Iacob ſhall therein reioyce,
and Iſrael ſhalbe glad.

Deus in nomine tuo ſaluum.

PSAL LIIII. W. K.

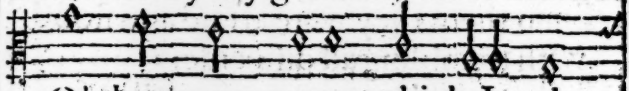
¶ *Dauid brought into great danger by reaſon of the Ziphims, calleth vpon the Name of God to deſtroy his enemies: promiſing ſacrifice, and free offerings for ſo great deliuerance.*
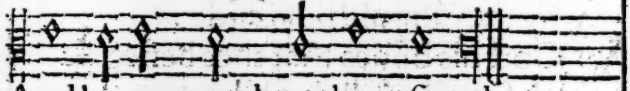


Aue me, O God, for thy Names



ſake, And by thy grace my cauſe defend.



Oh, heare my prayers which I make,



And let my words to thee aſcend.

3 For ſtrangers doe againſt me riſe,
and tyrants ſeeke my ſoule to ſpill,
They ſet not God before their eyes,
But bent to pleaſe their wicked will,

4 Behold God is mine helpe and ſtay,
And is with ſuch as doe me aide:

8 My foes deſpite he wil repay,
Oh cut them of as thou haſt ſaide,

Then Iaakob ſhal reioyce, & Iſraell ſhalbe glad.

Saue mee, O God, by thy Name: and by thy power iudge mee.

2 O God, heare my praier, hearke vnto y words of my mouth.

3 For ſtrangers are riſen vp againſt me, & tyrants ſeeke my ſoule: they haue not ſet God before thē, Selah.

4 Beholde, God is mine helper: the Lord is with them, that vphold my ſoule.

5 He ſhall reward euill vnto mine enemies: oh cut them off in thy trueth.

6 Then Sacrifice (O Lord) will I,
Preſent full freelie in thy ſight:
And will thy name ſtill magnifie,
Becauſe it is both good and right.
7 For he me brought from troubles great
And kept me from their raging ire:
Yea one my foes which did me threat,
Mine eyes haue ſene mine hearts deſire.

6 Then I wil ſacrifice freely vnto thee: I will praiſe thy Name O Lord, becauſe it is good.
7 For he hath deliuered me out of all trouble, & mine eye hath ſeene my deſire vpon mine enemies.

Exaudi Deus orationem meam.

PSAL. LV. I. H.

¶ *Dauid being in great heauineſſe, and diſtreſſe, complaineth of the great crueltie of Saul, and of the falſhoode of his familiar acquaintance vttring moſt ardent affection to moouc the Lord to pitie him: After being aſſured of deliuerance, he ſetteth foorth the grace of God, as though he had alreadie obtained his requeſt.*

Sing this as the 35 Pſalme.

O God giue care and doe apply
to heare me when I pray:
And when to thee I call and cry,
hide not thy ſelfe away.
2 Take heede to me, grant my requeſt,
and anſwere me againe:
With plaints I pray full ſore oppreſt,
great griefe doth me conſtraine.
3 Becauſe my foes with threates and cries
oppreſſe me through deſpight,

1 HEare my prayer, O God, & hide not thy ſelfe frō my ſupplication.
2 Hearken vnto me, and anſwere me: I mourne in my prayer, and make a noyſe.
3 For the voyce of the enemie, & for the vexation

of the wicked. Because they haue brought iniquitie vpō me and furiouslie hate me.

And so the wicked sort likewise,
to vexe me haue delight.
For they in counsel doe conspire,
to charge me with some ill:
And in their hastie wrath and ire,
they doe pursue me still.

4 Mine hart trē. bleth within me, and the terrours of death are fallen vpon me.

4 My heart doth faint for want of breath
it panteth in my breast:
The terrours and the dread of death,
doe worke me much vnrest.

5 Feare & trembling are come vpon me, and an horrible feare hath couered mee:

5 Such dreadfull feare on me doth fall,
that I therewith doe quake,
Such horrour whelmeth me withall,
that I no shift can make.

6 And I said: oh that I had wings like a doue: then would I flie away and rest.

6 But I did say, who will giue me
the swift and pleasant wings
Of some faire Doue? then would I flee,
and rest me from those things.

7 Behold, I wold take my flight farre off, & lodge in the wildernes. Selah.

7 Loe then I would goe farre away,
to flee I would not cease:
And I would hide my selfe and stay,
in some great wildernes.

8 He would mak hast for my deliuerance frō the stormie wind & tempest,

8 I would be gone in all the haste,
and not abide behinde,
That I were quite and ouer-past,
those blasts of boisterous winde.

9 Dest roy, O Lord, & diuide

9 Diuide them Lord, & from them pull

their

their deuiliſh double tongue,
For I haue ſpide their citie full,
of rapine, ſtrife, and wrong.

10 For they both night and day about,
do walke vpon her wall,
In mids of her is miſchiefe ſtout,
and ſorrow eke withall.
11 Her inward parts are wicked plaine,
her deeds are much too vile,
And in her ſtreets there doeth remaine,
all craftie, fraud and guile.

12 If that my foes had ſought my ſhame
I might it well abide,
From open enemies checke and blame,
ſome-where I could me hide.
13 But thou that was my fellow deare,
which friendſhip didſt pretend,
And didſt my ſecret counſel heare,
as my familiar friend.

14 With whom I had delight to talke,
in ſecret and abrode,
And we together oft did walke,
within the houſe of God.
15 Let death in haſte vpon them fall
and ſend them quicke to Hell,

their tongues, for I haue ſeene cruelties and ſtrife in the citie.

10 Day & night they go about it vpon the walles thereof: both iniquity & miſchief are in the midds of it.
11 Wickednes is in the mids thereof, deceit & guile depart not from her ſtreetes.

12 Surely mine enemie did not defame mee: for I could haue borne it: neither did mine aduerſarie exalt himſelfe againſt mee, for I wold haue hid mee frō him.
13 But it was thou, O man, euen my companion, my guide and my familiar.
14 Which delighted in cōſulting togeather, & went into the houſe of God, as companions.
15 Let death ſeaſe vpon them, let thē go down quicke into the graue, for wic-

For miſchiefe reigneth in their hall,
and parlour, where they dwel.

16 But I vnto my God will cry,
to him for helpe I flee:
The Lord will heare me by and by,
and he will ſuccour me.
17 At morning noone and euening tide,
vnto the Lord I pray:
When I ſo inſtantly haue cride,
he doth not ſay me nay.

18 To peace he ſhall reſtore me yet,
though warre be now at hand:
Although the number be full great,
that would againſt me ſtand.
19 The Lord that raigneth aire and late,
ſhall heare and wrake them ſore,
For ſith no change is in their ſtate,
they feare not God therefore.

20 Vpon his friends he laid his hands,
which were in couenant knit:
Of friendſhip to neglect the bands,
he paſſeth not a white.
21 Though war within his heart did boile
like butter were his words:
Although his words were ſmooth as oyle,
they cut as ſharpe as ſwords.
22 Caſt thou thy care vpon the Lord,

and

kednes is in their dwellings, euē in the mids of thē.

16 But I wil cal vnto God, & the lord wil ſaue me.
17 Euening and morning, and at noon wil I pray, & make a noyſe and he wil heare my voyce.
18 He hath deliuered my ſoule in peace frō the battell that was againſt mee: for many were with me.
19 God ſhal hear and afflict them euē he that reigneth of old. Selah
Becauſe they haue no changes therefore they feare not God.
20 He laide his hand vpon ſuch as be at peace w him, & he brake his couenant.
21 The wordes of his mouth were ſofter then butter, yet warre was in his heart: his wordes were more gentle then oyle, yet they were ſwordes.
22 Caſt thy burden vpon ỹ lord

and he shall nourish thee:
For he will not for aye accord,
the iust in thrall to be.
23 But God shall cast them deepe in pit,
that thirst for blood alwaies,
He will no guilfull man permit,
to liue out halfe his daies.

Though such be quite destroide and gone
in thee O Lord I trust,
I shall depend thy grace vpon,
with all my heart and lust.

Miserere mei Deus. Miserere.

and he shall nourish thee: he will not suffer the righteous to fall for euer.
23 And thou O God shalt bring them down into the pit of corruption:
The bloodie and deceitfull men shal not liue half their dayes, but I will trust in thee

PSAL LVI. I, C,

¶ Dauid being brought to Achis the King of Gath. 2. Sa. 21. 12. complaineth of his enemies, demandeth succour, putteth his trust in God and his promise, And promiseth to performe his vowes which hee hath taken vpon him, whereof this was the effect to praise God in his church.

Sing this as the 27 Psalme.

O God to me thy mercie shew,
Whō men would swallow & deuour
Each day they striue to bring me low,
Vexing me sore from houre to houre.
2 Mine enemies dailie would me eate,
For manie doe against me fight,
O thou most high, yet in this strait,

ad pa. 51

1 BE merciful vnto mee O God, for man would swallow me vp, he fighteth continuallie and vexeth me.
2 Mine enemies would daylie swallow me vp, for manie fight against mee O thou most hig

3 When I was afraid, I truſted in thee.
4 I will reioyce in God, becauſe of his worde, I truſt in God, & will not feare what fleſh can doe vnto mee.
5 Mine owne words grieue me daily: all their thoughts are againſt me to doe mee hurt.
6 They gather together & keep themſelues cloſe, they marke my ſteppes, becauſe they waite for my ſoule.
7 They thinke they ſhal eſcape by iniquitie: O GOD caſt theſe people down in thine anger.
8 Thou haſt coũted my wandrings: put my teares in thy bottell: are they not in thy regiſter?
9 When I crie, thẽ mine enemies ſhal turne backe: this I know, for God is with me.

3 In thee my hope is ſurely pight.

4 I will reioyce in God for ay,
Becauſe his wordes are true and iuſt:
And feare no whit what fleſh do may
To mee, ſith I in God do truſt.

5 The words which I my ſelfe did ſpeake
Are turned to my ſmart and griefe,
Their thoughts each one tend them to wreak,
On me cauſles to my miſchief.

6 In companies conueene do they,
Keeping them ſecret in their ſtrait,
They to my ſteps take heed alway,
For why? to trap my ſoule they wait.

7 They thinke they ſhall eſcape at laſt,
Becauſe by wrong they much annoy,
But thou O God in wrath downe caſt
Theſe wicked folke, and them deſtroy.

8 My wandrings thou haſt numbred all,
And in thy bottel put my teares:
Are they not written great and ſmal,
As thy regiſter witneſſe beares?

9 What time to thee I call and cry,
Mine enemies then abacke ſhall flee:
This know I moſt aſſuredly,
For God the Lord he is with me.

13 I wil reioyce in God, becauſe

10 For this I will in God reioyce,

Becauſe his promiſes are ſure:
To him will I lift vp my voyce,
Whoſe word for euer doeth endure.
11 And ſince my truſt in God doth ſtand,
I will mans power not feare at all:
12 O Lord thy vowes are in my hand,
To thee I praiſes render ſhall.
13 For thou from death my ſoule reſtord,
And kepſt my feet from ſlip or fall,
That I may walke before thee Lord,
With ſuch as light haue ouer all.

Miſerere mei Deus, miſerere.

PSAL. LVII, R.P.

¶ Dauid being in the deſert of Ziph, where the inhabitants did betray him, and at length in the ſame caue with Saul. 2. Calleth moſt earneſtly vnto God. With full confidence, that he wil performe his promiſe, and take his cauſe in hand. 5. Alſo, that hee will ſhew his glorie in the heauens and the earth againſt his cruell enemies. 9 Therefore doeth hee render laud and praiſe.

Sing this as the 18. Pſalme

BE mercifull to mee, O God,
be mercifull to me,
For why? my ſoule in all aſſaults,
ſhall euer truſt in thee.
And till theſe wicked ſtormes be paſt,
which riſe on euery ſide,

of his worde, in the Lord will I reioyce, becauſe of his word.
11 In God do I traſt, I will not be afraide what man can doe vnto me.
12 Thy vowes are vpon mee, O God, I will render praiſes vnto thee.
13 For thou haſt deliuered my ſoule frō death, and alſo my feet from falling, that I may walke before God in the light of the liuing.

CVII

HAue mercy vpon me, O God, haue mercie vpon me, for my ſoule truſteth in thee, And in the ſhadowe of thy

wings wil I truſt till theſe afflictions ouerpaſſe.

Vnder the ſhadow of thy wings,
my hope ſhall alwaies bide.

2 I wil call vnto ỹ moſt high God euen to the God that performeth his promiſe toward me.

2 I will therefore call to the Lord,
Who is moſt high alone,
To God who will his worke in me,
bring to perfection.

3 He will ſende from heauen, & ſaue me from the reproofe of him that would ſwallow me. Selah. God will ſende his mercy, and his truth.

3 He will ſend downe from heauen aboue
to ſaue me and reſtore.
From the rebukes of wicked men,
that faine would me deuoure.

God will his mercy ſurely ſend,
and conſtant trueth alſo,
To comfort me and to defend,
againſt my cruell foe,

4 My ſoule is among Lions: I lie among the children of men ỹ are ſet on fire. Whoſe teeth are ſpeares and arrowes, & their tongue a ſharpe ſword.

4 Alas too long my ſoule doth ly,
amongſt theſe Lyons keene:
That rage and fume like flames of fire,
the ſonnes of men I meane.

Whoſe teeth is like the grunden ſpeare,
like arrowes are their words:
And eke their tongues in forging lyes
are ſharpe as any ſwords.

5 Exalt thy ſelfe O God aboue ỹ heauen, & let thy glory bee vpon all the earth.

5 Exalt thy ſelfe O God therefore,
aboue the heauens hight:
And ouer all the earth declare,
thy glorie and thy might.

6 They haue laid a net for my ſteps: my ſoule

6 To trappe my ſteps, where I ſhould paſſe

as

a snare they did lay out:
My soule was pressed downe for feare,
which compast me about.
Before me they did digge and cast
a deepe and vglie pit,
Yet they now fallen are at last,
themselues in midst of it.

is pressed down: they haue digged a pit before me, and are fallen into the midst of it. Selah.

7 My heart is ready bent O God,
my heart is readie bent:
I will sing songs, and Psalmes of praise
to thee I will present.
8 Awake my tongue, my great delite,
my viole and mine harpe:
I will get vp by breake of day,
and of my God will carpe.

7 Mine heart is prepared, O God mine heart is prepared, I will sing and giue praise.

8 Awake my tongue: awake viole and harpe: I will awake earelie.

9 I will thee praise, O Lord of might,
the people all among,
And eke amid the nations great,
of thee shall be my song:
10 For thy goodnes is wondrous great,
and to the heauens doth reach,
The clouds and elements aboue,
thy faithfulnesse do preach.

9 I will praise thee, O Lord, among the people, & I wil sing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, and thy trueth vnto the clouds.

11 Exalt thy selfe O Lord therefore,
aboue the heauens hight:
And ouer all the earth declare,
thy glorie and thy might.

11 Exalt thy selfe, O God, aboue the heauens, and let thy glory bee vpon all the earth.

¶ *Dauid describeth the malice of his enemies the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealeth to Gods iudgement, shewing that the Iust shal reioyce, when they see the punishment of the Wicked to the glorie of God.*

Sing this as the 48 Psalme.

BVt is it true O froward folke,
doe ye now iustlie talke?
O sonnes of men in iudging thus
doe ye vprightlie walke?
2 Nay, nay, ye rather mischiefe muse,
whereto your hearts be bent,
To execute your cruel rage,
on earth your time is spent.
3 But what? the wicked strangers are,
and from the wombe they stray:
Yea, from their birth they leudly erre
and none so lye as they.
4 Their subtile malice doth surmount,
the craftie serpents speare,
5 Who could th'enchãters charmes auoyd
by stopping close his eare,
6 Breake thou, O Lord, the teeth of such
as doe the trueth deuoure,
The Iawes of these yong Lyons Lord,
breake downe, and swage their power.
7 And as the waters doe decrease,
away so let them passe:

Com

IS it true, O congregatiõ, speake ye iust lie? O sonnes of men, iudge yee vprightlie?
2 Yea, rather ye imagine mischief in your hearts: your hands execute crueltie vpon the earth.
3 The wicked are strangers frõ the wombe, euẽ from the belly haue they erred, and speake lies
4 Their poyson is euen like the poyson of a Serpent: like the deaf Adder that stoppeth his eare
5 Which heareth not the voice of the inchanter, though he bee most expert in charming.
6 Breake their teeth, O God, in their mouthes: breake the iawes of the yong Lions, O Lord.
7 Let them melt like the waters

When that thou doſt thine arrowes ſhute
then let them breake as glaſſe.
8 Let ſuch conſume as doth a ſnaile,
whoſe nature is to melt:
Or like vntimely fruit, whoſe eyes,
no Sunne hath ſeene or felt.
9 As fleſh red rawe, vnmeete for meate,
till change be made by fire,
So let them Lord fade hence as with,
a whirle-winde in thine ire.
10 The righteous ſhal in heart reioyce,
thy vengeance thus to ſee:
And bathe his feete in ſuch mens blood,
with pure effect ſhall hee.
11 And men ſhal ſay, now of a trueth,
the righteous fruite may haue,
By ſeeing God to iudge the earth,
and yet his flocke to ſaue.

let them paſſe way: when hi ſhooteth his arrowes, let them be al broken.
8 Let them conſume like a ſnaile that melteth, & like the vntimely fruite of a woman, that hath not ſeene the ſunne.
9 As rawe fleſh before your pots feele the fire of thornes: ſo let him cary them away as with a whirle-wind, in his wrath.
10 The righteous ſhall reioyce when hee ſeeth the vengeance: he ſhal waſh his feet in the blood of the wicked.
11 And men ſhall ſay, Verely there is fruite for the righteous: doubtles there is a God that iudgeth in the earth

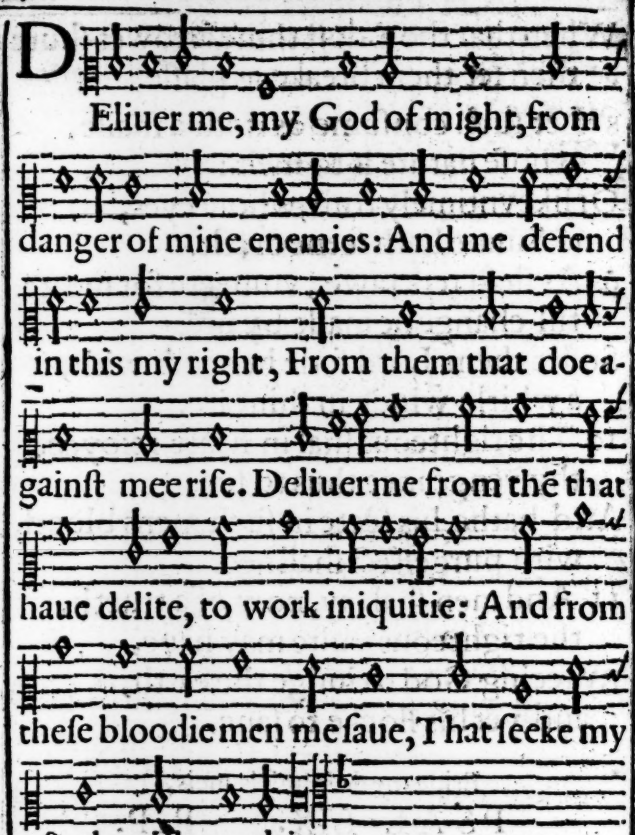
Eripe me de inimicis meis.

PSAL LIX. R.P.

¶ *Dauid being in great danger of Saul, who ſent to ſlay him in his bed, prayeth to God: declareth his innocencie, and their furie, deſiring God to deſtroy all thoſe that ſinne of malicious wickedneſſe: whom though he kepe a liue for a time, to exerciſe his people, yet in the end he wil conſume them in his wrath, that he may be knowen to be the God of Iacob, to the end of the world. For this he ſingeth prayſes to God, aſſured of his mercies.*

ad 57

O My God, deliuer mee from mine enimies: defend me from them that riſe vp againſt me.



2 Deliuer me from the wicked doers, and ſaue me frō the bloudie men.

3 For loe, they haue laide waite for my ſoule, the mightie men are gathered againſt me, not for mine offence, nor for my ſin, O lord.

3 For loe, they waite my ſoule to take,
Strong men againſt me do conueene:
Not for the fault that I did make,
That they, O Lord, in me haue ſeene.

4 They run and prepare themſelues without a fault on my part ariſe therefore to

4 They runne on faſt for none offence,
Prepare thēſelues with brags & boaſts,
Ariſe therefore in my defence,

And them behold Lord God of hoſtes.

5 O God of Iſrael awake,
That thou all nations ſo mayſt trie,
To puniſh them no pitie take,
That thus tranſgreſſe maliciouſly.

6 At night they ſtirre and ſeek about,
As hungrie hounds they houle and cry,
And all the citie cleane throughout,
From place to place they ſeeke and ſpy.

7 Behold their lips ſuch ſpitefull wordes,
Caſt out, as they ſhould ſeem to beare,
Within their mouth ſharp edged ſwords,
For what regard they who doth heare?

8 But Lord, thou haſt their waies eſpied
and at the ſame ſhall laugh apace:
The heathen folke thou ſhalt deride,
Yea mocke & ſcorne them to their face.

9 His force therfore that would me wrõg
I will referre O Lord to thee:
For though for me he be too ſtrong,
Yet God will my defender be.

10 God will preuent me with his grace,
Whoſe mercies I haue found of olde,
God will my foes echone deface,
So that mine eyes ſhall it beholde.

aſsiſt me, & behold.

5 Euen thou, O Lord God of hoſtes, O God of Iſrael, awake to viſite all the heathen, and be not merciful vnto all that tranſgreſſe malicioußlie, Selah.

6 They goe to and fro in the euening, thei bark like dogs, & goe about the citie.

7 Beholde, they bragge in their talke and ſwords are in their lips: for who, ſay they, doth heare?

8 But thou, O Lord ſhalt haue them in deriſion, and thou ſhalt laugh at all the heathen.

9 He is ſtrong: but I will waite vpon thee: for God is my defence.

10 My mercifull God will preuẽt me: God wil let me ſee my deſire vpon mine enemies.

The second parte.

11 Slay them not, leaſt my people for get it: but ſcatter them abroad by thy power, and put them downe, O Lord our ſhield.
12 For the ſinne of their mouth, and the words of their lips: and let them be take in their pride, euen for their periurie and lies that they ſpeak.
13 Conſume the in thy wrath, conſume them that they be no more & let the know that God ruleth in Iaakob, euen vnto the ends of the world. Selah
14 And in the euening they ſhall goe to and fro, and barke like dogs, and go about the citie.
15 They ſhall runne heere and there for meate: and ſurely they ſhall not be ſatisfied, thogh they tary all night.
16 But I will ſing of thy power, and will praiſe thy mercy in the morning, for thou haſt beene my defence and refuge in the day of my trouble.
17 Vnto thee, O my ſtrength, we wil

11 But ſlay them not, leaſt their decay,
My people ſhould forget and light:
Diſperſe them, Lord, our ſhield and ſtay
And bring thē low by thy great might.

12 Let them be taken in their pride,
The ſins of their own mouth, euen that
Whereto their lips were aye applide,
Periured lies then let them prate.

13 Conſume, conſume them in thine ire,
That they hēce forth no more be kend
That men may know how great impire
Hath Iakobs God to the worlds end.

14 And they in th'euening ſhal turn backe
Like barking dogs which houle and cry
When they runne here & there for lack
The towne about their pray to ſpy.

15 They wander ſhall for hunger great,
To ſeke their food with neede oppreſt,
Before they filled be with meate,
Although the night driue them to reſt.

16 But I will ſing of thy great power
And earelie will thy mercies praiſe:
For thou haſt aye bin my ſtrong tower,
And refuge in my troublous dayes.

17 To thee my only ſtrength I will,

Therefore ſing Pſalmes vnceſſantly,
For God is my defence, and ſtill
A God moſt merciful to mee.

Deus repuliſti nos & deſtru.

PSAL. LX, I. H.

¶ *Dauid being nowe King ouer Iudah, and hauing had many victories, ſheweth by euident ſignes, that God elected him king, aſſuring the people that God will proſper them, if they approue the ſame. After he praieth vnto God to finiſh that, that he hath begun.*

Sing this as the 59 Pſalme.

O Lord thou didſt vs cleane forſake,
and ſcatteredſt vs abroad:
Such great diſpleaſure thou didſt take,
returne to vs O God.

2 Thy might did moue the land ſo ſore
that it in ſunder brake:
The hurt thereof O Lord reſtore,
for it doth bowe and quake.

3 With heauie things thou plagueſt thus,
the people that are thine,
And thou haſt giuen vnto vs,
a drinke of giddie wine.

4 But yet to ſuch as feare thy Name,
a banner thou didſt ſhew:
That they may triumph in the ſame,
becauſe thy word is trew.

ſing: for God is my defence, & my merciful God

Com

1 O God, thou haſt caſt vs out: thou haſt ſcatteted vs, thou haſt bene angrie, turne again vnto vs,

2 Thou haſt made the land to tremble, and haſt made it to gape: heale the breaches thereof, for it is ſhaken,

3 Thou haſt ſhewed thy people heauy things thou haſt made vs to drinke the wine of giddines

4 But now thou haſt giuen a bāner to them that feare thee, that it may be diſplaied becauſe of thy trueth, Selah.

5 That thy beloued may be deliuered, helpe w thy right hande, and heare me.

6 God hath ſpokē in his holines, therefore will I reioyce: I ſhal diuide Shechem, & meaſure the valley of Succoth.

7 Gilead ſhal be mine, & Manaſſeh ſhalbe mine: Ephraim alſo ſhalbe ỹ ſtrength of mine head, Iudah is my lawgiuer.

8 Moab ſhall be my waſhpot: ouer Edom will I caſt out my ſhoe Paleſtina ſhewe thy ſelfe ioyfull for mee.

9 Who will lead me into the ſtrōg citie? who will bring mee vnto Edom?

10 Wilt not thou, O GOD, which hadſt caſt vs off, and didſt not goe forth, O God with our armies?

11 Giue vs help againſt trouble. for vaine is the helpe of man.

5 So that thy might may keepe and ſaue
thy folke that fauour thee:
That they thy helpe at hand may haue,
O Lord grant this to me.
6 I will reioyce, for God hath ſaid,
within his holy place,
That I ſhall Shechem land diuide,
and Succoths vale by pace.
7 Gilead is giuen to my hand,
Manaſſes mine beſide,
Ephraim the ſtrength of all my land,
my Law doth Iudah guide.
8 In Moab I will waſh my feete,
ouer Edom throw my ſhoe,
And Paleſtina ſee thou ſeeke,
for fauour me vnto.
9 But who wil bring me at this tide,
vnto the citie ſtrong?
Or who to Edom will me guide,
ſo that I go not wrong?
10 Wilt thou not god, which didſt forſake,
thy folke their land and coaſtes,
Our wars in hand that wouldſt not take,
nor walke among our hoſts.
11 Giue aide, O Lord, and vs relieue,
from them that vs diſdaine:
The helpe that hoſts of men can giue,
it is but all in vaine.

12 But through our God, we ſhall haue
to take great things in hand: (might
He will tread down and put to flight,
all thoſe that vs withſtand.

12 Through God we ſhal do valiantly, for hee ſhal tread downe our enemies.

Exaudi Deus deprecationem.

PSAL LXI. I. H.

¶ *Whether that he were in danger of the Ammonites, or being purſued of Abſalon, here he cryeth to be heard: and deliuered, and confirmed in his kingdome, He promiſeth perpetuall praiſes.*

REgard (O Lord) for I complaine,
and make my ſute to thee:
Let not my words returne in vaine,
but giue an eare to me.

(corr)

HEare my cry, O God giue eare vnto my prayer.

2 From of the coaſts and vtmoſt partes,
of all the earth abroad:
In griefe and anguiſh of mine heart
I cry to thee O God.

2 From the ende of the earth will I cry vnto thee, whē my heart is oppreſt, bring me vpon the rock that is higher then I.

3 Vpon the rocke of thy great power,
my woful minde repoſe:
Thou art my hope my forte and tower,
my fence againſt my foes.

3 For thou haſt bene my hope & a ſtrong tower againſt the enemie.

4 Within thy tents I luſt to dwell,
for euer to endure:
Vnder thy wings, I know right wel,
I ſhall be ſafe and ſure.

4 I will dwell in thy Tabernacle for euer, and my truſt ſhal be vnder the couering of thy wings. Selah.

5 For thou O God heardſt my requeſt,

5 For thou, O God, haſt heard my deſires, thou

and

haſt giuen an heritage vnto thoſe that feare thy Name.

and granteſt eke the ſame:
And with an heritage haſt bleſt,
all ſuch as feare thy name.

6 Thou ſhalt giue the King a lōg life, his yeres ſhal be of manie ages.

6 Thus ſhalt thou grant the King alwaies,
a life ful long to ſee:
To many ages ſhal his daies
and yeeres prolonged bee.

7 He ſhal dwell before God for euer, prepare mercy and faithfulnes, that they may preſerue him.

7 That hee may haue a dwelling place,
before the Lord for aye:
O let thy mercy, trueth and grace,
defend him from decay.

8 So wil I alway ſing praiſe vnto thy name in performing daily my vowes.

8 Then ſhal I ſing for euer ſtil,
with praiſe vnto thy name:
That all my vowes I may fulfil,
and daily pay the ſame.

Nonne Deo ſubiecta erit.

PSAL. LXII. W. K.

¶ This Pſalme partly conteineth meditations, whereby Dauid incourageth himſelfe to truſt in God, againſt the aſſaults of tentations. And becauſe our mindes are eaſilie drawen from God by allurements of the world, he ſharply reprooueth this vanitie, to the intent he might cleaue faſt to the Lord.

YEt my ſoule keepeth ſilence vnto God,

ALthough my ſoule,
hath ſharpely bene aſſalted,
Yet towards God,
in ſilence haue I walked.
In whom alone,

all health and hope I see.
2 He is mine health
and my saluation sure,
My strong defence,
which shal for euer endure,
Therefore afraid,
I need not much to be.
3 How long wil ye
of mischiefe thus be musing,
Thereby not mine,
but your owne deaths procuring:
For ye shall be
like to a rotten wall.
4 Yet loe how they
consult for to displace him,
And by their liues,
from dignitie to chase him:
With mouth they blesse,
their hearts repleat with gall.
5 But thou my soule
in silence waite Gods leasure.
6 Who is mine hope
my strength and only treasure.
Therefore my foes,
I need nothing to feare.
7 In God the Lord,
my sauing health is certaine,
My glorie doeth
to him also appertaine.

of him commeth my saluation.
3 Yet hee is my strength and my saluation & my defence, therfore I shall not much be mooued.

3 How long wil yee imagine mischiefe against a man? ye shalbe al slain, yea, ye shal be as a bowed wall, or as a wall shaken.

4 Yet they consult to cast him downe from his dignitie, their delight is in lyes: they blesse with their mouthes, but curse with their hearts. Selah.

5 Yet my soule keepe thou silence vnto God, for mine hope is in him.

6 Yet hee is my strength, and my saluation, & my defence, therfore I shall not bee mooued.
7 In God is my saluation & my glorie, the rocke

of my ſtrength, in God is my truſt.

He is my rocke:
I truſt he will me heare.

8 Truſt in him alway: ye people powre out your hearts before him, for God is our hope. Selah

8 Truſt in the Lord,
ye people ſore oppreſſed,
Shew him your griefe,
he will it ſee redreſſed.
For he alone,
our hope muſt be and ſtay.

9 Yet the children of men are vanitie: the chief men are liers: to lay them vpon a balance, they are altogether lighter then vanitie.

9 But yet, alas,
mens ſonnes are meere vanitie,
Such liers are,
as pretend moſt grauitie,
Yea, vanitie
in weight them downe will weye.

10 Truſt not in oppreſsion nor in robberie: be not vain: if riches increaſe: ſet not your harts theron.

10 Put then no truſt,
in wicked oppreſsion,
And be not vaine,
nor yet want diſcretion,
If riches grow,
ſet not your hearts thereon.

11 God ſpake once or twiſe, I haue heard it, that power belongeth vnto God.

11 God once or twiſe,
ſpake thus within my hearing,
That power to him
alone was appertaining,
And that all ſhould,
depend well therevpon.

12 And to thee O Lord, mercie: for thou rewar-

12 But thou, O Lord,
to thine thy mercy ſheweſt:

And

And as men be,
so thou their workes rewardest.

deſt euery one according to his works.

Vſque ad Deum ſilet anima mea.

PSAL. LXIII. T. Ster.

¶ Dauid, after he had bene in great danger by Saul in the deſert of Ziph, made this Pſalme, wherein hee giueth thanks to God for his wonderful deliuerance: in whoſe mercies he truſted, euen in the middes of his miſeries, prophecying the deſtruction of Gods enemies, and contrariwiſe, happines to all them that truſt in the Lord. 1. Sam. 23.

Sing this as the 44. Pſalme.

O God my God I watch betime,
to come to thee in haſte,
For why? my ſoule and body both
doth thirſt of thee to taſte.
And in this barren wilderneſſe,
where waters there are none:
My fleſh is parcht for thought of thee,
for thee I wiſh alone.

O God, thou art my God earelie will I ſeeke thee: my ſoule thirſteth for thee, my fleſh longeth greatlie after thee in a barren and drie lande without water.

2 That I might ſee yet once againe,
thy glory, ſtrength, and might,
As I was wont it to behold,
within thy Temple bright.

2 Thus I behold thee as in the Sanctuarie, when I behold thy power & thy glorie.

3 For why? thy mercies farre ſurmount
this life and wretched dayes,
My lippes therefore ſhall giue to thee,
due honour, laud and praiſe,

3 For thy louing kindnes is better then life, therefore my lips ſhall praiſe thee.

4 And whiles I liue, I wil not faile,
to worship thee alway:
And in thy Name I shal lift vp
mine hands when I doe pray.
5 My soule is filde as with marow,
which is both fat and sweet,
My mouth therefore shal sing such songs
as are for thee most meet.

6 When as on bed I thinke on thee,
and eke al the night tide.
7 For vnder couert of thy wings,
thou art my ioyful guide,
8 My soule doeth surelie sticke to thee,
thy right hand is my power,
9 And those that seeke my soule to stroy,
them death shal soone deuoure.

10 The sword shal them deuour eachone,
their carcases shall feed,
The hungrie foxes which do runne,
their pray to seeke at neede.
11 The King and al men shal reioyce,
that doe professe Gods word,
For liers mouths shall then be stopt,
which haue the trueth disturbde.

4 Thus will I magnifie thee all my life, and lift vp my handes in thy Name.
5 My soule shal be satisfied as w marow and fatnes, & mymouth shall praise thee with ioyful lips.
6 Whē I remember thee on my bed, and when I think vpon thee in the night watches.
7 Because thou hast beene my helper, therefore vnder ỹ shadow of thy wings wil I reioyce.
8 My soule cleaueth vnto thee; for thy right hād vpholdeth me.
9 Therfore they that seeke my soule to destroy it, they shall goe into the lowest parts of ỹ earth.
10 They shall cast him downe with the edge of the sword, and they shall bee a portiō for foxes.
11 But the King shal reioyce in God, and all that sweare by him, shal reioyce in him: for the mouth of them that speake lies, shall be stopped.

¶ *Dauid prayeth against the furie and false reports of his enemies: he declareth their punishment and destruction to the comfort of the iust, and the glorie of God.*

Sing this as the 18. Psalme.

O Lord vnto my voice giue eare,
with plaint when I doe pray:
And rid my life and soule from feare,
of foes that threat to slay
2 Defend me from that sorte of men,
which in deceits doe lurke,
And from the frowning face of them,
that all ill feates doe worke.
3 Who whet their tongues as we haue
men whet and sharp their swords, (sene
They shute abroad their arrowes kene,
I meane most bitter words.
4 With priuie slight shoot they their shaft
the vpright man to hit,
The iust vnware to strike by craft,
they care and feare no whit.
5 A wicked worke haue they decrede,
in counsel thus they cry,
To vse deceite let vs not dreede,
what? who can it espy?
6 What waies to hurt they talke and muse
all times within their heart,
They all consult, what feates to vse,
each doth inuent his parte.

com

HEare my voice, o God in my praier, preserue my life from feare of the enemie.
2 Hide me from the conspiracy of the wicked, and from the rage of the workers of iniquitie.
3 Which haue whet their tongs like swords, and shot for their arrows bitter words.
4 To shoote at the vpright in secret, they shoot at him suddenly & feare not.
5 They incourage themselues in a wicked purpose, they common together to lay snares priuily and say, Who shall see them?
6 They haue sought out iniquities, and haue accomplished (which they sought out, euen euery one his secret thought, & the depth of his heart.

7 But God will shoot an arrow at them suddenlie, their strokes shalbe at once.
8 They shall cause their own tongue to fall vpon them, and whosoeuer shall see them, shall flee away.
9 And all men shal see it, & declare the worke of God, & they shall vnderstand, what hee hath wrought.
10 But the righteous shall be glad in the Lord and trust in him and all that are vpright in heart shal reioyce.

7 But yet all this shall not auaile,
when they thinke least vpon,
God with his dart shal them assaile,
and wound them euery one.
8 Their crafts & their ill tongues withall,
shall worke themselues such blame,
That they shall flee which see their fal,
and wonder at the same.

9 Then all shal see and know right wel,
that God the thing hath wrought:
And praise his wittie works, and tell
what he to passe hath brought.
10 Yet shall the iust in God reioyce,
still trusting in his might:
So shall they ioy with minde and voice,
whose heart is pure and right.

PSAL. LXV. I. H.

Te decet hymnus Deus in Sion.

¶ *A praise and thankesgiuing vnto God by the faithful, who are signified by Sion and Ierusalem, for the choosing, preseruation, and gouernance of them, and for the plentiful blessings powred foorth vpon al the earth.*

Sing this as the 30. Psalme.

THy praise alone, O Lord, doth raigne,
in Sion thine owne hill,
Their vowes to thee they do maintaine,
and their behestes fulfill.

com

O God, praise waiteth for thee in Zion, & vnto thee shall the vow be performed.

2 For that thou doest their prayer heare
and doest thereto agree:
Thy people all both farre and neare,
with trust shall come to thee.

3 My wicked deedes preuaile, O Lord,
they power haue ouer me:
But thou shalt mercy vs accord,
although we sinfu'l be.

4 The man is blest who thou doest chuse,
within thy court to dwell,
Thy house and Temple he shall vse,
with pleasures that excell.

5 Thou wilt in iustice heare vs God,
our health of thee doth rise,
The hope of all the earth abroad,
and the sea coasts likewise,

6 With strength he is beset about,
and compast with his power,
He makes the mountaines strong & stout,
to stand in euery stowre.

7 The swelling seas he doth asswage,
and maketh their streames ful stil,
He doth restraine the peoples rage,
and rules them at his wil.

8 The folke that dwell full far on earth,
shal dread thy signes to see,
Thou shal the morne & euen with mirth

2 Because thou hearest the prayer, vnto thee shal all flesh come.

3 Wicked deeds haue preuailed against me: but thou wilt be merciful vnto our transgressions.

5 Blessed is he whom thou chosest, and causest to come to thee: he shall dwell in thy courts, and we shall be satisfied with the pleasures of thy house, euen of thine holy Temple.

5 O God of our salu ation: thou wil answere vs with fearefull signes in thy righteousnes, O thou the hope of all the ends of the earth: and of the that are farre off in the sea.

9 He stablisheth the mountaines by his power, & is girded about with strength.

7 Hee appeaseth the noyse of the seas & the noyse of ỹ waues thereof, & the tumults of the people.

8 They also that dwell in the vttermost parts of the earth shalbe afraid of thy

make passe with praise to thee.

9 When that the earth is chapt and drie,
and thirsteth more and more:
Then with thy drops thou dost apply,
and much increase her store.
The floud of God doeth ouerflowe,
and so doth cause to spring,
The seed and corne which men doe sowe;
for he doeth guid that thing.

10 With weit thou dost her furrowes fill,
whereby her clouds doe fall:
Thy drops to her thou doest distill,
and blesse her fruit withall.
11 Thou deckst the earth of thy good grace
with faire and pleasant crops:
Thy clouds distill the dewe apace,
great plenty they doe drop.

12 The pastures of the desert drop,
with fatnes they abound.
The hilles also for ioy shall hop,
so fertill is their ground.
13 In pastures plaine the flocks do feed,
and couer all the earth:
The vales with corne shall so exceed,
that men shall sing for mirth.

signes: thou shalt make the East & the West to reioyce.
9 Thou visitest the earth, & watherest it: thou makest it very rich, the riuer of God is full of water, thou preparest them corne, for so thou appointest it.

10 Thou watherest aboundantly the furrowes thereof, thou causest the raine to descend into the valleyes thereof: thou makest it soft with showres and blessest the bud there of.
11 Thou crownest the yeere with thy goodnes and thy steppes drop fatnesse.
12 They drop vpon the pasturs of the wildernes: and the hils shall bee compassed with gladnesse,
13 Thy pastures are clad with sheep, the vallies also shall be couered with corne, therefore they shout for ioy, and sing

Iubilate Deo omnis terra.

¶ He prouoketh all men to prayse the Lord, and to consider his workes: He setteth foorth the power of God to affray the rebels, and sheweth how God hath deliuered Israel from great bondage and afflictions. He promiseth to giue sacrifice: And prouoketh all men to heare what God hath done for him: and to praise his Name.

YE men on earth in God reioyce,
with praise set foorth his Name,
Extoll his might with heart and voice,
giue glory to the same.
2 How wonderfull, O Lord, say ye,
in all thy works thou art:
Thy foes for feare shall seeke to thee,
full sore against their heart.

4 All men that dwel the earth throughout
shall praise the Name of God,
The laud thereof the world about,
they shall shew foorth abroad.
5 All folke come foorth, behold and see,
what things the Lord hath wrought:
Marke wel the wondrous works that he,
for man to passe hath brought.

6 He laide the sea like heapes on hie,
therein a way they had:
On foote to passe both faire and drie,
whereof our hearts were glad.

Com

1 REioyce in God al ye inhabitants of the earth.
2 Sing forth the glroy of his Name: make his praise glorious.
3 Say vnto God, how terrible art thou in thy works: through the greatnesse of thy power shall thine enemies by in subiection vnto thee.
4 All the world shal worshipthee and sing vnto thee, euen sing of thy Name. Selah
5 Come and behold the workes of God, he is terrible in his doing toward the sonnes of men.
6 He hath turned the sea into dry land, they passed throwthe riuer on foot, there did we reioyce in him.

7 Hee ruleth the world with his power: his eyes behold the nations, ỹ rebellious ſhall not exalt themſelues. Selah.

8 Praiſe our God yee people, and make the voyce of his praiſe to be heard.

9 Which holdeth our ſoules in life, & ſuffereth not our feete to ſlip.

10 For thou, O God haſt prooued vs, thou haſt tried vs as ſiluer is tried.

11 Thou haſte brought vs into the ſnare, & laide a ſtraite chaine vpon our loynes.

12 Thou haſt cauſed men to ride ouer our heads: wee went into fire and into water, but thou broughteſt vs

7 His might doeth rule the world alway,
his eyes all things behold:
All ſuch as would him diſobey,
by him ſhall be controld.

8 Ye people giue vnto our God,
due laud and thanks alwayes,
With ioyfull voice declare abroad,
and ſing vnto his praiſe.

9 Which does endue our ſoule with life,
and it preſerue withall,
He ſtayeth our feete, ſo that no ſtrife,
can make vs ſlippe or fall.

10 The Lord doth proue our deeds with fire
if that they will abide,
As worke-men do, when they deſire,
to haue their ſiluer tride.

11 Thou haſt vs taken in the ſnare,
where we haue bene full long,
Our loynes likewiſe they compaſt are,
with chaines and fetters ſtrong.

The ſecond parte.

12 And thou alſo didſt ſuffer men,
on vs to ride and reigne:
We went through fire and water then,
and euerie painfull thing:
Yet ſure thou doeſt of thy good grace
diſpoſe it to the beſt,
And bring vs out into a place,

to liue in wealth and reſt.

13 Vnto thine houſe reſort will I,
to offer and to pray,
And there I will my ſelfe apply,
my vowes to thee to pay.

14 The vows that with my mouth I ſpake
in all my griefe and ſmart,
The vowes (I ſay) which I did make,
in dolour of my heart.

15 Burnt offrings I will giue to thee,
of Incence and fat rammes.
Yea, this my ſacrifice ſhalbe,
of bullocks goates and lambes.

16 Come foorth & hearken here ful ſoone
all ye that feare the Lord,
What he for my poore ſoule hath done,
to you I will record.

17 Ful oft I calde vpon his grace,
this mouth to him did cry,
My tongue likewiſe did ſpead apace,
to praiſe him by and by.

18 But if I feele mine heart within,
in wicked workes reioyce,
Or if I haue delite to ſinne,
God will not heare my voice.

19 But ſurelie God my voice hath heard,
and what I did require:

out into a wealthie place.

13 I wil go into thine houſe with burnt offrings, & will pay thee my vowes,

14 Which my lips haue promiſed, & my mouth hath ſpoken in mine affliction.

15 I will offer vnto thee burnt offerings of fatte rammes with incenſe. I will prepare bullockes & goates. Selah.

16 Come and hearken all yee that feare God, and I wil tel you what he hath done to my ſoule

17 I called vnto him with my mouth, and hee was exalted with my tongue.

18 If I regarde wickedneſſe in mine heart, the Lord will not heare me.

19 But God hath heard me, & cō-

sidered the voice of my prayer.

My prayer he did well regarde,
and graunted my desire.

20 Prayſed be God, which hath not put back my prayer, nor his mercy from me.

20 All praise to him that hath not put?
nor cast me out of minde,
Nor yet his mercie from me shut,
which I doe euer finde.

PSAL LXVII. W. W.

¶ A prayer for the prosperous estate of the Church: not onelie that God would defend the same in Iurie, but also that he would increase it: wherein briefly is set forth the kingdome of Christ, which should be erected at Christs comming through all the world.

OVr God that is Lord,
and authour of grace,
Turne to vs poore soules,
his mercifull face:
His blessings increase,
defend vs with might,
And shew vs his loue,
and countenance bright.

GOd be merciful vnto vs, and blesse vs, and cause his face to shine among vs, Selah.

2 That they may know thy way vpō earth, and thy sauing health amongst all nations.

2 That whiles in this earth,
we wander and walke,
Thy wayes may be knowen,
in thought deed and talke:
And how thy great loue
to mankinde is bent,
Since thy sauing health
to all folke is sent.

3 The people therefore,
O God let them praiſe,
Thy wonderfull works,
and mercifull waies:
Yea let all the world,
both farre, wide and neare
Praiſe thee their Lord God,
with reuerence and feare.

3 Let the people praiſe thee, O God, let all the people praiſe thee.

4 Oh, let the whole world
be glade and reioyce,
And praiſe thee their God,
with heart and with voice.
For thou ſhalt iudge all,
with iudgement moſt right,
And likewiſe on earth
ſhalt rule by thy might.

4 Let the people be glad and reioyce, for thou ſhalt iudge the people righteouſlie, & gouern the nations vpō the earth. Selah.

5 O Soueraigne God,
whoſe works paſſe all fame,
Let all people praiſe,
thy glorious Name:
All people, I ſay,
in euery place,
Let them giue thee praiſe,
and extoll thy grace.

5 Let al the people praiſe thee, O God: let all the people praiſe thee.

6 So ſhalt thou then cauſe,
the earth fruit to beare,
Moſt plentifully,
and euery where:

6 Then ſhall the earth bring foorth her in-

creaſe, and God, euen our God, ſhall bleſſe vs.

And God, euen God,
on whom we do call,
His bleſsing ſhal giue,
and proſper vs all.

7 God ſhal bleſſe vs, and all the ends of the earth ſhall feare him.

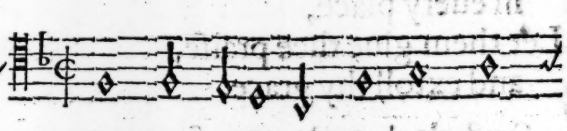
7 So then we ſhall feele
Gods bleſsings echone:
And ſo of his grace,
there ſhall complaine none.
Then al the worlds endes,
and countreis throughout,
His merveilous power
ſhall feare and redoubt.

Exurgat Deus, & diſsipentur inimici.

PSAL LXVIII. T.St.
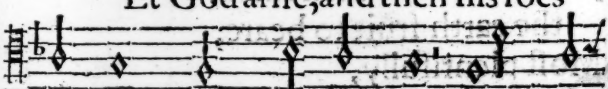
¶ *In this Pſalme, Dauid ſetteth foorth as in a glaſſe, the wonderful mercies of God towardes his people, who by all meanes and moſt ſtrange ſorts declared himſelfe to them. And therefore Gods Church by reaſon of his promiſes, graces, and victories, doeth excell without compariſon, all worldly things: hee exhorteth therefore all men to praiſe God for euer.*

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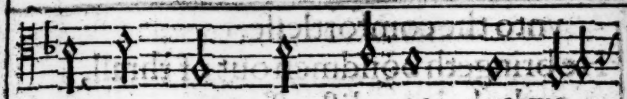


Et God ariſe, and then his foes

GOD wil ariſe, and his enemies ſhall be ſcattered: they

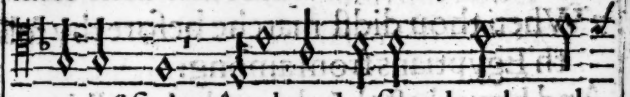


wil turne themſelues to flight: His ene-

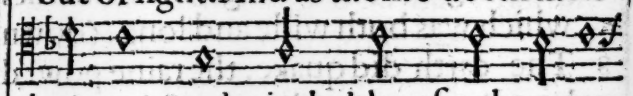
mies



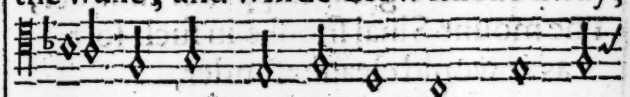
mies then will runne abroad, and ſcatter



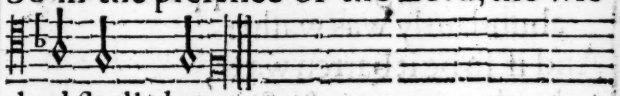
out of ſight. And as the fire doeth melt



the waxe, and winde blow ſmoke away,



So in the preſence of the Lord, the wic-



ked ſhall decay.

3 But righteous men before the Lord,
ſhal heartilie reioice:
They ſhal be glade and merrie all,
and cheerefull in their voice.

4 Sing praiſe, ſing praiſe vnto the Lord,
who rideth on the skie,
Extoll this Name of Iah our God,
and him doe magnifie.

5 That ſame is he that is aboue,
within his holy place:
That Father is of fatherleſſe,
and Iudge of widowes caſe.

6 Houſes he giues and children both,

alſo that hate him, ſhal flee before him.

2 As the ſmok vaniſheth, ſo ſhal thou driue them awaie: and as waxe melteth before the fire, ſo ſhall the wicked periſh at the preſence of God

3 But the righteous ſhall be glad, & reioyce before God, yea they ſhall leape for ioy.

4 Sing vnto God and ſing praiſes vnto his Name: exalt him that rideth vpon the heauens, in his Name Iah, and reioyce before him.

5 Hee is a father of the fatherles, and a iudge of the widowes, euen God in his holy habitation.

6 God maketh the ſolitarie to

vnto the comfortleſſe:
He bringeth bondmen out of thrall,
and rebels to diſtreſſe,
7 When thou didſt marche before thy folk
th'Egyptians from among:
And broughtſt thē through the wildernes
which was both wide and long. (down
8 The earth did quake, the raine powr'd
heard were great clappes of thunder,
The mount Sinai ſhooke in ſuch ſort
as it would cleaue aſunder,
9 Thine heritage with droppes of raine
abundantly was waſht:
And if ſo be it barren waxt,
by thee it was refreſht.
10 Thy choſen flocke doth there remaine,
thou haſt prepar'd that place:
And for the poore thou didſt prouide,
of thine eſpeciall grace.

The ſecond part.

11 God will giue women cauſes iuſt,
to magnifie his name,
When as his people triumphes make,
and purchaſe brute and fame.
12 For puiſſant Kings for all their power
ſhall flee and take the foile,
And women which remaine at home,

ſolitarie to dwell in families, & deliuereth thē that were priſoners in ſtockes, but the rebellious ſhal dwell in a drie land.

7 O God, when thou wenteſt forth before thy people: when thou wenteſt throw the wildemeſſe. Selah.

8 The earth ſhooke, and the heauens dropped at the preſence of this God: euen Sinai was moued at the preſence of God, euen the God of Iſrael.

9 Thou O God ſendeſt a gratious raine vppon thine inheritāce, and thou diddeſt refreſh it when it was wearie.

10 Thy Cōgregation dwelleth therein: for thou O God, haſt of thy goodneſſe prepared it for the poore.

11 The Lord gaue matter to ỹ women to tell of the great armie.

12 Kings of the armies did flee: they did flee, and ſhee that remained in the

ſhall helpe to parte the ſpoile.

13 And though ye were as blacke as pots
your hewe ſhould paſſe the Doue,
Whoſe wings and fethers ſeeme to haue
ſiluer and golde aboue.

14 When in this land God ſhall triumph
ouer Kings both high and lowe,
Then ſhall it be like Salmon hill,
as white as any ſnowe.

15 Though Baſan be a fruitfull hill,
and in height others paſſe,
Yet Sion Gods moſt holy hill,
doeth farre excel in grace.

16 Why brag ye thus, ye hilles moſt high
and leap for pride together?
This hill of Sion God doth loue,
and there will dwell for euer.

17 Gods armie is two millions,
of warriours good and ſtrong,
The Lord alſo in Sinai,
is preſent them among.

18 Thou didſt, O Lord, aſcend on high,
and captiues led them all:
Who in times paſt thy choſen flocke,
in priſon kept and thrall.

Thou madeſt them tribute for to pay,
and ſuch as did repine:

houſe, diuided the ſpoile.

13 Though yee haue lien among pots, yet ſhall yee be as the wings of a doue that is couered with ſiluer, and whoſe fethers are like yelow golde.

14 Whē the Almightie ſcattered kings in it, it was white as ỹ ſnow in Zalmon.

15 The mountaine of God is like ỹ mountaine of Baſan: it is an high mountaine, as mount Baſan.

16 Why leap ye yee high mountaines? as for this mountaine, God delighteth to dwel in it: yea, ỹ Lord wil dwell in it for euer.

17 The charets of God ar twēty thouſand thouſand Angels, & ỹ Lord is among thē, as in the Sanctuarie of Sinai.

18 Thou art gone vp on high thou haſt led captiuitie captiue, & receiued gifts for men: yea, euen the rebellious haſt thou

Thou

Thou didſt ſubdue that they might dwel,
within thine houſe diuine.
19 Now praiſed be the Lord, for that,
he powred on vs ſuch grace,
From day to day he is the God,
of our health and ſolace.

The third parte.

20 He is the God from whom alone,
ſaluation commeth plaine.
He is the God by whom we ſcape
all dangers death, and paine.
21 This God will wound his enemies
and breake the hairie ſcalpe, (heads
Of thoſe that in their wickedneſſe,
continually do walke.

22 From Baſan will I bring, ſaid he,
my people and my ſheepe,
And all mine owne as I haue done,
from danger of the deepe.
23 And make them dip their feet in blood
of thoſe that hate thy Name,
And dogs ſhall haue their tongs embru'd,
with licking of the ſame.

24 All men may ſee how thou O God,
thine enemies doeſt deface,
And how thou goeſt, as God and King,
into thine holy place,

led, that the Lord God might dwell there.
19 Praiſed bee the Lord, euen the God of our ſaluation, which ladeth vs dailie with benefites. Selah.
20 This is our God, euen the God that ſaueth vs, and to the Lord God belong the iſſues of death.
21 Surely God will wound the head of his enemies, & the hairy pate of him that walketh in his ſinnes.
22 The Lord hath ſaid, I will bring my people againe from Baſhan: I will bring them again frō ỹ depths of ỹ ſea.
23 That thy foot may be dipped in blood, and the tongue of the dogges in the blood of the enemies, euē in it
24 They haue ſeene o God thy goings, ỹ goings of my God, and my King, which art in the Sanctuarie.

25 The singers goe before with ioy,
the Minstrels follow after,
And in the middes the Damsels play,
with Timbrel and with Taber.

26 Now in thy Congregations,
O Israel, praise the Lord,
And Iacobs whole posteritie,
giue thanks with one accord.

27 Their chiefe was litle Beniamin,
but Iudah made their hoste,
With Zabulon and Naphtalim,
which dwelt about their coast.

28 As God hath giuen power to thee,
so Lord make firme and sure,
The things that thou hast wrought in vs.
for euer to endure.

29 And in thy Temple gifts will we,
giue vnto thee O Lord,
For thine vnto Ierusalem,
sure promise made by word.

The fourth part.

Yea, and strange kings to vs subdeude,
shall doe like in those dayes,
I meane to thee they shal present,
their gifts of laud and praise.

30 He shall destroy the spearmens rankes,
these Calues and Bulles of might,
And cause them tribute, pay and daunt

25 The singers went before, the players of instruments after, in the middest were the maydes playing with timbrels.

26 Praise ye God in the assemblies & the Lord, ye that are of the fountaine of Israel.

27 There was litle Beniamin with their ruler, and the princes of Iudah with their assembly the princes of Zabulon, & the princes of Naphtali,

28 Thy God hath appoynted thy stregth: stablish, O God, that which thou hast wrought in vs.

29 Out of thy Temple vpō Ierusalem: and Kings shal bring presents vnto thee.

30 Destroy the companie of the spearemen, and multitude of the mightie bulles, with the calues of the people, that tread vnder feet pieces of sil-

all such as loue to fight.

31 Then shall the Lords of Egypt come,
and presents with them bring;
The Mores most blacke shall stretch their hands
vnto their Lord and King.

32 Therefore ye kingdomes of the earth,
giue praise vnto the Lord,
Sing Psalmes to God with one consent,
thereto let all accord.

33 Who though he ryde and euer hath,
aboue the heauens bright;
Yet by the fearefull thunder claps,
men may well know his might.

34 Therefore the strength of Israel,
ascribe to God on hie,
Whose might & power doth far extend,
aboue the cloudie skie,

35 O God thine holinesse and power,
is dread for euermore,
The God of Israel giueth vs strength,
praised be God therefore.

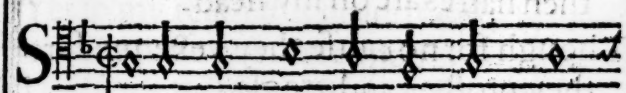
Saluum me fac, Deus.

PSAL. LXIX. I.H,

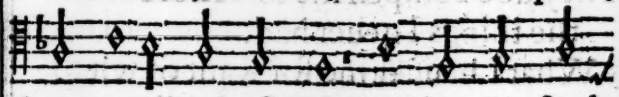
¶ *The complaints, prayers, feruent zeale and great anguish of Dauid, is set foorth as a figure of Christ, and all his members, the malicious cruelties of his enemies, and their punishment also: where Iudas and such traitors are accursed. He gathereth courage in his*

uer, scatter the people that delight in warre.
31 The shall the princes come out of Egypt: Ethiopia shall haste to stretch her hands vnto God.
32 Sing vnto God, O ye kingdoms of ẏ earth: sing praises vnto the Lord. Selah.
33 To him that rideth vpon the most high heauens, which were from the beginning: behold, hee will send out by his voice a mightie sound.
34 Ascribe the power to God: for his Maiestie is vpon Israel, & his strength is in the cloudes.
35 O God, thou art terrible out of thine holie places, the God of Israel is hee that giueth strength & power vnto the people: praised be God.

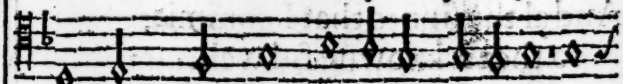
his affliction, & offereth praises vnto God, which are more acceptable then sacrifices: whereof all the afflicted may take comfort. Finally, he doeth prouoke all creatures to praises, prophecying of the kingdome of Christ, and the preseruation of the Church, where all the faithful and their seed shal dwel for euer.



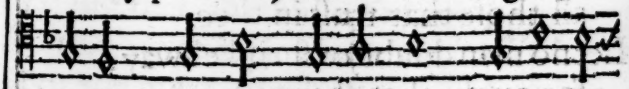
Aue me, O God, & that with speed,



the waters flowe full fast, So nye my soule



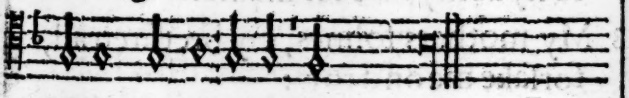
doe they proceed, that I am sore agast, I



stick full deepe in filth & clay, whereas I



feele no ground: I fall into such floudes



I say, that I am like be drownde.

3 With crying oft I faint and quaile,
my throate is hoarse and dry:

Com

SAue mee, O God, for the waters are entred euen to my soule.

2 I sticke fast in the deepe mire, where no stay is, I am come into deepe waters, & the streames run ouer mee.

3 I am weary of crying, my throat

With looking vp my ſight doth faile,
for helpe to God on hie.
4 My foes which ſeeke for to oppreſſe,
my ſoule with hate are fed,
In number ſure they are no leſſe
then haires are on my head.
Though for no cauſe they vexe me ſore
they proſper, and are glad,
They doe compell me to reſtore
the things I neuer had.
5 What I haue done for want of wit
thou Lord al times canſt tell,
And al the ſinnes that I commit,
to thee is knowne ful well.
6 O God of Hoſtes, defend and ſtay,
all thoſe that truſt in thee,
Let no man doubt, or ſhrinke away,
for ought that chanceth mee.
7 It is for thee and for thy ſake,
that I doe beare this blame:
In ſpyte of thee, they would me make,
to hyde my face for ſhame.
8 My mothers ſonnes, my brethren all,
forſake me on a row:
And as a ſtranger they me call,
my face they will not know:
9 Vnto thy houſe ſuch zeale I beare,
that it doth pine me much.

is drie, mine eyes fail while I wait for my God.

4 They that hate mee without a cauſe ar moe the the hairs of my head, they that would deſtroy me and are mine enemies falſly, are mighty, ſo y I reſtored that which I tooke not.

5 O God thou knoweſt my fooliſhneſſe, and my faults are not hid from thee.

6 Let not them that truſt in thee O Lord of hoſts bee aſhamed for me: let not thoſe that ſeeke thee, be confounded through mee, O God of Iſrael.

7 For thy ſake haue I ſuffred reproofe, ſhame hath couered my face.

8 I am become a ſtranger vnto my brethren, euen an aliant vnto my mothers ſonnes.

9 For the zeale of thine houſe hath eaten me, and the rebukes of

Their checks and taunts at thee to heare,
my verie heart doth grutch.

The second parte.

10 Though I doe fast, my flesh to chaste,
yea, if I weepe and mone,
Yet in my teeth this geare is cast,
they passe not thereupon.
11 If I for griefe and paine of heart,
in sackecloth vse to walke,
Then they anone will it peruert,
thereof they iest and talke.
12 I was a talke to all the throng,
that sate within the gate,
The drunkards likewise in their song,
of me did talke and prate.
13 But thee, the while, O Lord I pray,
that when it pleaseth thee,
For thy great trueth, thou wilt alway,
send downe thine aid to me.
14 Plucke thou my feete out of the myre
from sinking doe me keepe,
From such as me pursue with ire,
and from the waters deepe.
15 Least with the waues I should be droud
and depth my soule deuoure,
And that the pit should me confound
and shute me in her power.
16 O Lord of hostes to me giue eare,

of them that rebuked thee, are fallen vpon mee.
10 I wept & my soule fasted, but that was to my reproofe.
11 I put on a sack also: and I became a prouerb vnto them.
12 They that sate in the gate, spake of me, and the drunkardes sang of mee.
13 But Lord, I make my prayer vnto thee in an acceptable time, euen in the multitude of thy mercie: O God, heare mee in the trueth of thy saluation.
14 Deliuer mee out of the myre, that I sinke not: let me be deliuered frō thē that hate me, and out of the deepe waters.
15 Let noe ỹ water flood drown me, neither let ỹ deepe swallowe me vp, & let not the pit shut her mouth vpon me.
16 Heare me, O Lord, for thy lo-

as thou art good and kinde:
And as thy mercie is moſt deare,
Lord haue me in thy minde
17 And doe not from thy ſeruant hide,
nor turne thy face away,
I am oppreſt on euery ſide,
in haſte giue eare I ſay.
18 O Lord vnto my ſoule draw nye,
the ſame with aid repoſe:
Becauſe of their great tyrannie,
acquite me from my foes.

The third part.

19 That I abide rebuke and ſhame,
thou knoweſt and thou canſt tell:
For thoſe that ſeeke and worke the ſame,
thou ſeeſt them all full well.
20 When they with brags do breake my heart,
I ſeeke for helpe anone:
But finde no friends to eaſe my ſmart,
to comfort me not one.
21 But in my meate they gaue me gall,
too cruell for to thinke:
And gaue me in my thirſt withall,
ſtrong vineger to drinke.
22 Lord turne their table to a ſnare,
to take themſelues therein:
And when they thinke full well to faire,
then trappe them in the grin.

ning kindneſſe is good: turn vnto me according to the multitude of thy tẽder mercies
17 And hide not thy face from thy ſeruant, for I am in trouble: make haſte and heare me.
18 Draw neere vnto my ſoule, and redeeme it: deliuer mee becauſe of mine enemies.
19 Thou haſt knowen my reproofe & ſhame & my diſhonor: all myaduerſaries are before thee.
20 Rebuke hath broken my heart and I am full of heauineſſe: and I looked for ſome to haue pity vpõ me, but there was none: and for cõforters, but I found none.
21 For they gaue mee gall in my meat, and in my thirſt they gaue me vineger to drinke.
22 Let their table be a ſnare before them, and their proſperitie their ruine.

23 And let their eyes be darke and blind
that they may nothing see.
Bowe downe their backes & do them bind
in thraldome for to be.

24 Poure out thy wrath as hote as fire,
that it on them may fall,
Let thy displeasure in thine ire,
take hold vpon them all.

25 As desert dry, their house disgrace,
their offspring eke expell,
That none thereof possesse their place,
nor in their tents doe dwell.

26 If thou doest strike the man to tame,
on him they lay full sore
And if that thou doe wound the same,
they seeke to hurt him more.

27 Lord let them heape vp mischiefe still,
sith they are all peruert:
That of thy fauour and good will,
they neuer haue no parte.

28 And dash them cleane out of the booke
of life, of hope, of trust,
That for their names they neuer looke,
in number of the iust.

29 Though I O Lord with woe and griefe
haue bene full sore oppresst,
Thy helpe shall giue me such reliefe,
that all shall be redresst.

23 Let their eyes be blinded, that they see not, and make their loins alway to tremble.

24 Powre out thine anger vpō them, and let thy wrathful displeasure take them.

25 Let their habitation be void, & let none dwel in their tents.

26 For they persecute him whō thou hast smitten & they adde vnto the sorrow of them, whō thou hast wounded.

27 Lay iniquity vpon their iniquity, & let them not come into thy righteousnes.

28 Let them be put out of the booke of life, neither let them be written with the righteous.

29 When I am poore & in heauines, thine help, O God shall exalt me.

The fourth parte.

30 I wil prayse the name of god with a song, and magnifie him w thankesgiuing.

30 That I may giue thy Name the praiſe
and ſhew it with a ſong,
I will extoll the ſame alwaies,
with heartie thanks among.

31 This alſo ſhal pleaſe the Lord better thē a yong bullocke, that hath hornes and hooſes.

31 Which is more pleaſant vnto thee,
(ſuch minde thy grace hath borne)
Then either oxe, or calfe can be,
that hath both hooſe and horne.

32 The humble ſhall ſee this, and they that ſeeke GOD, ſhall be glad, and your h art ſhal liue.

32 When ſimple folke doe this beholde,
it ſhall reioyce them ſure.
All ye that ſeke the Lord be bold,
your life for aye ſhall dure.

33 For the Lord heareth ỹ poore & deſpiſeth not his priſoners.

33 For why? the Lord of hoſtes doth hear
the poore when they complaine,
His priſoners are to him full deare,
he doth them not diſdaine.

34 Let heauē & earth praiſe him, the ſeas and all that mooueth in them.

34 Wherefore the skye and earth below,
the Sea with flood and ſtreame:
His praiſe they ſhall declare and ſhewe,
with all that liue in them.

35 For God wil ſaue Zion, and builde the cities of Iudah, that men may dwell there, and haue it in poſſeſion.

35 For ſure our God will Sion ſaue,
and Iudaes citie build,
Much folke poſſeſſion there ſhall haue,
her ſtreetes ſhall all be filde.

36 The ſeed alſo of his ſeruants ſhal inherit it: & they that loue

36 His ſeruants ſeede ſhall keepe the ſame
all ages out of minde:

And

And there all they that loue his Name,
a dwelling place shal finde.

his name shall dwell therein.

Deus in adiutorium meum intende.

PSAL LXX. W. K.

¶ *He prayeth to be speedelie deliuered: he desireth the shame of his enemies, and the ioyfull comfort of all those that seeke the Lord.*

Sing this as the xxvii Psalme.

MAke haste O God to set me free,
For why? my foes are fiercely bent:
For helpe with speede I call to thee,
O Lord make haste my foes preuent.

2 Confound them quite and put to shame
That seeke my soule so furiously,
Let them be turned backe with blame,
That wish me harme but causes why.

3 Let them be Lord as men forlorne,
And turned backe with shame indeed,
Which cry, Aha, aha, in scorne,
as though thou couldst not helpe at need

4 But such as doe thy trueth approue,
Let those be glad and ioy in thee,
And such as thy saluation loue,
Say thus, O God thou praised be.

5 But now o God, I stil remaine,

ad si

O GOD, haste thee to deliuer mee: make haste to helpe mee, O Lord.

2 Let them be confounded and put to shame that seeke my soule: let them be turned backeward and put to rebuke, that desire mine hurt.

3 Let thē be turned backe for a reward of their shame, which said, Aha, aha.

4 But let al those that seek thee, be ioyful & glad in thee, and let all that loue thy saluatiō, say alwais, God be praised.

5 Nowe I am poore & needie

O God, make haſte to me: thou art mine helper, and my deliuerer: O Lord, make no tarying

In needines and great diſtreſſe:
Make haſte therefore me to ſuſtaine,
Delay not, Lord, but ſend redreſſe.

In te Domine ſperaui.
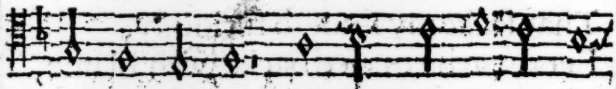
PSAL. LXXI. W.W.

¶ Dauid declareth how he putteth his truſt in God, beſeeching him to deliuer him: he complaineth alſo of the pride of his enemies, and for the confirmation of his faith, he prepareth to ſhew himſelfe mindfull of Gods benefits.
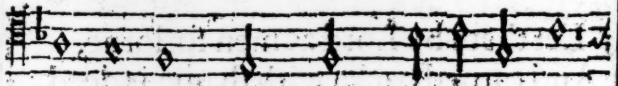
IN thee, O Lord, I truſt: let mee neuer be aſhamed.



MY truſt, O Lord in thee I haue



put euermore: Oh, let mee neuer take

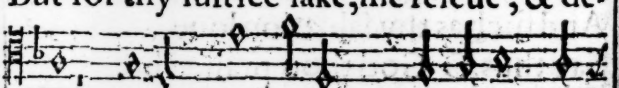


the foile, nor ſhrinke for ſhame therefore,
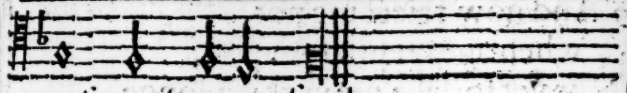


2 Reſcue mee & deliuer me in thy righteouſnes, incline thine eare vnto me, & ſaue mee.

But for thy iuſtice ſake, me reſcue, & de-



fend: Incline thy gratious eare to me, and



now ſome ſuccour ſend.

3 Be thou my rocke moſt ſure,
that aye I may beholde.
Thou haſt giuē charge to ſaue me ſound,
and art my tower and holde.
4 O thou my God and Lord,
from wicked hands me ſhield,
And from all cruel enemies rage,
which ſeeke to make mee yeeld.

5 For thou art my ſure hope,
on whom I doe depend,
O Lord my God, thou art my truſt,
ſince I did childe-hood end.
6 Yea, from my mothers wombe,
thou waſt my ſtay and guide,
Thou tookeſt me thence, therefore wil I,
thee praiſe both time and tide.

7 As I a monſter were,
full many fled me fro,
Yet thou waſt my ſtrong hope and truſt,
ſo that I dreade no ſo:
8 Like as the guſhing ſpring,
ſo ſhall my mouth burſt out,
Thy praiſes and magnificence,
for euer the world about.

3 Be thou my ſtrōg rock, whēr vnto I may alway reſort: thou haſt giuen commandement to ſaue me: for thou art my rock, and my fortreſſe.
4 Deliuer me, O my God, out off the hand of the wicked, out of ỹ hand of the euill and cruell man.
5 For thou art mine hope, O Lord God, euen my truſt from my youth.
6 Vpon thee haue I ben ſtayed frō the womb thou art he that tooke me out of my mothers bowels: my praiſe ſhal be alwayes of thee.
7 I am become as it were a mōſter to many, but thou art my ſure truſt.
8 Let my mouth be filled with thy praiſe, and with thy glory euery day.

9 Caſt mee not off in the time of age: forſake mee not when my ſtrength faileth.

9 And now reiect me not,
when age crepth me vpon,
Nor yet forſake me in this plonge,
when ſtrength and force is gone.

10 For mine enemies ſpeake of me, and they that lay waite for my ſoule, take their counſel together

10 For they haue talkt of me,
which ſeeke mine vtter ſhame,
And they which would bereaue my life,
deuiſed haue the ſame.

The fourth part.

11 Saying, God hath forſaken him, purſue and take him, for there is none to deliuer him.

11 Saying with courage ſtout,
God hath him caſt away:
Purſue him hard, and hold him faſt,
for none him ſuccour may.

12 Goe not far from me, O God my God, haſte thee to help me.

12 Ah God ſome mercie ſhewe,
and be not farre from me,
My God make haſte to helpe me now,
as mine hope is in thee.

13 Let them be confounded and conſumed that are againſt my ſoule: let them be covered with reproofe & confuſion, that ſeeke mine hurt.

13 Strike thou my foes with ſhame,
kill them which would me kill,
Let ſhame and ſlander burie them,
which would me harme and ill.

14 But I will wait continually and will praiſe thee more and more.

14 The meane while patientlie,
I will attende and waite:
Extolling euer more and more,
thy praiſes high and great.

15 My mouth ſhall dailie rehearſe thy righteouſneſſe, &

15 And though thy ſweet mercies,
in number paſſe my reach,

I dayly will thy righteouſneſſe,
and thy ſaluation teach,
16 I will remaine, O Lord,
in thy great ſtrength and might:
I will record thy bountie great,
and bring it foorth to light.
17 My God thou haſt me taught,
euen from my youth thy ſawes,
And hitherto I haue ſet foorth,
thy diuine workes and lawes.
18 Now Lord forſake me not,
when head and haire is gray,
Thine arme till I haue taught this age,
and ages all for aye.
19 As for thy iuſtice, Lord,
it is in deed moſt hie:
For thou haſt done great things O God,
and who is like to thee?
20 For thou haſt made me ſee,
full great troubles and griefe,
But when thou turndſt, comfort I felt
by life thou ſendſt reliefe.
21 Mine honour and eſtate,
thou haſt encreaſed ſo,
That by thy louing face I feele,
my ſelfe comforted tho.
22 Therefore thy trueth will I,

ſaluation, for I knowe not the number.
16 I wil go forwardin ỹ ſtrēgth of the lord God, & wil make mēcion of thy righteouſnes, euen of thine onely.
17 O God thou haſt taught mee from my youth, euen vntill now, therefore will I tel of thy wondrous works.
18 Yea euen vnto mine old age, and gray head, O GOD, forſake me not, vntil I haue dec'ared thine arme vnto this generation, and thy power to all thē that ſhall come.
19 And thy righteouſnes, o God, I will exalt on high, for thou haſt done great things, O God, who is like vnto thee.
20 Which haſt ſhewed me great troubles and aduerſities, for thou wilt retur, and reuiue me, &

wilt come againe, and take me vp from the depth of the earth. 21 Thou wilt increaſe mine honour, and returne and comfort mee. 22 Therefore will I

praise thee for thy faithfulnes, o God, vpō iustrument and Viole: vnto thee will I sing vpon the Harpe, O holie one of Israel.

23 My lips will reioyce when I sing vnto thee, & my soule, which thou hast deliuered.

24 My tongue also shall talk of thy righteousnes dailie, for they

on Viols praise my Lord:
O holy one of Israel,
mine Harpe shall eke accord.

23 My lippes shal sing for ioy,
when I shall tune thy praise,
Likewise my soule by thee redeemde,
the same shal doe alwaies.

24 Also my tongue shal speake,
thy mercies euer and aye:
For such as did procure mine hurt,
shame hath brought to decay.

are confounded and brought vnto shame, that seeke mine hurt.

Deus iudicia tua Regi da.

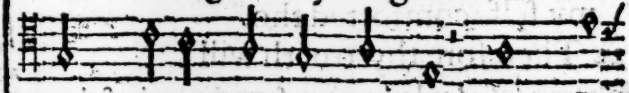
PSALE LXXII. I.H.

¶ Hee prayeth for the prosperous estate of the Kingdome of Salomon, who was the figure of Christ: vnder whom shall be righteousnes, peace and felicitie, vnto whom al Kings and al nations shal do homage, whose Name and power shal indure for euer, and in whom all nations shalbe blessed.

Com



Ord giue thy iudgements to the



King, therein instruct him well, And with

1 GIue thy iudgemēts to the King, O God, and thy

his



his Sonne that princely thing, Lord let

righteouſneſſe to the Kings ſonne.

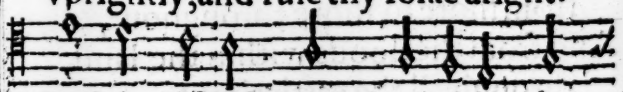


thy Iuſtice dwell. That hee may gouerne

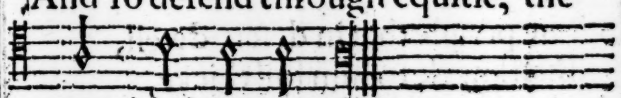


vprightly, and rule thy folke aright:

2 Then ſhall he iudge thy people in righteouſnes, and the poore with equitie.



And ſo defend through equitie, the



poore that haue no might.

3 And let the mountaines that are hye,
vnto their folke giue peace,
And eke let litle hils apply,
thy iuſtice to increaſe.

3 The montains and the hils ſhal bring peace to the people by iuſtice.

4 That he may helpe the weake & poore,
with aide, and make them ſtrong,
And eke deſtroy for euermore,
all thoſe that doe them wrong.

4 He ſhal iudge the poore of the people, hee ſhall ſaue the children of the needy, & ſhall ſubdue the oppreſſour.

5 And then from age to age ſhall they
regard and feare thy might:
So long as Sunne doth ſhine by day,
or elſe the Moone by night.

5 They ſhal fear thee as long as the Sunne and Moone endureth from generation to generation.

6 Lord make the King vnto the iuſt,

6 He ſhall come down like ſ rain

like

like raine to fields new mowen:
And like the drops that lay the dust,
and fresh the land vnsowen.

7 The iust shall flooriſh in his time,
and all shal be at peace:
Vntil the Moone shal leaue to prime,
waste, change, and to encrease.
8 He shal be Lord of sea and sand,
from shore to shore throughout,
And from the floods within the land,
through all the earth about.

9 The people that in desert dwell,
shall kneele to him full thicke,
And all his enemies that rebel,
the earth and dust shall licke.
10 The Lords of all the Yles thereby,
great gifts to him shal bring:
The Kings of Sabe and Arabie,
giue many costlie thing.

11 All Kings shall seeke with one accord
in his good grace to stand:
And all the people of the world,
shall serue him at his hand.
12 For he the needie sort doth saue,
that vnto him doe call,
And eke the simple folke that haue,
no helpe of man at all.

vpō the mowen grasse, & as the showers that water the earth.

7 In his daies shal the righteous flooriſh, & abundance of peace shall be so long as the Moone endureth.

8 His dominion shalbe also from sea to sea, and from the riuer vnto the endes of the land.

9 They that dwel in the wildernes shal knele before him, and his enemies shall licke the dust.

10 The Kings of Tarshish and of the yles shall bring presents: the kings of Sheba and Seba shal bring gifts.

11 Yea al kings shall worshippe him, all nations shal serue him.

12 For hee shall deliuer the poor when he crieth, the needie also, and him that hath no helper.

13 He ſhall take pitie on the poore,
that are with need oppreſt:
He ſhall preſerue them euermore,
and bring their ſoules to reſt.
14 He ſhall redeeme their life from dread,
from fraud, from wrong, from might:
And eke their blood ſhalbe in deed,
moſt precious in his ſight.

15 But he ſhall liue, and they ſhall bring
to him of Sabaes gold,
He ſhall be honoured as a King,
and daily be extold.
16 The mighty mountaines of his land,
of corne ſhal beare ſuch throng,
That it like Cedar trees ſhall ſtand,
in Libanus full long.

Their cities eke ful wel ſhal ſpeed,
the fruits thereof ſhall paſſe,
In plenty it ſhal far exceed,
and ſpring as greene as graſſe.
17 For euer they ſhall praiſe his Name,
while that the ſunne is light,
And think them happy through the ſame,
al folke ſhal bleſſe his might.

18 Praiſe ye the Lord of Hoſtes and ſing,
to Iſraels God echone,

13 He ſhall bee mercifull to the poore & needy, and ſhal preſerue the ſoules of the poore.

14 He ſhall redeem their ſoule from deceit and violence: & dear ſhall their blood be in his ſight.

15 Yea, he ſhall liue & vnto him ſhall they giue of the gold of Sheba: they ſhall alſo pray for him continually, and daily bleſſe him.

16 An handfull of corne ſhall be ſowen in the earth, euen in the top of the mountaines, and the fruit thereof ſhal ſhake like the trees of Lebanon and the children ſhall flouriſh out of the city, like the graſſe of the earth.

17 His Name ſhall be for euer: his Name ſhall endure as long as the Sunne: all nations ſtall bleſſe him, and be bleſſed in him.

18 Bleſſed be the Lord God, euen the GOD of

For

Israel, which only doeth wondrous things.

For he doth euery wondrous thing,
yea, he himselfe alone.

19 And blessed bee his glorious Name for euer: and let all the earth be filled with his glorie. So be it, euen so be it.

19 And blessed be his holy Name,
all times eternally,
That all the earth may prayse the same,
Amen, Amen, say I.

Vtique bonus est Deus Israeli.

PSAL LXXIII. T.S.

¶ *The Prophet teacheth by his example, that neither the worldlie prosperitie of the vngodly, nor yet the affliction of the good, ought to discourage Gods children but rather ought to mooue vs to consider our fathers prouidence & to cause vs to reuerence Gods iudgements: forasmuch as the wicked vanish away like smoke, and the Godly enter into life euerlasting: in hope whereof he resigneth himselfe into Gods hands.*

Sing this as the 44 Psalme.

1 YEt God is good to Israel, euen to the pure in heart.

How euer it be, yet God is good,
and kinde to Israell:
And to all such as safelie keepe,
their conscience pure and well.

2 As for me, my feet were almost gone, my steps had well neere slipt.

2 But I was almost off my feete,
and downe-with so did slide:
That ere I wist full suddenly,
my steps were turnd aside.

3 For I fretted at the foolish.

3 For when I saw such fooliſh men,
I grudg'd and did disdaine,

That

That wicked men all things ſhould haue,
without turmoile or paine.
4 They neuer ſuffer pangs nor griefe,
as if death ſhould them ſmite:
Their bodies are both ſtout and ſtrong,
and euer in good plight.
5 And free from all aduerſitie,
when other men be ſhent,
And with the reſt they take no parte
of plague or puniſhment.
6 Therefore preſumption doeth embrace
their necks as doth a chaine
And are euen wrapt as in a robe,
with rapine and diſdaine.
7 They are ſo fed, that euen for fat
their eyes oft times out-ſtart:
And as for worldly goods, they haue
more then can wiſh their heart.
8 Their life is moſt licentious,
boaſting much of the wrong,
Which they haue done to ſimple men,
and euer pride among.
9 The heauens and the liuing Lord
they ſpare not to blaſpheme:
And prate they doe on worldlie things,
no wight they do eſteeme.
10 The people of God oft times turn back
to ſee their proſperous ſtate,

wh en I ſaw the proſperitie of the wicked.

4 For there are no bands in their death, but they are luſtie and ſtrong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 Therfore pride is as a chain vnto them, and crueltie couereth them as a garment.

7 Their eyes ſtand out for fatneſſe: they haue more then heart can wiſh.

8 They are licentious, and ſpeake wickedly of their oppreſſion: they talke preſumptuouſly.

9 They ſet their mouth againſt heauen, and their tongue walketh through the earth.

10 Therefore his people turne hither for

And almoſt drinke the ſelfe-ſame cup,
and follow the ſame rate.

11 How can it be that God (ſay they)
ſhould know, and vnderſtand
Theſe worldly things: ſince wicked men,
be lords of Sea and land?
12 For we may ſee how wicked men
in riches ſtill increaſe:
Rewarded well with worldly goods,
and liue in reſt and peace.
13 Then why doe I from wickednes,
my fantaſie refraine?
And waſh my hands with innocents
and cleanſe mine heart in vaine?
14 And ſuffer ſcourges euery day,
as ſubiect to all blame?
And euery morning from my youth,
ſuſtaine rebuke and ſhame?
15 And I had almoſt ſaid as they,
miſliking mine eſtate:
But that I ſhould thy children iudge,
as folke vnfortunate.
16 Then I be-thought me how I might
this matter vnderſtand,
But yet the labour was too great
for me to take in hand.
17 Vntill the time I went into

thine

tents of a rui cup are wrong out to them.

11 And they ſay How doth God know it? or is there knowledge in ỹ moſt High?

12 Lo, theſe are the wicked, yet proſper they alway, & increaſe in riches.

13 Certainlie I haue cleanſed my heart in vaine, & waſhed mine handes in innocencie.

14 For dayly haue I bene puniſhed, and chaſtened euery morning.

15 If I ſay, I wil iudge thus, behold, the generation of thy children: I haue treſpaſſed.

16 The thought I to know this, but it was too painful for me.

17 Vntil I went into the Sanctuarie

thine holie place and then,
I vnderstoode right perfectly,
the end of all these men.
18 And namely how thou settest them,
vpon a slippery place
And at thy pleasure and thy will,
thou doest them all deface.
19 Then all men muse at that strange sight
so see how suddenly:
They are destroyde, dispatcht, consumde,
and dead so horriblie.
20 Much like a dreame when one awaketh
so shall their wealth decay.
Their famous names in all mens sight,
shall ebbe and passe away.

The third part.

21 Yet thus mine heart was grieued then
my minde was much oppresst:
22 So fonde was I, and ignorant,
and in this poynt a beast,
23 Yet neuertheless by my right hand,
thou holdst me alwayes fast.
24 And with thy counsell doest me guide
to glory at the last.
25 What thing is there that I can wish,
but thee in heauen aboue?
And in the earth there is nothing,
like thee that I can loue.

me of God: then vnderstood I their end.
18 Surely thou hast set them in slipperie places, and castest them downe into desolation.
19 How suddenlie are they destroyed, perished, & horribly consumed.
20 As a dreame when one awaketh, O Lord, when thou raisest vp, thou shalt make their image despised.
21 Certainlie mine heart was vexed, and I was pricked in my reines.
22 So foolish was I and ignorant: I was a beast before thee.
23 Yet I was alway with thee: thou hast holden me by my right hand.
24 Thou wilt guide me by thy counsell, and afterward receiue me to glory.
25 Whom haue I in heauen but thee? and I haue desired none in earth with thee.

26 My flesh and eke mine heart doth faile,
but God doth faile me neuer:
For of mine health God is the strength,
my portion eke for euer.
27 And loe all such as thee forsake,
thou shalt destroy echone:
And those that trust in any thing,
sauing in thee alone.
28 Therefore will I drawe neare to God,
and euer with him dwel,
In God alone I put my trust,
thy wonders will I tell.

Vt quid Deus repulisti in perpetuum.

PSAL. LXXIIII. I. H.

¶ *The faithfull complaine of the destruction of the Church and true religion, vnder the Name of Sion and the Temple destroyed: and trusting in the might and free mercies of God, by his couenant, They require helpe and succour for the glory of Gods holy name, for the saluation of his poore afflicted seruants and the confusion of his proud enemies.*

Sing this as the 27 Psalme.

WHy art thou Lord, so long from vs
in all these dangers deep:
Why doth thine anger kindle thus,
at thine owne pasture sheepe?
2 Lord, call the people to thy thought,
which haue bene thine so long:

The

26 My flesh faileth, & mine hart also, but God is the strength of mine hart, & my portiō for euer.
27 For loe, they that with-draw themselues from thee, shall perish: thou destroyest al them that goe a whoring from thee.
28 As for me, it is good for mee to draw neere to God: therefore I haue put my trust in the Lord God, that I may declare all thy works.

1 O God, why hast thou put vs away for euer? why is thy wrath kindled against y sheepe

The which thou hast redemed & bought
from bondage sore and strong.
Haue minde therefore and thinke vpon,
remember it full well,
Thy pleasant place, thy mount Sion,
where thou wast wont to dwell.
3 Lift vp thy foot and come in hast,
and all thy foes deface:
Which now at pleasure robbe and waste,
within thine holie place.
4 And in thy congregations all,
thine enemies roare O God,
They set, (as signes on euery wall,)
their banners splayde abroad.
5 As men with axes hew the trees,
that on the hilles doe growe,
So shine the billes and swords of these,
within thy Temple now.
6 The syling saw'de, the carued bordes,
the goodly grauen stones,
With axes hambers billes and swords,
they beat them downe at once.
7 Thine holie place with fierie flame,
to ground they haue downe cast,
The house appointed to thy Name,
defiled is and wast.
8 And thus they said within their heart,
dispatch them out of hand,

& on the rodde of thine inheritãce, which thou hast redeemed, & on this mount Zion wherein thou hast dwelt.

3 Lift vp thy stroks that thou mayest for euer destroy euery enemie that doeth euil to the Sanctuarie.

4 Thine aduersaries roar in the mids of thy cõgregation, & set vp their banners for signes.

5 Hee that lifted the axes vpõ the thicke trees, was renowned, as one that brought a thing to perfection.

6 But now they break down the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuary in to the fire, & raised it to ỹ ground and haue defiled ỹ dwelling place of thy Name.

8 They said in their hearts, Let vs destroy them

Then burnt they vp in euery parte,
Gods houſes through the land.
9 Yet thou no ſigne of helpe doeſt ſend,
our Prophets are all gone:
To tell how this our plague ſhall end,
among vs there is none.

10 Whē wilt thou lord once end this ſhame
and quaile thine enemies ſtrong?
Shall they alwayes blaſpheme thy Name,
and raile on thee ſo long?
11 Why doeſt thou draw thine hand aback
and hide it in thy lap?
Oh plucke it out and be not ſlacke,
to giue thy foes a rap.

The ſecond part.

12 O God thou art my King and Lord,
and euermore haſt bene:
Yea, thy good grace throughout the world
for our good will hath ſeene.
13 The ſeas that are ſo deepe and dead,
thy might did make them drie:
And thou didſt breake the ſerpents head
that he therein did die.

14 Yea, thou didſt breake the head ſo great
of Whales, that are ſo fell,
And gaueſt them to theſe folke to eate,
that in the deſert dwell.
15 Thou madſt a ſpring with ſtreams to riſe

from

[a] together: they haue burnt all the Synagogues of God in the land.
9 We ſee not our ſignes, there is not one Prophet more nor any vs that knoweth how long.
10 O God, how long ſhal the aduerſarie reproch thee? ſhall the enemy blaſpheme thy Name for euer?
11 Why withdraweſt thou thine hand euen thy right hand? draw it out of thy boſome and conſume them.
12 Euen God is my King of old working ſaluation in the mids of the earth.
13 Thou didſt diuide the ſea by thy power, thou brakeſt [b] heads of the dragons in the waters.
14 Thou brakeſt the head of Liuiathan in peeces and gaueſt him to bee meat for the people in wildernesse.
15 Thou brakeſt

from rockes both hard and hie,
And eke thy hand hath made likewiſe,
deepe riuers to be drie.

16 Both day and eke the night are thine,
by thee they were begunne,
Thou ſetteſt to ſerue vs with their ſhine,
the light and eke the Sunne.

17 Thou doeſt appoint the ends & coaſtes
of all the earth about:
Both ſommer heates and winter froſtes,
thy hand hath found them out.

18 Thinke on (O Lord) no time forget,
thy foes that thee defame,
And how the fooliſh folke are ſet,
to raile vpon thy Name,

19 O let no cruell beaſt deuoure,
the Turtle that is true,
Forget not alwayes in thy power,
the poore that much doe rew.

20 Regarde thy couenant, and behold,
thy foes poſſeſſe the land:
All ſad and darke, forworne and olde,
our Realme as now doth ſtand.

21 Let not the ſimple goe away,
nor yet returne with ſhame:
But let the poore and needie aye,
giue praiſe vnto the ſame.

22 Riſe, Lord, let be by thee maintain'd

vp the fountai and riuer: thou drieſt vp migh tie riuers.

16 The daye is thine, and the night is thine: thou haſt prepared the light & the ſunne.

17 Thou haſt ſet al the borders of the earth, thou haſt made ſommer and winter.

18 Remember this, that the enemie hath reproched thee lord, & the foliſh people hath blaſphemed thy name.

19 Giue not the ſoule of the turtle doue vnto the beaſt, and forget not the Congregation of thy poore for euer.

20 Conſider thy couenant, for the darke places of the earth are full of the habitations of the cruel.

21 Oh let not the oppreſſed returne aſhamed, but let the poor & needie praiſe thy name.

22 Ariſe, o God maintaine thine

o wne cause: remember the daily reproch by ỹ foolish man.

23 Forget not ỹ voice of thine enemies, for the tumult of them that rise against thee ascendeth continuallie,

the cause that is thine owne:
Remember how that thou blasphemed,
art, by the foolish one.
23 The voyce forget not of thy foes,
for the presumption hie,
Is more and more increast of those,
that hate thee spitefullie.

Confitebimur tibi Deus.

PSAL LXXV. I. C.

¶ *The faithful doe praise the name of the Lord, which shall come to iudge at the time appointed, When the wicked shall be put to confusion, and drinke of the cup of his wrath: their pride shall be abated, and the righteous shalbe exalted to honour.*

Sing this as the 67. Psalme.

O God laud, and praise
we will giue to thee,
Of vs at all times,
thou shalt thanked be,
Sith thy name is neare,
they will without doubt,
Thy workes of great fame,
declare and shewe out.
2 When I, saith God,
a meete time shall see,
I will rightly iudge.
3 For though the earth be,

67
Cum
v24

1 We will praise thee O God, we will praise thee, for thy name is nere therfore they wil declare thy wōdrous works.

2 When I shall take a cōuenient time, I will iudge righteously.

3 The earth and all the

With all that there dwel,
diſſolued and waſte,
Her pillars ſhall I
make ſtable and faſt.

4 I ſaid to the fooles,
learne now to be wiſe,
And to the peruerſe,
let not your horne riſe.

5 Lift not vp (I ſaid)
your hornes this on hie,
Nor yet with ſtife neck,
ſpeake preſumptuouſly.

6 For why? high degree,
proceeds in no parte,
From Eaſt nor from Weſt
nor yet from deſert.

7 But God is the iudge,
who onely hath power,
To throwe and caſt downe,
or raiſe vp each houre.

8 For lo in his hand,
a Cup now hath God,
Of ſtrong wine full mixt,
which he powreth abrode
The wicked eachone,
the dregges of that Cup,
Shall doubtleſſe wring out,
and drinke them all vp.

inhabitants there of are diſſolued but I will eſtabliſh the pillars of it. Selah.

4 I ſaid vnto the fooliſh, Be not ſo fooliſh: and to the wicked, lift not vp ỹ horne.

5 Lift not vp your horne on high, neither ſpeake with a ſtiffe neck.

6 For to come to preferment, is neither from the Eaſt, nor from the Weſt, nor from the South.

7 But God is the iudge: he maketh low, and he maketh hie.

8 For in the hand of the Lord is a cup, and the wine is redde, it is full mixt, and hee powreth out the ſame.
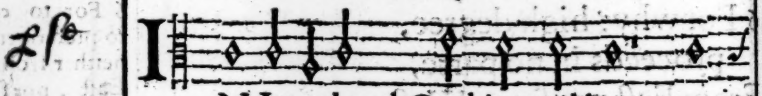
Surely all the wicked of the earth ſhal wring out & drink the dregges thereof.

9 But I will declare for euer, & ſing praiſes vnto the God of Iaacob.
10 Al the hornes of the wicked alſo will I breake, but the hornes of the righteous ſhalbe exalted.

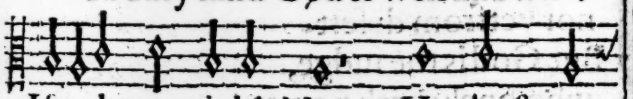
9 But I will declare
and ſhew foorth alwaies,
And to Iacobs God,
will ſing laud and praiſe.
10 The wicked mens hornes,
in twaine breake will I,
But the iuſt mens ſhall
be lifted on hie.

PSAL. LXXVI. R.P.

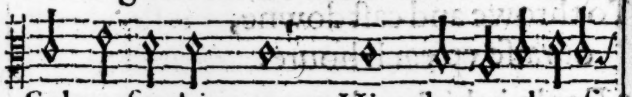
¶ *Here is ſet foorth the power of God, and care for the defence of his people in Ieruſalem, in the deſtruction of the armies of Sennacherib. And the faithfull are exhorted to be thankfull.*
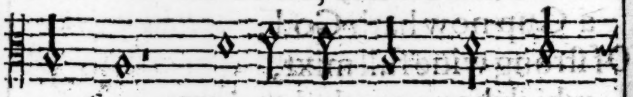


IN Iury land God is well knowne, in



Iſrael great is his Name: He choſe out



Salem for his owne, His tabernacle of



great fame. Therein to raiſe, and mount



Sion, to make his habitation. And reſi-

GOD is knowen in Iudah, his name is great in Iſrael.

2 For in Shalem is his Tabernacle and his dwelling in Zion,

dence



dence within the ſame.

3 There did he breake the bowmens ſhafts
There fierie darts ſo ſwift of flight,
Their ſhields their ſwords & al their crafts
Of war when they were bound to fight.

4 More excellent and more mightie,
Art thou therfore then mountaines hie
Of rauenous Wolues voyde of all right.

5 The ſtout hearted were made a pray,
A ſuddain ſleepe did them confound,
And all the ſtrong men in that fray,
Their feeble hands they haue not found

6 At thy rebuke, (O Iaakobs God)
Horſes with Chariots ouertrod,
As with dead ſleep were caſt to ground

7 Fearefull art thou, (O Lord our guid)
Yea thou alone, and who is he,
That in thy preſence may abide,
If once thine anger kindled be?

8 Thou makeſt men from heauen to heare
Thy iudgements iuſt, the earth for feare
Stilled with ſilence then we ſee.

9 When thou, O Lord beginſt to riſe,
Sentence to giue, as iudge of all,
And in the earth doſt enterpriſe,
To ridde the humble out of thrall.

3 There brake he the arrowes of the bow, the ſhielde, and the ſword, and the battel Selah.

4 Thou art more bright and puiſſant then the mountaines of pray.

5 The ſtout harted are ſpoyled, they haue ſlept their ſleepe, and all the men of ſtrēgth haue not foūd their hands

6 At thy rebuke, O God of Iaakob, both the charet and horſe are caſt aſleepe.

7 Thou, euen thou art to bee feared: and who ſhal ſtand in thy ſight, whē thou art angrie?

8 Thou diddeſt cauſe thy iudgement to be heard from heauen: therefore ȳ earth feared and was ſtill.

9 Whē thou, O God, aroſe to iudgement, to help al the meek of the earth.

10 Surely ỹ rage of man shal turn to thy praise, the remnant of the rage shalt thou restraine.
11 Vow & performe vnto the Lord your God, all yee that bee rounde about him, let them bring presents vnto him that ought to be feared.
12 Hee shall cut off the spirit of princes: he is terrible to the kings of the earth.

10 Certes the rage of mortall men,
Shal be thy praise: the remnant then,
Of their furie thou blindest withall.
11 Vow & performe your vows therfore
Vnto the Lord your God, al ye
That round about him dwel, adore
This feareful one, with offerings free.
12 Which may cut off at his vintage,
The breath of Princes in their rage:
To earthly Kings fearefull is he.

Voce mea ad Dominum clamaui.

PSAL. LXXVII. I.H.

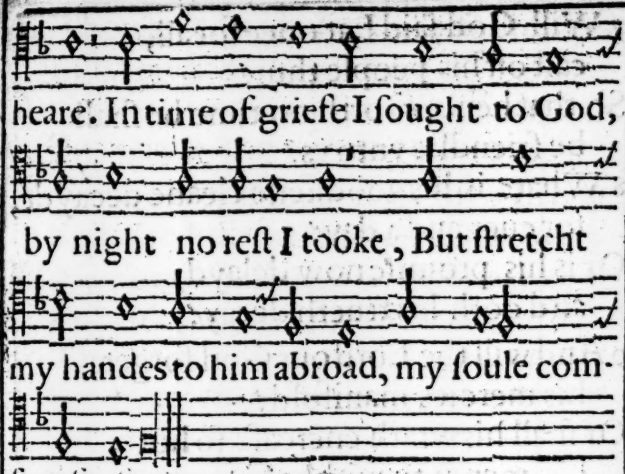
¶ The prophet in the name of the Church, rehearseth the greatnesse of his affliction, and his grieuous tentation, whereby he was driuen to this end, to consider his former conuersation, and the continuall course of Gods workes in the preseruation of his seruants, and so he confirmeth his faith against these tentations.

com

MY voyce came to God, whē I cryed: my voice came to God, & he heard me.

I With my voyce to God doe cry,
with heart & hearty cheere: My voice to
God I lift on hie, and he my sute doeth

heare



2 In the day of my trouble I ſought the Lord my ſore ran and ceaſed not in the night: my ſoule refuſed comfort.

3 When I to thinke on God intend,
my trouble then is more:
I ſpake but could not make an end,
my breath was ſtopt ſo ſore.

3 I did thinke vpon God, & was troubled: I prayed, and my ſpirit was full of anguiſh. Selah,

4 Thou heldſt mine eyes ſuch wiſe from (reſt
that I alwayes did wake,
With feare I was ſo ſore oppreſt,
my ſpeech did me forſake.

4 Thou keepeſt mine eys waking I was aſtonied and could not ſpeake.

5 The dayes of old in mind I caſt,
and oft did thinke vpon,
The times and ages that are paſt,
full many yeeres agone.

5 Then I conſidered the dayes of old, and the yeeres of auncient time.

6 By night my ſongs I cal to mind,
once made thy praiſe to ſhow,
And with my heart much talke I finde,
my ſpirits do ſearch to know.

6 I called to remembrance my ſong, in the night I communed w mine own heart, and my ſpirit ſearched diligently.

7 Will the Lord absent him selfe for euer? & will he shew no more fauour?

8 Is his mercis cleane gone for euer? doeth his promise faile for euermore?

9 Hath God forgotte to be merifull? hath hee shut vp his tender mercies in displeasure? Selah.

10 And I said, this is my death, yet I remembred the yeeres of the right hand of the most High.

11 I remembred the works of the Lord: certainly I remembred thy wonders of old.

12 I did also meditate all thy workes, and did deuise of thine actes, saying.

13 Thy way, O God, is in the sanctuarie: who is so great a God as our God?

7 Will God said I, at once for all,
cast off his people thus?
So that hence foorth no time he shall
be friendlie vnto vs?
8 What? is his goodnesse cleane decayde,
for euer and a day?
Or is his promise now delayd,
and doth his trueth decay?
9 And will the Lord our God forget,
his mercies manifold?
Or shall his wrath encrease so hote,
his mercy to withhold?
10 At last I said, my weakenesse is
the cause of this mistrust:
Gods mighty hand can help all this,
and change it when he list.

The second part.

11 I will regarde and thinke vpon
the working of the Lord:
Of all his wonders past and gone,
I gladly will record.
12 Yea, all his workes I will declare,
and what he did deuise:
To tell his facts I wil not spare,
and eke his counsel wise.
13 Thy workes, O Lord, are al vpright
and holy al abrode:
What one hath strength to match the
of thee, O Lord our God? (might,

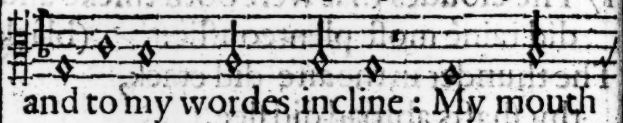
14 Thou art a God, that doth foorthshew
thy wonders euery houre:
And so doest make the people know,
thy vertue and thy power.
And thine owne folke thou didst defend,
with strength and stretched arme:
The sonnes of Iaakob that descend,
and Iosephs seed from harme.
16 The waters, Lord, perceaued thee,
the waters saw thee wel:
And they for feare aside did flee,
the depths on trembling fel.
17 The cloudes that were both thicke and (black
did raine most plenteously:
The thunder in the aire did crack,
thy shafts abroad did flee.
18 Thy thunder in the fire was heard,
the lightnings from aboue,
With flashes great made them afeard,
the earth did quake and moue.
19 Thy wayes within the sea do lie,
thy path in waters deep,
Yet none can there thy steps espy,
nor know thy paths to keepe.
20 Thou leadest thy folke vpon the land,
as sheep on euery side,
By Moses and by Aarons hand,
thou didst them safely guide.

14 Thou art the God that doest wonders: thou hast declared thy power among the people.
15 Thou hast redeemed thy people w thine arme, euen the sonnes of Iacob, & Ioseph. Selah
16 The waters saw thee, o God, the waters saw thee, and were afraid, yea, the depths trembled.
17 The cloudes powred out water, the heauens gaue a sound, yea, thine arrowes went abroad.
18 The voice of thy thunder was round about, the lightnings lightned the worlde: the earth trembled & shooke.
19 Thy way is in the sea, & thy paths in y great waters, and thy footesteps are not knowen.
20 Thou didst leade thy people like sheep by the hand of Moses and Aaron.
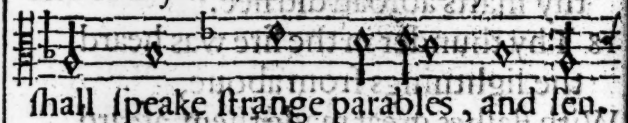
¶ *He sheweth how God of his mercy chose his Church of the posteritie of Abraham, reprochyng the stubburne rebellion of their fathers, that the children might not only understand that God of his free mercy made his couenant with their ancestors, but also seeing them so malicious and peruerse, might be ashamed, and so turne wholly to God: in this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people, might see in few words the effect of the whole historie.*



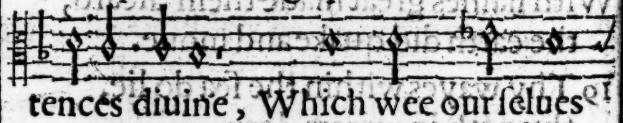
A Ttend my people to my law,



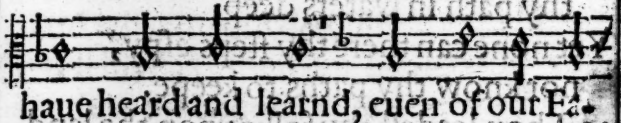
and to my wordes incline: My mouth



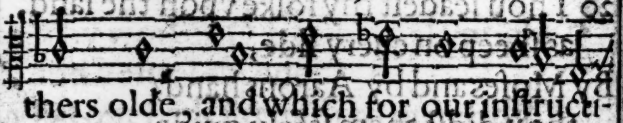
shall speake strange parables, and sen-



tences diuine, Which wee our selues



haue heard and learnd, euen of our Fa-



thers olde, and which for our instructi-

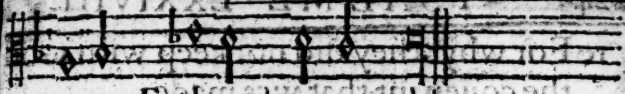
on

Com

HEare my doctrine, O my people: incline your eares vnto the wordes of my mouth.

2 I wil open my mouth in a parable: I will declare high sentences of olde.

3 Which wee haue heard and knowen, and our fathers haue tolde vs



on, our Fathers haue vs tolde.

4 Because we should not keepe it close,
from them that should come after:
Who should Gods power to their race
and all his workes of wonder. (praise,

5 To Iacob he commandement gaue,
how Israel should liue:
Willing our Fathers should the same,
vnto their children giue.

6 That they and their posteritie,
that were not sprung vp tho,
Should haue the knowledge of the Law,
and teach their seed also.

7 That they might haue the better hope,
in God that is aboue:
And not forget to keepe his lawes,
and his precepts in loue.

8 Not being as their Fathers were,
rebelling in Gods sight:
And would not frame their wicked hearts,
to know their God aright.

9 How went the people of Ephraim,
their neighbours for to spoile;
Shutting their darts the day of warre,
and yet they tooke the foile.

4 We will not hide them from their childre, but to the generatiõ to come, we will shew the praises of the Lord, his power also, and his wonderfull workes that hee hath done.

5 How hee established a testimonie in Iacob, and ordained a law in Israel, which he cõmanded our fathers, that they should teach their children:

6 That their posterite might know it, and the children which should be borne, should stand vp, and declare it to their children:

7 That they might set their hope on God, & not forget the workes of God, but keep his cõmandementes:

8 And not to be as their fathers a disobedient and rebellious generacion, a generacion that set not their hart aright, and whose spirit was not faithful vnto God. 9 The children of Ephraim being armed, and shooting with the bow, turned backe in the day of battell.

10 They kept not the couenāt of God, but refused to walke in his Lawe.

10 For why? they did not keep with God
the couenant that was made:
Nor yet wold walke, or lead their liues,
according to his trade.

11 And forgate his actes, and his wōderfull works which hee had shewed them.

11 But put into obliuion
his counsell and his will:
And all his works most magnificke,
which he declared still.

The second parte.

12 He did merueilous things in the sight of their fathers in ỹ land of Egypt: euē in the field of Zoā.

12 What wonders to our fore-fathers,
did he himselfe disclose,
In Egypt land, within the fielde,
that called is Thaneos:

13 Hee diuided the sea, and led them thrōw, hee made also the waters to stand as an heape.

13 He did diuide and cut the sea,
that they might passe at once:
And made the waters stand as still,
as doth an heape of stones.

14 In the daye time also he led the with a cloud and all the night with a light of fire.

14 He led them secret in a cloud,
by day when it was bright:
And all the night when darke it was,
with fire he gaue them light.

15 He claue the rocks in the wildernesses, and gaue them drink as of the great depths.

15 He brake the rocks in wildernesse,
and gaue the people drinke:
As plentiful as when the deepes,
doe flowe vp to the brinke.

16 He brought floodes also out of ỹ stony rock, so that he made the waters to

16 He drew out riuers out of rockes,
that were both drie and hard,
Of such abundance that no floods,

to them might be comparde.
17 Yet for all this against the Lord,
their sinne they did increase,
And stirred him that is most high,
to wrath in wildernesse.

18 They tempted him within their heart,
like people of mistrust:
Requiring such a kinde of meate,
as serued to their lust.
19 Saying with murmuration,
in their vnthankfulnesse:
What can our God prepare for vs,
a feast in wildernesse?

20 Behold he strake the stonie Rocke,
and floods forth with did flo:
But can he now giue to his folke,
both bread and flesh also.
21 When God heard this he waxed wroth
with Iakob and his seede,
So did his indignation,
on Israel proceed.

The third part.

22 Because they did not faithfully,
beleeue and hope that he,
Could alwayes helpe and succour them,
in their necessitie.
23 Wherfore he did command the clouds
forthwith they brake in sunder:

defend like the riuers.
17 Yet they sinned still against him, & prouoked the Highest in the wildernesse.
18 And tempted GOD in their hearts, in requiring meate for their lust.
19 They spake against God also, saying, Can God prepare a table in the wildernesse?
20 Behold, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?
21 Therfore the Lord heard and was angry, and the fire was kindled in Iacob, & wrath also came vpon Israel.
22 Because they beleeued not in God, and trusted not in his helpe.

23 Yet he had commandeth the clouds aboue, and

24 And rainde downe MAN for them to eate,
a food of meekle wonder.
25 When earthly men with Angels food
were fed at their requeſt:
26 He bade the Eaſt winde blow away,
and brought in the Southweſt.
27 And raind downe fleſh as thicke as dust,
and foule as thicke as ſande:
28 Which he did caſt amids the place,
where all their tents did ſtand.

29 Then did they eat exceedingly,
and all men had their filles,
Yet more and more they did deſire,
to ſerue their luſt and willes.
30 But as the meat was in their mouthes,
his wrath vpon them fell:
31 And ſlew the floure of all the youth,
and choice of Iſrael.

32 Yet fell they to their wonted ſinne,
and ſtill they did him grieue,
For all the wonders that he wrought,
they would him not beleeue.
33 Their dayes therefore he ſhortened,
and made their honour vaine,

opened ỹ doores of heauen.
24 And had rained MAN vpõ thẽ for to eate, and had giuen them of the wheate of heauen.
25 Man did eate ỹ bread of Angels, hee ſent thẽ meate enough.
26 He cauſed ỹ Eaſte winde to paſſe in the heauen, and through his power hee brought in the South winde.
27 Hee rayned fleſh alſo vpon them as duſt, & feathered foule, as the ſand of the ſea.
28 And he made it fal in the mids of their campe, euen round about their habitations.
29 So they did eate and were wel filled: for he gaue them their deſire.
30 They were not turned from their luſt, but the meate was yet in their mouthes.
31 When the wrath of God came euen vpon them, and ſlewe the ſtrongeſt of them, and ſmote downe the choſen men in Iſraell.
32 For all this, they ſinned ſtill, and beleeued not his wonderous workes.
33 Therefore their dayes did hee conſume in vanitie

Their yeares did waſt and paſſe away,
with terrour and with paine.

34 But euer when he plagued them,
they ſought him by and by:
35 Remembring then he was their ſtrẽgth
their helpe and God moſt hie.
36 Though in their mouths they did but
and flatter with the Lord: (gloſe
And with their tongs and in their hearts,
diſſembled [illegible]ery word.

The third parte.

37 For why? their harts were nothing bent
to him nor to his trade:
Nor yet to keepe or to performe,
the couenant that was made.
38 Yet was he ſtill ſo mercifull
when they deſerued to die,
That he forgaue them their miſdeeds,
and would not them deſtroy.

Yea many a time he turned his wrath,
and did himſelfe aduiſe:
And would not ſuffer all his whole,
diſpleaſure to ariſe.
39 Conſidering they were but fleſh,
and euen as a winde:
That paſſeth away, and can not well,
returne by his owne kinde.
40 How oftentimes in wilderneſſe,

and their yeeres haſtily.

34 And whē he ſlew them, they ſought him, and they returned, & ſought God earlie.

35 And they remembred that God was their ſtrength, and the moſt high God their redeemer.

36 But they flattered him with their mouth, and diſſembled with him with their tongue.

37 For their hart was not vpright with him: neither were they faithfull in his couenant.

38 Yet he being mercifull forgaue their iniquitie, & deſtroyed them not, but oftentimes called backe his anger, and did not ſtirre vp all his wrath.

39 For he remẽbred that they were fleſh: yea, a wind that paſſeth & commeth not againe.

40 How oft did they prouoke the Lord,

in the wilder-nesse? & greiued him in the desert

did they their Lord prouoke:
How did they mooue and stirre their Lord
to plague them with his stroke?

41 Yea, they returned, & tempted God, and limited the holie one of Israel:

41 Yet did they turne againe to sinne:
and tempted God eftsoone:
Prescribing to the holy Lord,
what things they would haue done.

42 They remembred not his hād, nor the day whē he deliuered thē from the enemy.

42 Not thinking of his hand and power,
nor of the day when he,
Deliuered them out of the bondes,
of the fierce enemie.

43 Nor him that set his signes in Egypt, and his wonders in the fielde of Zoan.

43 Nor how he wrought his miracles,
as they themselues beheld,
In Egypt, and the wonders that
he did in Zoan fielde.

44 And turned their riuers into blood, and their floods, that they could not drink.

44 Nor how he turned by his power,
the waters into blood:
That no man might receaue his drinke,
at Riuer nor at flood,

45 Hee sent a swarm of flees among thē, which deuoured them, and frogs which destroyed them.

45 Nor how he send them swarmes of flies
which did them sore annoy,
And fild their countreys full of Frogs,
which should their land destroy.

The fift part.

39 He gaue also their fruits vnto ỹ caterpillers, and their labour vnto ỹ grashopper.

46 Nor how he did commit their fruites,
vnto the Caterpiller,
And all the labour of their hands,
he gaue to the Grashopper.

47 Whit

47 With hailſtones he deſtroid their vines
ſo that they were all loſt,
And not ſo much as wild figge trees,
but he conſumde with froſt.

48 And yet with hailſtones once againe,
the Lord their Cattel ſmote,
And all their flockes and heardes likewiſe
with thunder bolts full hote.

49 He caſt vpon them in his ire,
and in his furie ſtrong,
Diſpleaſure wrath and euill ſpirites,
to trouble them among.

50 Then to his wrath he made a way,
and ſpared not the leaſt,
But gaue vnto the Peſtilence,
the man and eke the beaſt.

51 He ſtrake alſo the firſt borne all,
that vp in Egypt came,
And all the chiefe of men and beaſts,
within the Tents of Ham.

52 But as for all his owne deare folke,
he did preſerue and keepe,
And caried them through wilderneſſe
euen like a flocke of ſheepe.

53 Without all feare both ſafe and ſound
he brought them out of thrall.
Whereas their foes with rage of Seas,
were ouer-whelmed all.

47 He deſtroyed their Vines with haile, and their wilde figge trees w the haile ſtones

48 Hee geue their cattell alſo to the haile, and their flockes to the thũder bolts.

49 He caſt vpõ them the fiercenes of his anger, indignation and wrath, & vexation, by the ſending out of euill angels.

50 Hee made a way to his anger he ſpared not their ſoule from death, but gaue their life to the peſtilence.

51 And ſmote al the firſt borne in Egypt, euen the beginning of their ſtrength, in the tabernacles of Ham.

52 But he made his people to go out like ſheepe, and led them in the wilderneſſe like a flocke.

53 Yea, he caried them out ſafelie, and they feared not, and the Sea couered their enemies.

54 And brought them vnto ỹ border of his Sanctuary, euen to his mountaine, which his right hand purchased.
55 Hee cast out the heathen also before them, and caused them to fal to the lot of his inheritance, and made the tribes of Israel to dwel in their tabernacles.
56 Yet they tẽpted, and prouoked the most high God, and kept not his testimonies.
57 But turned backe and dealt falsly: like their fathers they turned like a deceitful bow.
58 And they prouoked him to anger with their high places and mooued him to wrath w̃ their grauen images.
56 God heard this, and was wroth, & greatly abhorred Israel
60 So that hee forsooke the habitatiõ of Silo euen the Taber-

54 And brought thẽ out into the coastes
of his owne holy land.
Euen to the mount which he had got,
by his strong arme and hand.
55 And there cast out the heathen folke,
and did their land deuide,
And in their Tents he set the tribes,
of Israel to abide.

56 Yet for all this, their God most high
they stirde and tempted still:
And would not keepe his Testament,
nor yet obey his will.
57 But as their fathers turned backe,
euen so they went astray,
Much like a bow that would not bend,
but slipt and start away.
58 And grieued him with their hil Altars,
with offerings and with fire,
And with their idoles vehemently,
prouoked him to ire.
59 Therewith his wrath began againe,
to kindle in his breast,
The naughtinesse of Israel,
he did so much detest.

60 Then he forsooke the Tabernacle,
of Silo, where he was,
Right conuersant with earthly men,
euen as his dwelling place.

61 Then ſuffered he his might and power
in bondage for to ſtand,
And gaue the honour of his Arke,
into his enemies hand.

62 And did commit them to the ſword,
wroth with his heritage:
63 The yong men were deuourde with
maides had no mariage. (fire,

64 And with the ſworde the Prieſts alſo,
did periſh euerichone:
And not a widow left aliue,
their death for to bemone.

65 And then the Lord began to wake
like one that ſlept a time,
Or like a valiant man of warre
refreſhed after wine.

66 With Emerauds in the hinder parts,
he ſtrake his enemies all,
And put them then vnto a ſhame,
that was perpetuall.

67 Then he the tent and Tabernacle,
of Ioſeph did refuſe:
As for the tribe of Ephraim,
he would in no wiſe chuſe.

68 But choiſe the tribe of Iehudah,
whereas he thought to dwell:
Yea, euen the noble Mount Sion,
which he did loue ſo well.

nacle where hee dwelt amõg mẽ.
61 And deliuered his power into captiuity, and his beautie into the enemies hãd.
62 And he gaue vp his people to the ſword, and was angrie with his inheritance.
63 The fire deuoured their choſen men, & their maides were not prayſed.
64 Their Prieſts fel by the ſword, & their widows lamented not.
65 But the Lord awaked as one out of ſleepe and as a ſtrong man that after his wine cryeth out.
66 And ſmot his enemies in the hinder-parts, & put thẽ to a perpetual ſhame.

67 Yet he refuſeth the tabernacle of Ioſeph, & choſe not ỹ tribe of Ephraim.

68 But choſe the tribe of Iudah, and mount Sion

which he loued.
69 And he built his sanctuary as an high palace, like the earth, which he stablished for euer.
70 He chose Dauid also his seruant, and tooke him from the sheepefolds.
71 Euen frō behinde the ewes with yonge brought he him to feede his people in Iacob, & his inheritance in Israel.
72 So he fedde them according to the simplicity of his heart, and guided them by the discretion of his hands.

69 Whereas he did his Tempe build,
both sumptuously and sure:
Like as the earth which he hath made,
for euer to endure.
70 Then chose he Dauid him to serue,
his people for to keepe,
Whom hee tooke vp and brought away,
euen from the foldes of sheepe.

71 As he did follow th'ewes with young,
the Lord did him aduance:
To feede his people of Israel,
and his inheritance.
72 Then Dauid with a faithfull heart
his flocke and charge did feede,
And prudentlie with all his power,
did gouerne them indeed.

Deus venerunt Gentes.

PSAL LXXIX. I. H.

¶ *The Israelites complaine to God for the great calamitie and oppression that they suffered, when Antiochus destroyed their temple and citie Ierusalem, desiring Gods ayd against his raging tyrannie, least Gods Name and religion should be contemned among the heathen, who should see them thus forsaken and perish.*

Sing this as the 77 Psalme.

O GOD, the heathen, are come into thine inheritāce: thine

O Lord the Gentiles do inuade,
thine heritage to spoile,

Ieruſalem an heape is made,
thy Temple they defoile.
2 The bodies of thy Saints moſt deare,
abroad to birds they caſt:
The fleſh of ſuch as do thee feare,
the beaſts deuoure and waſte.
3 Their blood throughout Ieruſalem,
as water ſpilt they haue:
So that there is not one of them,
to lay their dead in graue.
4 Thus are we made a laughing ſtock,
almoſt the world throughout:
The enemies at vs ieſt and mocke.
which dwell our coaſts about.
5 Wilt thou, O Lord, thus in thine ire,
againſt vs euer fume?
And ſhew thy wrath as hote as fire,
thy folke for to conſume?
6 Vpon theſe people powre the ſame,
which did thee neuer know,
Al realmes which cal not on thy Name,
conſume and ouerthrow.
7 For they haue got the vpper hand,
and Iaakobs ſeed deſtroyde:
His habitation and his land,
they haue left waſte and voide.
8 Beare not in mind our former faults,

holy Temple they haue defiled, and made Ieruſalem heapes of ſtones.
2 The dead bodies of thy ſeruants haue they giuen to be meat vnto foules of the heauen: and the fleſh of thy ſaints vnto the beaſtes of the earth.
3 Their blood haue they ſhed like water round about Ieruſalem, and there was none to burie them.
4 We are a reproch to our neighbours, euen a ſcorne & deriſion vnto thē that are rōd about vs.
5 Lord, how long wilt thou bee angrie for euer? ſhall thy ielouſie burne like fire?
6 Poure out thy wrath vpon the heathē that haue not knowē thee, and vpon the kingdomes that haue not called vpon thy Name.
7 For they haue deuoured Iacob,

and made his dwelling place deſolate. 8 Remember not againſt vs the formes

with

with ſpeed ſome pitie ſhow.
And aide vs Lord in all aſſaults,
for we are weake and low.

The ſecond part.

9 O God that giueſt all health and grace,
on vs declare the ſame:
Weigh not our works, our ſinnes deface,
for honour of thy Name.
10 Why ſhall the wicked ſtill alway
to vs as people dumbe,
In thy reproch reioyce and ſay
where is their God become?
Require, O Lord, as thou ſeeſt good,
before our eyes in ſight:
Of all theſe folke thy ſeruants blood,
which they ſpilt in deſpight.
11 Receaue into thy ſight in haſte.
the clamours, griefe and wrong,
Of ſuch as are in priſon caſt,
ſuſtaining yrons ſtrong.
Thy force and ſtrength to celebrate,
Lord ſet them out of band,
Which vnto death are deſtinate,
and in their enemies hand.
12 The nations which haue bene ſo bold
as to blaſpheme thy Name,
Into their laps with ſeuen fold,
repay again the ſame.

iniquities, but make haſte, and let thy tender mercies preuent vs: for wee are in great miſerie.

9 Helpe vs, O God of our ſaluation, for the glory of thy Name, and deliuer vs, & be mercifull vnto our ſinnes for thy Names ſake.

10 Wherefore ſhould the Heathen ſay, where is their God? ¶ let him be knowen among the heathen in our ſight by the vengeance of the blood of thy ſeruants that is ſhed.

11 Let ỹ ſighing of the priſoners com before thee. according to thy mighty arme preſerue the children of death.

12 And render to our neighbours ſeuen folde into their boſome, their reproche, wherewith they haue reproched thee, O Lord.

13 So wee thy folke, thy paſture ſheep,
will praiſe thee euermore:
And teach all ages for to keep,
for thee like praiſe in ſtore.

13 So we thy people, & ſheep of thy paſture, ſhall praiſe thee for euer: and frō generatiō to generation we wil ſet foorth thy praiſe.

Qui regis Iſrael intende.

PSAL. LXXX. R.T.

¶ *A lamentable prayer to God, to relieue the miſeries of his Church, deſiring him to conſider their firſt eſtate when his fauour ſhined towards them, and to finiſh the worke which he had begun.*

Sing this as the 62 Pſalme.

O Paſtour of Iſrael,
like ſheepe that doth lead,
The linage of Ioſeph,
aduert and take heed.
That ſiteſt betweene
the Cherubins bright:
Appeare now and ſhew,
to vs thy great might.

1 HEare, O thou ſheep-heard of Iſrael, thou that leadſt Ioſeph like ſheep ſhew thy brightnes. ? Thou that ſitteſt betweene the Cherubins.

2 Before thy folke Ephraim,
Beniamin of olde:
And tribe of Manaſſes,
the flocke of thy fold,
Awake once vpreare,
thy puiſſance moſt ſtrong,
And come ſaue vs Lord,
thou tarieſt too long.

2 Before Ephraim and Beniamin and Manaſſeh, ſtirre vp thy ſtrength, and come to helpe vs.

3 Turne vs againe O God, & cause thy face to shine, that wee may be saued.

3 O great God eternall,
our strength and our stay,
Returne and restore vs,
without more delay:
And let shine on vs
thy countenance cleare,
So shall we be safe,
and shrinke for no feare.

4 O Lord God of hostes, howe long wilt thou be angrie against the praier of thy people?

4 O Lord God of armies,
thy folke to consume:
How long at their prayers,
shall thine anger fume?

5 Thou hast fed them with the bread of teares, and giuen them teares to drinke with great measure.

5 Thou feedst them with bread,
of weeping and woe,
Teares largely to drinke
thou gauest them also.

6 Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among themselues.

6 Thou setest vs the hatred,
and strife to sustaine,
Of all our next neighbours,
‖ our harmes that haue seene,
And our foes right glade
of our shame and wrong,
With taunting vs mocke,
themselues all among.

7 Turne vs againe, O GOD of Hostes,

7 O Lord God of armies,
our strength and our stay,
Returne and restore vs,
without more delay.

And let ſhine on vs,
thy countenance cleare,
So ſhal we bee ſafe,
and ſhrinke for no feare.

8 A Vine out of Egypt,
thou broughtſt with great cure,
Thou caſt out the Gentiles,
and plantedſt it ſure.

9 Thou cleangedſt the ground,
and rootedſt it ſo,
That al the whole land,
it fild to and fro.

cauſe thy face to ſhine, & we ſhal be ſaued.

9 Thou haſt brought a Vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt roume for it, and diddeſt cauſe it to take root, and it filled the land.

The ſecond part.

10 With the ſhadow thereof,
the mountaines were cladde,
And like the tal Cedars,
her branches did ſpread.

11 Her boughs to the ſea,
farre foorth did ſhee ſtreatch,
And graffes to the flood,
Euphrates out reach.

12 Why haſt thou broke downe then,
her hedges ſo fair?
Til al that paſſe by her,
haue pluckt her ful bair?

13 The Boare of the Wood,
hath digde vp at will,
And beaſts of the field

10 The mountains were couered with the ſhadow of it, & the boughes thereof were like the goodly Cedars.

11 She ſtretched out her branches vnto the ſea, and her boughs vnto the Riuer.

12 Why haſt ꝙ thē broke down her hedges ſo, ꝙ all they which paſſe by the way haue plucked her?

13 The wilde boare out of the wood hath deſtroyed it, & the wilde beaſtes of

their bellies they fill.

14 O great God of Armies,
our ſtrength and our ſtay:
Returne we beſeech thee,
without more delay.
Conſider from heauen,
and ſee this ſore caſe:
And viſite this Vine,
which all men diſgrace.

15 And viſite the Vine-yard,
and field where it ſtood,
Which thy right-hand planted,
when it was but roode.
And of the yong bud,
ſome pitie Lord take:
Which thou for thy ſelfe,
moſt ſtrong did once make.

16 Which now all downe beaten,
is burnt vp with fire,
As people which periſh,
at thy frowning ire.

17 But yet on that man,
let thine hand be knowen:
Which by thy right hand,
thou choſe for thine owne.

On the ſonne of man, Lord,
thy might now declare:
For thy ſelfe ſo potent,

whom

the field haue eaten it vp.

14 Returne, wee beſeech thee, O God of Hoſtes: looke downe frō heauen, and beholde and viſite this vine.

15 And ſ Vine-yard, that thy right hand hath planted, and the yong Vine, which thou madeſt ſtrong for thy ſelfe.

16 It is burnt with fire, & cut downe, and they periſh, at the rebuke of thy coũtenance.

17 Let thine hand be vpō the man of thy right hand, and vpon the ſonne of mā, whom thou madeſt ſtrong for thine owne ſelf.

whom thou didſt prepare,
18 We ſhall not turne backe,
from thee then no more:
Reuiue vs, thy Name,
ſo ſhall we implore.

19 O Lord God of Armies,
our ſtrength and our ſtay,
Returne and reſtore vs,
without more delay,
And let ſhine on vs
thy countenance cleare,
So ſhall we be ſafe
and ſhrinke for no feare.

Exultate Deo adiutori noſtro.

18 So will not we go backe frō thee: reuiue thou vs, and wee ſhall call vpon thy Name.

19 Turne vs againe, O Lord God of hoſtes, cauſe thy face to ſhine, and wee ſhall be ſaued.

PSAL. LXXXI. R.P.

¶ An exhortation to praiſe God both in heart and voice for his benefites, and to worſhip him onely: God condemneth their ingratitude, and ſheweth what great benefites they haue loſt through their owne malice.

O God our ſtrength moſt comfor-

table, with merry hearts ſing & reioyce:

1 Sing ioyfully vnto God our ſtregth: ſing



loud vnto the God of Iaakob.

To Iacobs God moſt amiable, Make me-

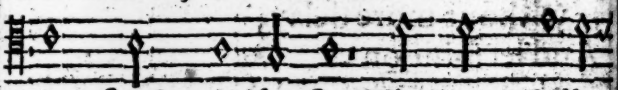


2 Take the ſong and bring forth the timbrell, the pleaſant harpe with the viole.
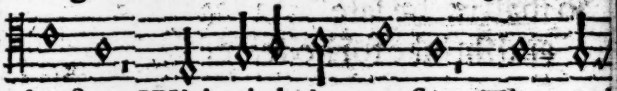
lodie with chearfull voice. Goe take vp



the Pſalmes, The timbrell with ſhalmes,



Bring forth now let ſee: The harpe full of



pleaſure, With viole in meaſure, That wel



can agree.

3 Blow ſ trumpet in the newe moone, euen in the time appointed at our feaſt day.

3 At our feaſt day (as we were wonted)
Let blow the trumpets merilie,
The firſt day of the month appointed,
Thus to be kept ſolemnedlie.

4 For this is a ſtature for Iſrael, and a law of the God of Iaakob.

4 For (as time hath ſerued)
Iſrael obſerued,
This ſtatute of olde,
And this is the order,
Which their God to honour,
Iaakobs ſeede did hold.

He

5 He laid his lawe vnto the linage,
Of Ioseph, parting from the land
Of Egypt, where I heard a language,
Vncouth and strange to vnderstand.
6 Then my force vprearing
From the burthens beating,
His shoulders I tooke,
And eke the Taske-master,
The pots and the plaster,
His hands then forsooke.

5 Hee set this as Ioseph for a testimonie, when hee came out of the land of Egypt. Where I heard a language that I vnderstood not.
6 I haue withdrawē his shoulder from the burden, and his handes haue left the pots.

7 Thou calledst, being brought at vnder
And I did rid thee from distresse:
Within the secret of my thunder,
I heard thy grudging more and lesse,
I did also proue thee,
My goodnesse aboue thee,
When thou didst mistrust:
At Meribah chyding,
For waters prouiding,
To serue thee at last.

7 Thou calledst in affliction, and I deliuered thee, & answered thee in the secret of the thunder: I prooued thee at the waters of Meribah. Selah.

The second parte.

8 Hearken my people, I assure thee,
O Israel (if thou wouldest heare)
9 Thou shouldest let no strange god allure
Nor other Gods worship or feare. (thee
10 For I am th'Eternall,
Thy great GOD supernall,
Which from Egypts thral,
Haue brought thee so safely,

8 Heare, O my people, and I wil protest vnto thee, O Israel, if thou wilt hearke vnto me.

9 And wilt haue no strange God in thee, neither worship any strange God.
10 For I am the Lord thy God, which brought thee out of the land of Egypt.

open thy mouth wide, and I will fill it.

Thy mouth open largely,
And fill it I shall.

11 But my people would not heare my voice, & Israel would none of me.

11 But yet my people whom I chused,
My voyce they would not heare, I say,
And Israel proudlie refused
On me their louing Lord to stay.

12 So I gaue them vp vnto the hardnes of their hart, and they walked in their owne counsels.

12 Therefore I did leaue them,
Euen as their hearts gaue them,
To serue their ingine,
After lewd intisings,
Of their owne deuisings,
So did they decline.

13 Oh that my people had harkned vnto mee, & Israel had walked in my waies.

13 Oh, if my folke had not forsaken,
To hearken vnto me those dayes,
Oh, if that Israel had taken,
Delite to walke in my true wayes.

14 I would soon haue humbled their enemies, & turnd mine hand against their aduersaries.

14 Then could I haue reason
In a litle season,
Their foes to subdue:
And mine hand haue turned:
Vpon such as spurned,
My Saints to pursue.

15 The haters of the Lord should haue bin subiect vnto him and their time should haue endured for euer.

15 The haters of the Lord should neuer,
But flatter him by force constraind,
And a most prosperous time for euer,
Should to my people haue remaind.

16 And GOD would haue fed

16 Thou shouldst then haue beene fed,
With most finest wheate bread,

euen

Euen at thine owne will,
And with the ſweete honie,
Of the rocke ſo ſtonie,
I would thee fulfill.

them with the fat of wheate, and with hony out of the rocke would I haue ſuffiſed thee.

Deus ſtetit in Synagoga Deorum.

PSAL LXXXII. I. H.

¶ *The Prophet declaring God to be preſent amongs the Iudges and Magiſtrats, reproueth their parcialitie and vnrighteouſnes, and exhorteth them to do iuſtice but ſeeing no amendement, he deſireth God to vndertake the matter and execute iuſtice himſelfe.*

Sing this as the 77 Pſalme.

A Mid the preaſe with men of might,
the Lord himſelfe did ſtand:
To plead the cauſe of trueth and right,
with iudges of the land.

God ſtandeth in the aſſembly of Gods: hee iudgeth among Gods.

2 How long, ſaid he, will you proceed,
falſe iudgement to awarde?
And haue reſpect for loue of meed,
the wicked to regarde?

2 How long wil ye iudge vniuſtly and accept the perſon of the wicked. Selah.

3 Where as of due ye ſhould defend,
the fatherleſſe and weake:
And when the poore man doth contend,
in iudgement iuſtly ſpeake.

3 Doe right to the poore & fatherleſſe, doe iuſtice to the poor and needie.

4 If ye be wiſe, defend the cauſe,
of poore men in their right:
And rid the needie from the clawes,
of tyrants force and might.

4 Deliuer the poore & needy: ſaue them from the hand of the wicked.

5 They knowe not and vnderstand nothing: they walke in darknes, albeit al the foundations of the earth be mooued.

5 But nothing will they know or learne,
in vaine to them I talke,
They will not see or yet discerne,
but still in darkenesse walke.
For lo euen now the time is come,
that all things fall to nought.
And likewise Lawes both all and some,
for gaine are solde and bought.

6 I haue said, Ye are Gods: and ye all are children of ỹ most High.

6 I had decreed it in my sight,
as Gods to take you al:
And children which are most of might,
for loue I did you cal.

7 But ye shal die as a man, and yee Princes shall fall like others.

7 But notwithstanding you shal die,
as men, and so decay,
O tyrants I shall you destroy,
and plucke you quite away.

8 O God, arise, therefore iudge thou the earth: for thou shalt inherit all nations.

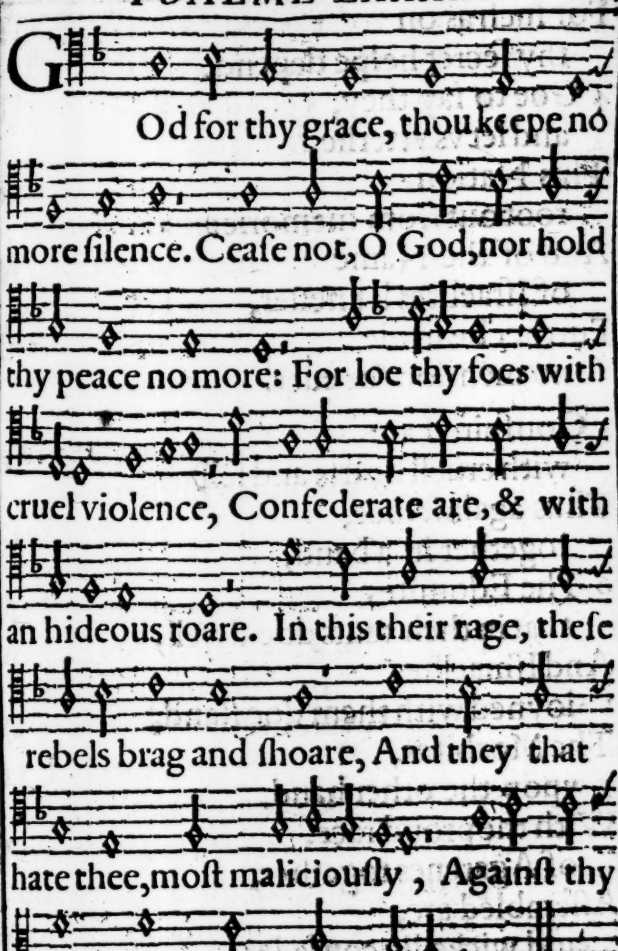
8 Vp Lord and let thy strength be known,
and iudge the world with might:
For why? all nations are thine owne,
to take them as thy right.

Deus quis similis erit.

PSAL. LXXXIII. R. P.

¶ *A prayer for the Church, being assaulted on all sides by the vnfaithful, confedered together to bring it to ruine, with rehearsal of certaine examples how God hath supported his owne in times past, to incourage the faithful with good hope.*

God



cum 124

Keepe not thou ſilence, O God: be not ſtill, and ceaſe not, O God.

2 For loe, thine enemies make a tumult: and they that hate thee haue lifted vp the head.

3 They haue taken craftie counſell againſt thy people, and haue

cõsulted against thy secret ones.

For such as on
thy secret helpe depend.

4 They haue said, come, & let vs cut them off from being a nation, and let the name of Israel be no more in remembrance.

4 Goe to say they,
and let vs vtterlie,
This Nation
root out from memorie:
And of the Name
of Israelites let neuer,
Further be made
no mention for euer.

5 For they haue consulted together in heart, and haue made a league against thee.

5 Conspired are
with cruell hearts and fell
Thus against thee,
together in a band,

6 The Tabernacles of Edom, & the Ismaelites, Moab and the Agarims:

6 The Edomites
that in their tents doe dwell,
And Ismaelites
ioyned with them doe stand,
The Moabites,
vpon the other hand,
With the proud race,
of Agarenes together,
Assembled are,
and wickedly confeder.

7 Gebal & Ammon, & Ama-

7 Geball, Ammon,
and Amalek all three:
March foorth,
echone with his garison,

The

The Philſtims
formeſt they thinke to be,
The indwellers
of Tyre, with them are bowne.
8 Aſshur alſo
is there companion:
With the children
of Lot to be arayed,
In their ſupport,
their banner is diſplayed.

9 Doe thou to them,
as thou didſt to the hoſte,
Of Madian:
Iaſin, and Siſera:
At Kyſon flood.
10 In Endor liues they loſt,
To dongue the land,
Whereas their bodies lay.
11 Lyke Oreb, Zeb,
Zeba, and Zalmunna,
So make thou them,
euen their moſt mightie Princes,
And all the chief
rulers of their prouinces.

12 Which ſaid let vs
inherite as our owne:
Gods manſions,

lech, the Philſtims, with the inhabitants of Tyrus.

8 Aſshur alſo is ioyned with the they haue bin an arme to the children of Lot. Selah.

9 Doe thou vnto them as vnto the Midianites as to Siſera, and as to Iabin at the riuer of Kiſhō

10 They periſhed at Endor, and wer dongue for the earth.

11 Make them, euen their Princes, like Oreb, and like Zeeb, yea, al their Princes like Zeba & like Zalmunna.

12 Which haue ſaid, Let vs take for our poſſeſsiō the habitations of God.

13 My God make them to be,
Lyke rolling wheeles,
or as the ſtuble blowne
Before the winde.
14 As fyre the woods we ſee,
Doeth burne, and flame
deuoure on mountaines hie,
The Hather croppe.

15 So let thy tempeſt chaſe them,
And thy whirle winde,
with terrour ſo deface them,
16 Their faces Lord,
with ſhamefulnes fulfill,
That they may ſeeke,
thy Name in minde to print,
17 Confounded let
them be, and euer ſtill
Vexed with woe,
yea make them ſhamde and ſhent.
18 And let them knowe
that thou art permanent,
That IEHOVA
thy Name alone perteineth
To thee ouer all
the earth whoſe glorie reigneth.

3 O my God, make them like vnto a whele, & as the ſtubble before the wind.

14 As the fire burneth y forest, and as the flame ſetteth the mountains on fire.

15 So perſecute them with thy tempeſt, & make them afraid with thy ſtorme.

16 Fill their faces with ſhame, that they may ſeeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them bee put to ſhame and periſh.

18 That they may know that thou, which art called Iehouah, art alone, euen the moſt High ouer all the earth.

PSAL LXXXIIII. I.H.

¶ Dauid driuen foorth of his countrie, deſireth moſt ardently to come againe to the Tabernacle of the

Lord

Lord, and the assemblie of the Saints, to praise God: pronouncing them blessed that may so doe. Then hee praiseth the courage of the people that passe through the Wildernesse, to assemble themselues in Sion. Finally, with praise of this matter, and confidence of Gods goodnesse, he endeth the Psalme.

Sing this as the 67. Psalme.

HOw pleasant is thy dwelling place,
O Lord of hostes to me!
The Tabernacles of thy grace
how pleasant Lord they be!
2 My soule doeth long full sore to goe,
into thy courtes abroad,
My heart doeth ioy, my flesh also,
in thee the liuing God.

3 The sparrowes finde a rowme to rest,
and saue themselues from wrong,
And eke the Swallow hath a nest,
wherein to keepe her yong,
These birds full nigh thine altar may,
haue place to sit and sing:
O Lord of hostes thou art I say,
my God and eke my King.

4 Oh they be blessed that may dwell,
within thine house alwayes:
For they altimes thy facts doe tell,
and euer giue thee praise.
5 Yea, happie sure likewise are they,

O Lorde of Hoastes, how amiable are thy Tabernacles?

2 My soule longeth, yea, & fainteth for ỹ courts of the Lord: for mine heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, & the swallow a nest for her, where shee may lay her young: Euen by thine altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house, they wil euer praise thee. Selah.

5 Blessed is the man whose

whose

strẽgth is in thee, and in whose hearț are thy waies.

6 They going through the vale of Baca, make wels therein: the raine also coue-reth the pooles.

7 They goe from strength to strength till euery one appeare before God in Zion.

8 O Lord God of hostes, heare my prajer, hearken O God of Iaakob, Selah.

9 Beholde, O God, our shield, and looke vpon the face of thine anoynted.

10 For a day in thy Courts, is better the a thousand otherwher: I had rather be a doore-keeper in the House of my God, then to dwell in the tabernacles of wickednesse.

11 For the Lord God is the sunne

whose stay and strength thou art:
Which to thy house doe minde the waye,
and seeke it with their heart.

6 As they goe through the vale of teares,
they digge vp fountaines still:
That like a spring it all appeares,
and thou their pittes doest fill.

7 From strength to strength they walk full fast
no faintnesse there shall be,
And so the God of Gods at last,
in Sion they doe see.

8 O Lord of hostes to me giue heede,
and heare when I doe pray,
And let it through thine eare proceede,
O Iacobs God I say.

9 O Lord our shield of thy good grace,
regarde, and so drawe neere:
Regarde (I say) behold the face,
of thine anointed deare.

10 For why? within thy Courts one day,
is better to abyde:
Then other where to keepe or stay,
a thousand dayes beside.
Much rather would I keepe a doore,
within the house of God,
Then in the tents of wickednesse,
to settle mine abode.

11 For God the Lord our light and shield

will grace and worſhip giue:
And no good thing ſhal be with-held,
from them that purely liue.
12 O Lord of Hoſtes, that man is bleſt,
and happie ſure is he,
That is perſwaded in his breſt,
to truſt all times in thee.

and ſhield vnto vs: the Lord wil giue grace and glorie, and no good thing will be withheld frō them that walke vprightlie.
12 O Lord of hoſtes, bleſſed is the mā that truſteth in thee.

Benedixiſti Domine terram tuam.

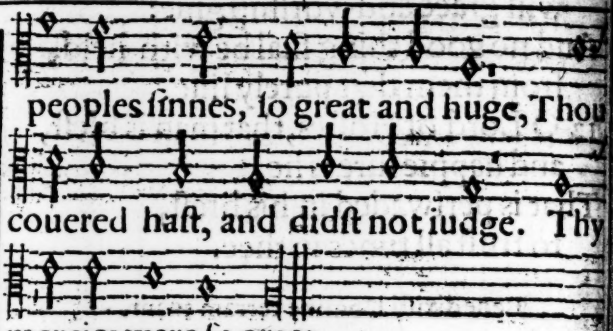
PSAL. LXXXV. W. K.

¶ *Becauſe God with-drew not his roddes from his Church after they returned from Babylon, firſt they put him in minde of their deliuerance, to the intent that he ſhould not leaue the worke of his grace vnperfect: next, they complaine of their long affliction: and thirdly, they reioyce in hope of the felicitie promiſed. For their deliuerance was a figure of Chriſts kingdome, vnder the which ſhould be perfect felicitie.*

Ps

1 LOrd, thou haſt beene fauorable vnto thy land: thou haſt broght againe the captiuitie of Iakob.

peo-



peoples sinnes, so great and huge, Thou couered hast, and didst not iudge. Thy mercies were so great.

2 Thou hast forgiuen the iniquities of thy people and couered all their sins. Selah,

3 Thine anger then, and wrath so hote,
Thou didst remit and hast forgot,
Such was thy tender loue:
4 O turne vs then, God of our strength,
Release thine ire, and now at length
Let our distresse thee mooue.

3 Thou hast withdrawen all thine anger, and hast turned back from the fiercenes of thy wrath

4 Turne vs O God of our saluation, & release thine anger towards vs.

5 Wilt thou be angry Lord for ay?
Wilt thou prolong thy wrath, I say:
And that from age to age?
6 Wilt thou not turne vs vp to raise,
That we thy people may thee praise,
And that with great courage?

5 Wilt thou bee angry with vs for euer? and wilt thou prolog thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Thy mercie Lord to shew vouchsafe,
That thy saluation wee may haue:
But hearken now I wil.
8 And heare what God him selfe did say
VVho peace before his Saints doth lay,
Least they should turne to ill.

7 Shew vs thy mercies O Lord, and grant vs thy saluation.

8 I will hearken what the Lord God will say: for he will speake peace vnto his people, and to his Saints, that they turne not againe to folie.

Now

9 Now certainly, his health is neare,
To such as doe indeed him feare,
And blesseth still our land.
10 Lo, trueth and mercy both do meet,
His righteousnesse and peace doe greet,
And both ioyne hand in hand.
11 For truth shall from the earth bud out,
From heauen righteousnes no doubt:
Yea God shall giue good store.
12 So that our land shall giue increase,
13 And righteousnes towards him prease
Who shall still march before.

9 Surely his saluation is neere to them that fear him, that glorie may dwel in our land.
10 Mercy, and trueth shal meet, right eousnes & peace shall kisse one another.
11 Trueth shall bud out of the earth, & righteousnes shall look down frō heauē.
12 Yea, ỹ Lord shall giue good things, and our land shall giue her encrease. 13 Righteousnesse shall goe before him, and set her steps in the way.

Inclina Domine aurem tuam.

PSAL. LXXXVI. I.H.

Dauid sore afflicted and forsaken of al, prayeth fruentlie for deliuerance, sometimes rehearsing his miseries, sometimes the mercies receiued, desiring also to bee instructed of the Lord, that hee may feare him, and glorifie his Name. Hee complaineth also of his aduersaries, and requireth to be deliuered from them.

Com

1 LOrd bow thine eare to my request,
and heare me by and by:
With grieuous paine and griefe oppresst,
full poore and weake am I.
2 Preserue my soule, because my way,
and doings holy be:

1 Incline thine eare, O Lord and heare me: for I am poore and needie.
2 Preserue thou my soule, for I am merciful, my God saue thou

thy ſeruant, that truſteth in thee.

3 Be mercifull vnto me, o Lord for I cry vpon thee continually

4 Reioyce the ſoule of thy ſeruant: for vnto thee, O Lord, do I lift vp my ſoul.

5 For thou Lord art good & mercifull, & of great kindnes vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer, & hearke to the voice of my ſupplication.

7 In the day of my trouble I wil call vpon thee: for thou heareſt me.

8 Among ſ gods there is none like thee, O Lord, & there is none that can doe like thy workes.

9 All nations, whom thou haſt made, ſhall come and worſhip before thee, O Lord

And ſaue thy ſeruant, Lord, I pray,
that puts his truſt in thee,
3 Thy mercy Lord on me expreſſe,
defend me eke with all,
For through the day I doe not ceaſe,
on thee to cry and call.
4 Comfort O Lord, thy ſeruants ſoule,
that now with paine is pind,
For vnto thee Lord I extol,
and lift my ſoule and mind.
5 For thou art good and bountifull,
thy gifts of grace are free,
And eke thy mercy plentifull,
to all that call on thee.
6 O Lord likewiſe when I do pray,
regard and giue an eare,
Marke well the words that I do ſay,
and all my prayers heare.
7 In time when trouble doth me moue,
to thee I do complaine,
For why? I know and wel do proue,
thou anſwereſt me againe.
8 Among the gods (O Lord) is none,
with thee to be compard,
And none can doe as thou alone,
the like hath not beene heard.
9 The Gentiles and the people all,
which thou didſt make and frame,

Before thy face on knees will fall,
and glorifie thy Name.
10 For why? thou art so much of might,
all power Lord is thine owne,
Thou workest wonders still in sight,
for thou art God alone.
11 O teach me Lord, thy way, and I
shall in thy trueth proceed,
O ioyne mine heart to thee so nie,
that I thy Name may dread.
12 To thee (my God) will I giue praise
with all my heart O Lord,
And glorifie thy name alwayes,
for euer through the world.
13 For why? thy mercy shewde to me
is great, and doth excell,
Thou settest my soule at libertie,
out from the lower hell.
14 O Lord, the proud against me rise,
and heapes of men of might,
They seeke my soule, and in no wise
wil haue thee in their sight.
15 Thou Lord art mercifull and meeke,
ful slacke and slowe to wrath,
Thy goodnes is full great, and eke
thy trueth no measure hath.
16 O turne to me, and mercie graunt,
thy strength to me apply,

and shall glorifi thy Name.
10 For thou art great, and doest wōdrous things: ỹ art God alone.
11 Teach me thy way, O lord, and I wil walk in thy trueth: knit mine heart vnto thee, that I may feare thy Name.
12 I will praise thee O Lord my God, with all mine heart, yea, I wil glorifie thy Name for euer.
13 For great is thy mercie toward mee, and thou hast deliuered my soule frō the lowest graue
14 O God, the proud are risen against me, and the assemblies of violent mē haue sought my soule and haue not set thee before thē.
15 But thou, O Lord, art a pitifull God, and mercifull, slowe to anger, & great in kindnesse and trueth.
16 Turne vnto me, & haue mercy vpon me giue thy strength vnto

thy ſeruant, and ſaue the ſonne of thine handmaid.

O helpe and ſaue thine owne ſeruant,
thine hand-maides ſonne am I.

17 Shew a token of thy goodneſſe toward me, that they which hate mee, may ſee it, and be aſhamed becauſe thou O Lord haſt holpē me and comforted me.
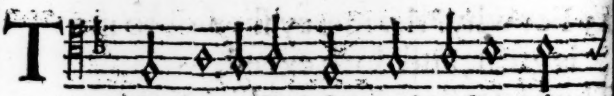
17 On me ſome ſigne of fauour ſhow,
that all my foes may ſee,
And be aſhamed, becauſe Lord, thou
didſt helpe and ſuccour me.

Fundamenta eius in montibus ſanctis.

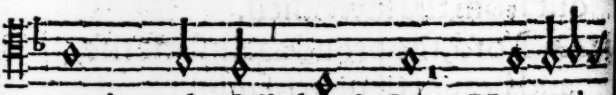
PSAL. LXXXVII. I. H.

¶ The holy Ghoſt promiſeth, that the condition of the Church, which was in miſery after the captiuitie of Babylon, ſhould be reſtored to great excellencie, ſo that there ſhould be nothing more comfortable, then to be numbred among the members thereof.
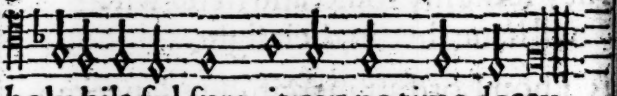
com



THat citie ſhal ful wel indure, her



ground-worke ſtill doeth ſtay, Vpon the



holy hils ful ſure, it can no time decay.

GOD laid his foundations among the holy mountaines.

2 God loues the gates of Sion beſt,
his grace doeth there abide:
He loueth them more then all the reſt,
of Iacobs Tents beſide.

2 The Lord loueth the gates of Zion aboue al the habitations of Iaacob.

3 Full glorious things reported be,
in Sion and abroad:
Great things, I say, are said of thee,
thou Citie of our God.
4 On Rahab I will cast an eye,
and beare in minde the same,
And Babylon shall eke apply,
and learne to know my Name.
5 Lo Palestine and Tyre also,
with Ethiop likewise:
A people old, full long agoe,
were borne, and there did rise.
6 Of Sion they shall say abroad,
that diuers men of fame,
Haue there sprung vp, and the hie God,
hath founded fast the same.
7 In their records to them it shall,
through Gods deuise appeare:
Of Sion that the chiefe of all,
had his beginning there.
8 The minstrels all with such as sings
shall praise the Lord with glee:
For of delight my pleasant springs,
are compast all in thee.

Domine Deus salutis meæ.

PSAL LXXXVIII. W. K.

¶ *A grieuous complaint of the faithfull sore afflicted by sickneſſe, perſecutions and aduerſitie: being as it*

3 Glorious things are spoke of thee, O citie of God: Selah.

4 I will make mention of Rahab and Babell among them that know me.

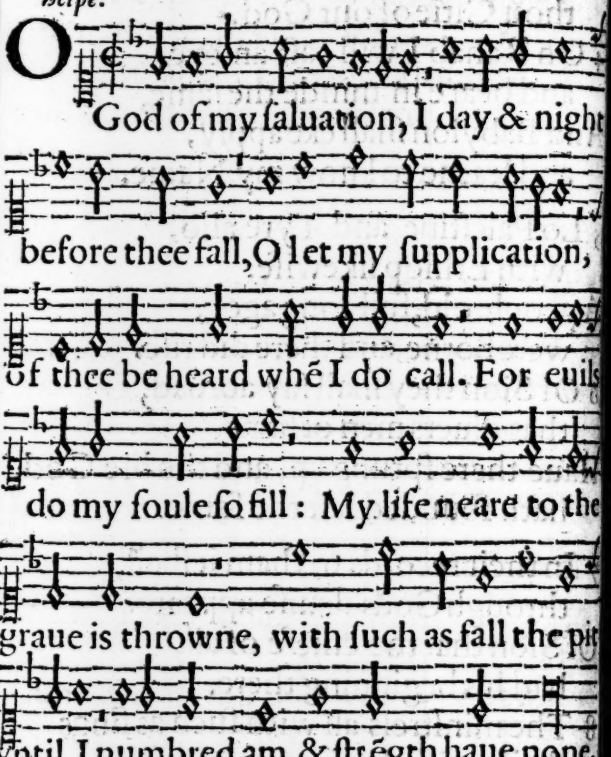
5 Behold, Palestina and Tyrus with Ethiopia, there is he borne.

6 And of Sion it shal be said, many are borne in her: and he, euen the most high shal establish her.
7 The Lord shal count when hee writeth the people, he was born there. Selah.

8 Aswel the singers as the plaiers on instruments shal praise thee: al my springs are in thee:

Were left of God without any consolation, yet he calleth on God by Faith, and striueth against desperatiõ, complaining himselfe to be forsaken of all earthly helpe.

cum Si



1 O Lord God of my Salvation, I crie day and night before thee.
2 Let my praier enter vnto thy presence: incline thine eare vnto my cry.
3 For my soule is filled with euils, and my life draweth neare to the graue.
4 I am counted among thē that goe downe vnto the pit, and am as a man without strength.

5 Among the dead a man most free,
As one in graue alreadie slane,
Whom thou estemst no more to be,
But quite cut off as one most vane.
6 In depth profound thou hast me cast,
Where in the darke full depe I lye.

5 Free among the dead, like the raine lying in the graue, whō thou remembrest no more, and they are cut off from thine hand.
6 Thou hast laid me in the lowest pit in darknesse, and in the deep.

7 Thy

7 Thy wrath ſo laid on me thou haſt,
that ouercome with griefe, I cry.

8 Such as me knew thou haſt drawē back,
Whoſe loue is turned to great hate,
I am ſhute vp, all helpe I lacke,
For to redreſſe my dreadful ſtate.
9 My viſage doeth my griefe declare,
To thee I cry Lord day by day:
Mine handes to thee I ſtretch with care
But yet can haue no reſt nor ſtay.

10 Wilt thou ſhew wonders to the deade
ſhal dead men riſe to praiſe thy Name?
11 Shall in the graue thy loue be ſpread?
With faithfulnes, may death wel frame
12 Thy wondrous works for to repeate?
Shal they in darknes deepe be knowen?
Or ſhall thy righteouſnes ſo great,
In a forgetfull land be ſhowen?

13 To thee O Lord long cride I haue,
And earely ſhal I come to pray:
14 Why doeſt thou ſtay my ſoule to ſaue
And turne thy face from me away?
15 I am afflicted to the death,
Alwaies in dread of life I doubt,
16 Thy wrath I feele at euery breath,

7 Thine indignation lieth vpō me, & thou haſt vexed mee with all thy waues. Selah.
8 Thou haſt put away mine acquaintance farre from mee, and made me to be abhorred of thē, I am ſhut vp, & cānot get forth.
9 Mine eie is ſorrowfull through mine affliction: Lord, I call daylie vpon thee: I ſtretch out mine hands vnto thee.
10 Wilt thou ſhewe a miracle to the dead? or ſhal the dead riſe and praiſe thee? Selah.
11 Shall thy louing kindneſſe be declared, in the graue? or thy faithfuln eſſe in deſtruction?
12 Shal thy wōdrous workes be knowne in the dark? & thy righteouſnes in the land of obliuiō?
13 But vnto thee haue I cryed, O Lord, and earlie ſhal my praier come before thee. 14 Lord, why doeſt thou reiect my ſoule, & hideſt thy face from me? 15 I am afflicted and at the point of death: frō my youth I ſuffer thy terrors, doubting of my life. 16 Thine indignatiōs go ouer

thy feare almoſt hath worne me out.
17 Like water they me cloſed round,
Becauſe I ſhould not from them ſlide,
18 My louers hearts thou haſt vp-bound,
and mine acquaintance did them hide.

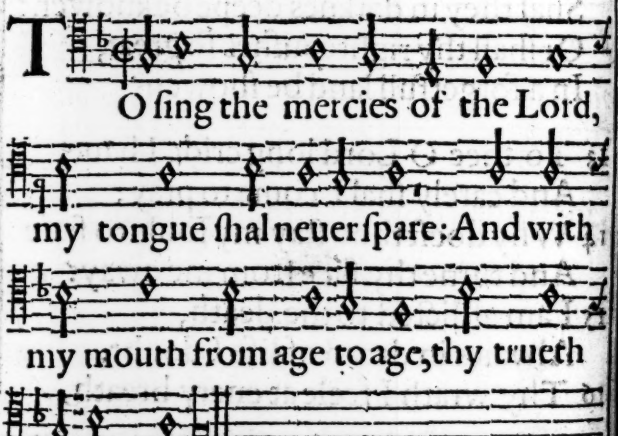
me and thy feare hath cut me off.
17 They came round about me daylie like water, & compaſſed me together.
18 My louers & friends haſt thou put away from me, and mine acquaintance hid themſelues.

Miſericordias Domini in æternum.

PSAL LXXXIX. I. H.

¶ With many words doeth the Prophet praiſe the goodneſſe of God for his Teſtament and couenant, that he had made betweene him and his elect, by Ieſus Chriſt the ſonne of Dauid: then doeth he complaine of the great ruine and deſolation of the Kingdome of Dauid, ſo that to the outward appearance, the promiſe was broken. Finally, hee prayeth to be deliuered from his afflictions, making mention of the ſhortnes of mans life, and confirming himſelfe by Gods promiſes.

CDMM



1 I Will ſing the mercies of ỹ Lord for euer: with my mouth will I declare thy trueth from generation to generation.

2 For I haue ſaid that mercie ſhall,
for euer more remaine,
In that thou doeſt thē heauens ſtay,
thy trueth appeareth plaine.

3 To mine elect, (ſaith God) I made
a couenant and beheſt,
My ſeruant Dauid to perſwade,
I ſwore and did proteſt.
4 Thy ſeede for euer I will ſtay,
and ſtabliſh it full faſt,
And ſtill vphold thy throne alway,
from age to age to laſt.

5 The heauens ſhewe with ioy & mirth,
thy wondrous works O Lord,
Thy Saints within thy Church on earth,
thy faith and trueth recorde.
6 Who with the Lord is equall then,
in all the cloudes abroade?
Among the Sonnes of all the gods,
what one is like our God?

7 God in aſſemblie of the Saints,
is greatlie to be dread,
And ouer all that dwell about,
in terrour to be had.
8 Lord God of hoſtes in all the world,
whoſe ſtrength is like to thee?
On euery ſide moſt mightie Lord,

2 For I ſaid mercie ſhall be ſet vp for euer; thy trueth ſhalt thou ſtabliſh in the very heauens.

3 I haue made a couenant w̄ my choſen, I haue ſworne to Dauid my ſeruant.
4 Thy ſeed will I ſtabliſh foreuer and ſet vppe thy throne from generation, to generation, Selah.
5 O Lord, euen the heauens ſhall praiſe thy wonderous worke, yea, thy trueth in the Congregation of the Saints.
6 For who is equal to the Lord in the heauens? and who is like the Lord among the ſonnes of the Gods?
7 God is verie terrible in the aſſemblie of the Saints, and to be reuereced aboue all, that are about him.

8 O lord God of hoſts, who is like vnto thee, which art a mighty lord

and thy trueth is about thee.

9 Thou ruleſt the raging of the Sea, when the waues therof ariſe, thou ſtilleſt them.

10 Thou haſt beaten downe Rahab as a man ſlaine: thou haſt ſcattered thine enemies w̄ thy mightie arme.

11 The heauens are thine, ỹ earth alſo is thine, thou haſt laid the foũdation of the worlde, and all that therein is.

12 Thou haſt created ỹ North and the South: Tabor and Hermon ſhal reioyce in thy name.

13 Thou haſt a mightie arme, ſtrong is thy hãd and high is thy right hand.

14 Righteouſnes and equitie are the ſtabliſhment of thy throne: mercie & trueth goe before thy face.

15 Bleſſed is the people, that can reioyce in thee: they ſhall walke

thy trueth is ſeene to be.

9 The raging Sea by thine aduiſe
thou ruleſt at thy will:
And when the waues thereof ariſe,
thou makeſt them calme and ſtill.

10 As a man ſlaine. ſo Egypt land
haſt thou ſubdued, O Lord:
Thy foes with mightie arme and hand,
thou ſcattered haſt abroad.

The ſecond part.

11 The heauens are thine and ſtil haue bin
likewiſe the earth and land:
The world with all that is therein,
thou formedſt with thine hand.

12 Both north & South thou Lord alone,
thy ſelfe doeſt make and frame,
Both Tabor mount and eke Hermon,
reioyce and praiſe thy Name.

13 Thine arme is ſtrong and full of power
all might therein doth ly,
The ſtrength of thy right hand ech houre
thou lifteſt vp on hie.

14 In righteouſneſſe and equitie,
thou haſt thy ſeat and place,
Mercie and trueth is ſtil with thee,
and goe before thy face.

15 Thoſe folke are bleſt that know aright,
to ioy in thee O God,

For

For in the fauour of thy ſight,
they walke full ſafe abroad.
16 Lord in thy name reioyce they ſhall,
and that from day to day:
And in thy righteouſneſſe withall,
exalt them ſelues alway.

17 For why their glory ſtrength and aide,
in thee alone doeth lye:
Thy goodneſſe eke that hath vs ſtaide,
ſhall lift our horne on hie.
18 Our ſtrength that doth defend vs wel,
the Lord to vs doth bring,
The holie one of Iſrael,
he is our guyde and King.

19 Thy wil vnto thy Saints ſome tyme,
in viſions thou didſt ſhowe:
And thus then didſt thou ſay to them,
thy mind to make them know.
A man of might haue I erect,
your King and guide to be:
And ſet him vp whom I elect,
among the folke to me:

The third part.

20 My ſeruant Dauid I appoint,
whom I haue ſearched out,
And with my holy oyle anoynt,
him King of all the rout,

in the light of thy countenance O Lord.
16 They ſhal reioyce continually in thy name, and in thy righteouſneſſe ſhal they exalt themſelues.

17 For thou art the glory of their ſtrength, and by thy fauour our hornes ſhall be exalted.
18 For our ſhield appertaineth to the Lord, and our King to the holie one of Iſrael.
19 Thou ſpakeſt then in a Viſion, vnto thine holie one, and ſaideſt, I haue laid helpe vpon one that is mightie, I haue exalted one choſen out of the people.

20 I haue found Dauid my ſeruant, with mine holie oyle haue I annointed him

21 Therefore mine hand shall be established w him, and mine arme shall strenthen him.

22 The enemie shall not oppres him, neither shal the wicked hurt him.

23 But I wil destroy his foes before his face, and plague them that hate him.

24 My trueth also & my mercie shall be with him, and in my Name shall his horne be exalted

25 I will set his hande also in the Sea, and his right hand in ỹ flouds

26 He shall crie vnto me: Thou art my father, my God, & the rock of my saluatiõ.

27 Also I will make him my first born higher then the Kinges of the earth.

21 Therefore my hand is ready still,
with him for to remaine,
And with my arme also I will,
him strengthen and sustaine.

22 The enemies shall not him oppresse,
they shall him not deuour,
Nor yet the sonnes of wickednes,
of him shall haue no power.

23 His foes likewise will I destroy,
before his face in sight,
And those that hate him, plague wil I,
and strike them with my might.

24 My trueth and mercie eke withall,
shall still vpon him lie,
And in my name his horne eke shall
be lifted vp on hie.

25 His kingdome I will set to be,
vpon the sea and sand,
And eke the running floods shall he
embrace with his right hand.

26 He shall depend with all his heart,
on me, and thus shall say,
My father and my God thou art
my rocke of health and stay.

27 As my first borne I will him take,
of all on earth that springs
His might and honour I shall make,
aboue all worldly Kings.

28 My mercy ſhalbe with him ſtill,
for euer to endure,
My faithful couenant I will,
to him keepe firme and ſure.
29 And eke his ſeede will I ſuſtaine,
for aye both ſure and faſt:
So that his throne ſhal ſtill remaine,
while that the heauens doe laſt.

28 My mercy I keepe for him for euermore, & my couenãt ſhall ſtand faſt with him.
29 His ſeed alſo will I make to endure for euer, and his throne as the dayes of heauen.

The fourth part

30 If that his ſonnes forſake my Law,
and ſo beginne to ſwerue,
And of my iudgements haue none awe,
nor will not them obſerue.
31 Or if they doe not vſe aright,
my ſtatutes to them made:
And ſet all my commandements light,
and will not keepe my trade.

30 But if his children forſake my Law, and walk not in my iudgements.
31 If they break my ſtatutes, and keepe not my commandemẽts.

32 Then with the rodde I will begin,
their doings to amend,
And ſo with ſcourging for their ſinne,
when that they doe offend.
33 My mercie yet and my goodnes,
I will not take him fro:
Nor handle him with craftines,
and ſo my trueth forgoe.

32 Then will I viſit their tranſgreſsion with ỹ rodde, and their iniquitie with ſtrokes.
33 Yet my louing kindneſſe will I not take from him, neither will I falſifie my trueth.

34 But ſure my couenant I will hold,
with all that I haue ſpoke,

34 My couenant will I not breake

nor alter ỹ thing that is gone out of my lips.

35 I haue ſworn once by mine holines, that I will not faile Dauid, ſaying:

No word the which my lips haue told,
ſhall alter or be broke.
35 Once ſwore I by mine holineſſe,
and that performe will I:
With Dauid I ſhall keepe promiſe,
to him I will not lie.

36 His ſeed ſhall endure for euer, and his throne ſhall bee as the ſunne before me.

36 His ſeed for euermore ſhall reigne,
and eke his throne of might:
As doth the Sunne it ſhall remaine,
for euer in my ſight.

37 He ſhall be eſtabliſhed for euer more as the moone, and as a faithfull witneſſe in the heauen. Selah.

37 And as the Moone within the skie,
for euer ſtandeth faſt:
A faithfull witneſſe from on hie,
ſo ſhall his kingdome laſt.

38 But thou haſt reiected and abhorred, thou haſt bin angrie with thine anoynted.

38 But now, O Lord, thou doeſt reiect,
and now thou changeſt cheare,
Yea thou art wroth with thine elect,
thine owne anoynted deare.

39 Thou haſt broken the couenant of thy ſeruant, & prophaned his crowne, caſting it on the ground.

39 Thy couenant with thy ſeruant lo,
Lord thou haſt quite vndone,
And downe vpon the ground alſo
haſt caſt his Royall crowne.

The fift part.

40 Thou haſt broken downe all his wals: thou haſt laid his fortreſſes in ruine.

40 Thou haſt his hedge pluckt vp with
thou didſt his wals confound, (might
His bulwarks thou haſt beat down right,
and brought them to the ground,

41 All that goe by the way ſpoil

41 That he is ſore deſtroyd and torne,

of

of commers by throughout,
And so is made a mock and scorne,
to all that dwell about.

42 Thou their right hand hast lifted vp,
that him so sore annoy,
And all his foes that him deuoure,
lo thou hast made to ioy.

43 His sword thou hast made dul & blunt
so that hee may not stand,
Before his foes, as he was wont,
nor haue the vpper hand.

44 His glory thou hast made to wast,
his throne, his ioy and mirth,
By thee is ouerthrowne and cast,
full lowe vpon the earth.

45 Thou hast cut off and made full short,
his youth and lustie dayes,
And raisd of him an ill report,
with shame and great dispraise.

46 How long away from me O Lord,
for euer wilt thou turne?
And shall thine anger still alway,
as fire consume and burne?

47 O call to mind, remember then,
my time consumeth fast,
Why hast thou made the sonnes of men,
as things in vaine to wast?

48 What man is he that liueth here,

him, he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hand of his enemies, & made all his aduersaries to reioyce.

43 Thou hast also turned ỹ edge of his sword, & hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his youth hast thou shortened and couered him with shame. Selah.

46 Lord how long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

47 Remember of what time I am: wherefore shouldest thou creat in vaine all the children of men?

48 What man liueth and shall

and

not see death? shall hee deliuer his soule from the hande of the graue. Selah.

49 Lord, where are thy former mercies which thou swarest vnto Dauid in thy trueth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my bosome of all the mightie people.

51 For thine enemies haue reproched thee, O Lord, because they haue reproched the footsteps of thine anoynted.

52 Praised bee the Lord for euermore. So bee it, euen so be it.

and death shal neuer see?
Or from the hand of hell his soule,
shall he deliuer free?

49 Where is, O Lord, thine old goodnesse
so oft declarde beforne:
Which by thy trueth and vprightnesse,
to Dauid thou hast sworne.

50 The great rebukes to minde, Lord, cal,
that on thy seruant lie:
The raylings of the people all,
beare in my brest doe I.

51 For why? O Lord, behold thy foes,
blasphemed haue thy Name:
In that their steps whom thou hast chose
and oynted, they defame.

52 All praise to thee O Lord of hostes,
both now and eke for aye:
Through skie and earth in all the coastes,
Amen, Amen I say.

Domine refugium factus es nobis.

PSAL. XC. W.K,

¶ *Moyses in his prayer setteth before vs the eternal fauour of God towards his, who are neither admonished by the breuitie of their life, nor by his plagues to be thankful: Therefore Moyses prayeth God to turne their hearts, and continue his mercies towards them and their posteritie for euer.*

Sing this as the 44. Psalme. Com

O Lord thou haſt bene our refuge,
and kept vs ſafe and ſound:
From age to age, as witneſſe can
all we, which true it found.
2 Before the mountains were forth brogh
or thou the earth didſt frame,
Thou was our great eternal God,
and ſtill ſhalt be the ſame.
Thou doeſt vaine man ſtrike down to duſt
though he be in his flowre,
Againe thou ſaiſt, Ye Adams ſonnes,
returne to ſhew your power.
4 For what is it a thouſand yeeres,
to count them in thy ſight,
But as a day which laſt is paſt,
or as a watch by night?
5 They are ſo ſoone as thou doeſt ſtorme,
euen like a ſleepe or ſhade,
Or like the graſſe, which as we know,
betimes away doth fade.
6 With pleaſant dewes in breake of day,
it groweth vp full greene,
By night cut downe, it withereth as
no beautie can be ſeene.
7 O Lord how ſore doe we conſume,
in this thy wrath ſo hote?
VVe feare thy furie be ſo fierce,

1 LOrde thou haſt beene our habitation from generation to generation.
2 Before the mountains were made, & before thou hadſt formed the earth, & the worlde, euen from euerlaſting to euerlaſting thou art our God.
3 Thou turneſt man to deſtruction: againe thou ſayeſt, returne ye ſonnes of Adam
4 For a thouſad yeers in thy ſight are as yeſterday when it is paſt, and as a watch by night.
5 Thou haſt ouerflowed them: they are as aſleep in the morning, he groweth like the graſſe.
6 In the morning it flouriſheth, & groweth, but in the euening it is cut downe and withereth.
7 For wee are conſumed by thine anger, and by thy wrath

are we troubled.

8 Thou haſt ſet our iniquities before thee, and our ſecret ſinnes in the light of thy countenance.

9 For al our dayes are paſt in thy anger: wee haue ſpent our yeares as a thought.

10 The time of our life is threeſcore yeares and ten, and if they bee of ſtrength: fourſcore yeares, yet their ſtrength is but labour and ſorrow: for it is cut off quicklie & we flee away.

11 Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs ſo to number our dayes, that wee may applie our harts vnto wiſedome.

13 Returne (O Lordhow long?)

that death ſhall be our lot.

8 Thou haſt ſo marked our miſdeeds,
that they are in thy minde:
Our ſecret ſinnes are in thy ſight,
as though none grace ſhould finde.

9 For when thine anger kindled is,
our dayes conſume forth with,
Thē end our yeeres as thoghts moſt vaine
which haue in them no pith.

The ſecond part.

10 The dayes of man we finde to be,
of yeeres ten and threeſcore:
And though that ſome by nature ſtrong
attaine to liue ten more.
Yet is their ſtrength (brag what they liſt)
but labour griefe, and care,
And paſſeth hence to haſt their end,
or they themſelues beware.

11 Yet who regardeth well the power,
of this thy wrath ſo great:
All ſuch truely as doe thee know,
thy plagues when thou doeſt threat.

12 Teach vs therefore to count our daies
that we our hearts may bend,
To learne thy wiſedome, and thy trueth
for that ſhould be our end.

13 Turne yet againe, O Lord, how long:
wilt thou be angry ſtill:

Be merciful vnto thy flock,
and graunt them thy good will.

14 Oh fill vs with thy mercies great,
in the ſweet morning ſpring:
So we reioyce ſhall all our dayes,
and eke be glad and ſing.

15 Declare eſtſoones ſome ſigne of loue,
thy ſcourges to aſſwage,
And for the yeeres of our diſtreſſe,
ſuſtaining ſuch great plagues.

16 Shew forth thy mercy thine own work
vnto thy ſeruants deare:
And let thy glorie to their ſeed.
for evermore appeare.

17 And let the beauty of the Lord,
vpon vs ſtill remaine:
Lord proſper thou our handie worke,
and ſtill the ſame maintaine.

and be pitied toward thy ſeruants.

14 Fill vs with thy mercie in y morning, ſo ſhall we reioyce & be glad al our daies.

15 Comfort vs according to the dayes that thou haſt afflicted vs, and according to the years that we haue ſeene euill.

16 Let thy worke be ſeene toward thy ſeruants, and thy glorie vpō their children.

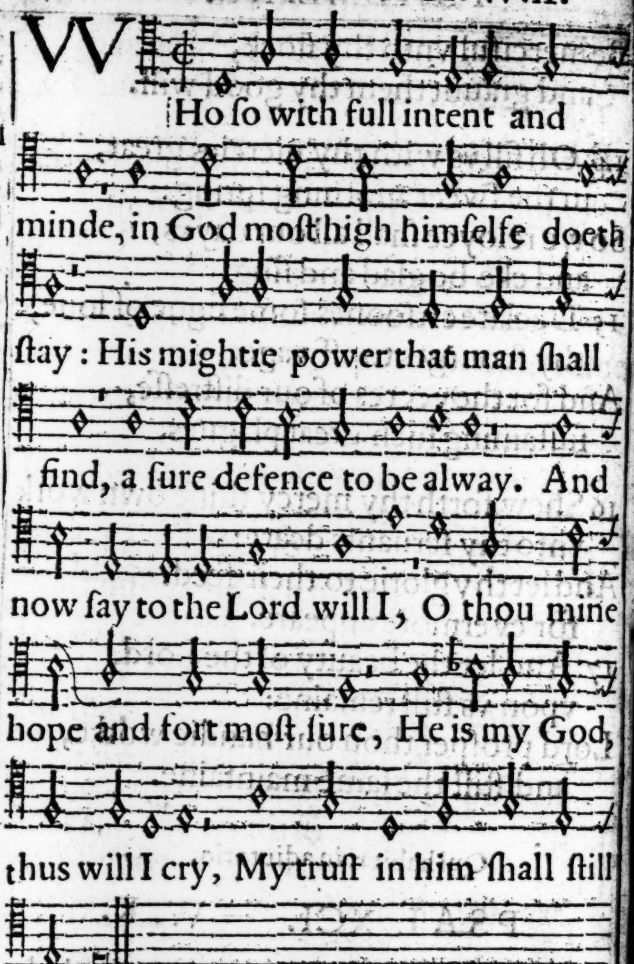
17 And let the beautie of the Lord our God be vpon vs, and direct thou the worke of our hands vp on vs, euen direct the worke of our hands.

Qui habitat in adiutorio.

PSAL XCI. W. K.

¶ *Here is deſcribed in what aſſurance he liueth that putteth his whole truſt in God, and committeth him ſelfe wholly to his protection in al tentations, A promiſe alſo of God to thoſe that loue him, knowe him and truſt in him, to deliuer them and giue them immortall glorie.*

Pſ. 91



1 WHo ſo dweleth in the ſecrete of the moſt High, ſhall abide in the ſtadow of the Almightie.

2 I will ſay vnto the lord, O mine hope & my fortreſſe, hee is my God in him will I truſt.

3 He ſurelie will thee freelie ſet,
Farre from the craftie hunters ſnare,
So that thou needſt not feare his net,
Nor yet for plagues no whit to care.

3 Surely he will deliuer thee frō the ſnare of the hunter, and from the noyſome peſtilence.

4 Vnder his wings he will thee hide,
And there thee keepe full well shall he:
Thee to defend on either side,
His trueth shall still thy buckler be.

5 Thou shalt not neede to be dismaid
For anie feare to come by night:
Nor of the arrowe bee affraid,
Which foorth is shot when it is light.

6 Nor yet the pestilence to feare,
Which in the darke doeth much annoy
Nor of the plague at noone day cleare,
Which doth ful oft great heaps destroy

7 A thousand at thy side shall fall,
And at thy right hand thousands ten:
But vnto thee no hurt at all,
Shall once so much as touch thee then.

8 Thine eyes shall certainly beholde,
What recompence the wicked haue,

9 For that the Lord as thy strong holde,
Thou hast him made thy soule to saue.

10 There shall none ill thee apprehend,
Nor yet thy Tabernacle touch,

11 For he his Angels forth doeth send,
And giueth thē charge to keep al such.

12 So warely shall they thee defend,
That harme thou shalt be sure of none,
Nor yet so much as once offend,

4 He will cover thee vnder his wings, and thou shalt be sure vnder his feathers: his trueth shal be thy shielde and bucklet.

5 Thou shal not be afraid of the feare of ỹ night, nor of the arrow that flieth by day.

6 Nor of the pestilēce ỹ walketh in the darknes, nor of the plague that destroieth at noone day.

7 A thousād shal fal at thy side, & ten thousand at thy right hand but it shall not come neere thee.

8 Doubtles with thine eyes shalt thou beholde & see the reward of the wicked.

9 For thou hast said, the Lord is mine hope: thou hast set the most high for thy refuge:

10 There shall none euill come vnto thee, neither shall any plagūe

come neere thy tabernacle. 11 For hee shall giue his Angels charge ouer thee, to keepe thee in all thy waies 12 They shall beare thee in

Or dash thy foote against a stone.

13 Thou shalt vpon the Lyons treade,
The Dragon and the Aspe also,
These shall of thee be still in dread,
Thou shalt vpon them walke and goe,
For so the Lord himselfe hath sworne,
14 Because (saith God) he knew my name,
I surely will exalt his horne,
And such confound as seeke his shame.

15 On me he shall call in his neede,
And I will heare him out of doubt,
His troubles end will I with speede,
And will him glorifie throughout.
16 Of yeeres he shall haue his desire,
That he the same may ful well spend:
My sauing health and loue entiere,
To doe him good shall haue none end.

their hands that thou hurt not thy foot against a stone.
13 Thou shalt walke vpon the Lion and Aspe: the young Lyon and the Dragon shalt thou tread vnder foote.
14 Because he hath loued mee, therefore will I deliuer him: I will exalt him, because he hath hath knowen my name.
15 He shall call vpon mee, and I will heare him: I will be with him in trouble: I wil deliuer him, and glorifie him.
16 With long life wil I satisfie him, and shewe him my saluatiō.

Bonum est confiteri Domino.

PSAL XCII. I. H.

¶ *This Psalme was made to be song on the Sabboth, to stir vp the people to acknowledge God, and to praise him in his works, the Prophet reioyseth therein. But the wicked is not able to consider that the vngodlie, when he is most flourishing, shall most spedilie perish. In the end is described the felicitie of the iust planted in the house of God to praise the Lord.*

Sin-

Sing this as the 89. Pſalme. COM

A Thing both good and meete truely,
it is, to laud the Lord,
And to thy Name O Lord moſt hie,
to ſing in one accord.
2 To ſhew the kindnes of the Lord,
be time yer day be light,
And eke declare his trueth abroad
when it doth draw to night.
3 Vpon ten ſtringed inſtrument,
on Lute and harpe ſo ſweet:
With all the mirth ye can inuent,
of inſtruments moſt meete.
4 For thou haſt made me to reioyce,
in ſ things ſo wrought by thee,
And I haue ioy with heart and voice,
thy handie works to ſee.
5 O Lord, how glorious and how great,
are all thy works ſo ſtout:
So deepely are thy counſels ſet,
that none can try them out.
6 The man vnwiſe he doeth not know,
how this is brought to paſſe,
Nor yet the idiot foole alſo,
doeth vnderſtand this caſe.
7 When ſo the wicked at their will,
as graſſe doe ſpring full faſt,
They when they flooriſh in their ill,

1 IT is a good thinge to praiſe the Lord and to ſing vnto thy name, o moſt high.

2 To declare thy louing kindneſſe in the morning, and thy trueth in the night.

3 Vpon an inſtrument of ten ſtrings, & vpon the Viole with the ſong vppon the harpe.

4 For thou, lord, haſt made mee glad by thy workes, and I wil reioice in ſ works of thine hands.

5 O Lord, how glorious are thy workes, and thy thoughts are verie deepe.

6 An vnwiſe mā knoweth it not, and a foole doth not vnderſtand this.

7 When the wicked grow as the graſſe, and all the workers of wickednes doe flouriſh, that they

shall be destroyed for euer.
8 But thou, O Lord art most High for euermore.
9 For loe, thine enemies O Lord, for loe, thine enemies shal perish: al the workers of iniquitie, shalbe destroyed.
10 But thou shalt exalt mine horne, like the Vnicornes, and I shal be anoynted with fresh oyle.
11 Mine eye also shal see my desire against mine enemies, & mine eare shall heare my wish against the wicked, that rise vp against me
12 The righteous shall flourish like a palme tree, and shall growe like a cedar in Libanon.
13 Such as bee planted in the house of ỹ Lord shall flourish in the courts of our God.
14 They shall still bring foorth fruite in their age: they

for aye shall be made wast.
8 But thou art mightie (Lord most hie.)
yea thou doest reigne therefore,
In euery time eternallie,
both now and euermore.
9 For why? O Lord, behold and see,
behold thy foes I say:
How all that worke iniquitie,
shall perish and decay.
10 But thou like th'Vnicorne this while,
shall lift mine horne on hie:
With fresh and new prepared oyle,
thine oynted King am I.
11 And of my foes before mine eyes,
shall see thee fall and shame,
Of all that vp against me rise,
mine eares shall heare the same.
12 The Iust shall flooriſh vp on hie,
as date trees bud and blow,
And as the Cedars multiplie,
in Libanus that grow.
13 For they are planted in the place,
and dwelling of our God,
Within his courts they spring apace,
and flooriſh all abrode.
14 And in their age much fruit shal bring
both fate, and wel be seene,
And pleasantly both bud and spring,

with boughs and branches greene.
15 To shew that God is good and iust,
and vpright in his will,
He is my Rocke, my hope and trust,
in him there is none ill.

shal be fatte and flourishing.
15 To declare that the Lord my Rocke is righteous, and that none iniquitie is in him.

Dominus regnavit, decorem indutus.

PSAL XCIII. I. H.

He praiseth the power of God in the creation of the world, and beateth downe all people which lift them vp against his Maiestie, and prouoketh them to consider his promises.

Sing this as the 77 Psalme.

THe Lord as King aloft doth reigne,
in glorie goodly dight,
And he to shew his strength and maine,
hath girde himselfe with might:
The Lord likewise the earth hath made,
and shaped it so sure,
No might can make it moue or fade,
at stay it doeth endure.

com

THe Lord reigneth and is clothed with maiestie: the Lord is clothed and girded with power. The worlde also shalbe established, that it can not be mooued.

2 Or that the world was made or wroght
thy seate was set before,
Beyond all time that can be thought,
thou hast bene euermore,

2 Thy throne is established of old: thou art frō euerlasting.

3 The floods, O Lord, the floods doe rise
they roare and make a noyse,
The floods (I say) did enterprise,

3 The floudes haue lifted vp, O Lord, the flouds haue lifted vppe their voice: the

floods lift vp their waues.
4 The waues of the sea are marueilous through the noyse of many waters, yet the Lord on hie is more mighty.
5 Thy testimonies ar very sure: holinesse becommeth thine House O Lord for euer.

and lifted vp their voyce.

4 Yea though the stormes arise in sight,
though seas do rage and swell:
The Lord is strong and more of might,
for he on hie doth dwell.
5 And looke what promise he doth make
his houshold to defend:
For iust and true they shall it take,
all times withouten end.

Deus vltionum Dominus.

PSAL. XCIIII. VV.K.

¶ *He prayeth vnto God against the violence and arrogancie of tyrants, warning them of Gods iudgments. Then doth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did soin others, and by the ruine of the Wicked whome God will destroy.*

Sing this as the 41. Psalme.

O Lord, since vengeance doth to thee,
and to none else belong:
Now shew thy selfe, O Lord our God,
with speed reuenge our wrong.
2 Arise thou great Iudge of the world,
and haue at length regard:
That as the proud deserue and doe,
thou wilt them so reward,

Com

1 O Lord God the auenger, O God the auenger, shewe thy selfe clearlie.

2 Exalt thy selfe O Iudge of the world, and render reward to the proud.

3 O Lord, how long ſhall wicked men,
triumph thy flocke to ſlay?
Yea, Lord how long? for they triumph,
as though, who now but they?

3 Lord, how long ſhall the wicked, how long ſhall the wicked triumph

4 How long ſhall wicked doers ſpeak?
their great diſdaine we ſee,
Whoſe boaſting pride doeth ſeeme to (threat
no ſpeech but theirs to be.

4 They prate & ſpeak fiercely, al the workers of iniquitie vaunt themſelues.

5 O Lord they ſmite thy people downe,
not ſparing yong nor old,
Thine heritage they ſo torment,
as ſtrange is to behold.

4 They ſmite downe thy people, O Lord, and trouble thine heritage.

6 The widow and the ſtranger both,
they murther cruellie,
The fatherleſſe they put to death,
and cauſe they know none why.

6 They ſlay the widow and the ſtrange, & murther the fatherleſſe.

7 And yet ſay they, tuſh, tuſh, the Lord
will not behold this deede,
Nor yet will Iacobs God regard,
the things by vs decreed.

7 Yet they ſay, The Lord ſhall not ſee: neither will the God of Iaakob regard it.

8 But now take heed yee fooles vnwiſe
among the folke that dwell,
Ye fooles (I ſay) when will ye weigh
or vnderſtand this well?

8 Vnderſtand ye vnwiſe among the people: and ye fooles when will ye be wiſe?

9 He that the eare did plant and place,
ſhall he be ſlow to heare?
Or he that made the eye to ſee,
ſhall he not ſee moſt cleare?

9 He that planted the eare, ſhall he not heare? or he that framed the eye ſhall hee not ſee?

10 Or hee that chastiseth the nations, shal he not correct? he that teacheth man knowledge shal he not know?

11 The Lord knoweth the thoughts of man that they are vanitie.

12 Blessed is the man whom thou chastisest, o Lord and teachest him in thy Law.

13 That thou mayest giue him rest from the dayes of euill, whiles the pit is digged for the wicked.

14 Surelie the Lord will not faile his people, neither will hee forsake his inheritance.

15 For iudgmẽt shall returne to iustice, and all the vpright in heart shal follow after it.

16 Who wil rise vp w me against the wicked? or who will take my part against the workers of iniquitie?

10 Or he that plagued the heathen folk
and knowledge teacheth men:
To nurture such as went astray,
shall he not punish then?

The second part.

11 The lord our God who man did frame
his very thoughts doth know:
And that they are both vile and vaine,
to him is knowne also.

12 But blessed is the man O Lord,
whom thou doest bring in awe:
And teachest him by this thy rodde,
to loue and feare thy Law.

13 That thou maiest giue him rest & ease,
in time of troubles great:
When that the pit is digged vp,
th'vngodly for to eate.

14 Surelie the Lord will neuer faile,
his people which him loue:
Nor yet forsake his heritage,
which he doth still approue.

15 For iudgement now with trueth shall (ioyne
that iustice may be free:
And such as be vpright in heart,
thereof full glade shall be.

16 Who now will vp and rise with me
against this wicked band?
Or who against these workers ill,
on my part stout will stand?

17 If that the Lord had not me helpt,
doubtleſſe it had bene done,
To wit my ſoule in ſilence brought,
and ſo my foes had wone.

18 But though my foot did ſwiftly ſlide,
yet when I did it tell:
Thy mercie Lord ſo held me vp,
that I therewith not fell.

19 For in the heaps of ſorrowes ſharpe,
that did mine heart oppreſſe:
Thy mercies were to me ſo great,
they did my ſoule refreſh.

20 Wilt thou vaine man, haue ought to do
with that moſt wicked chaire:
Which forgeth miſchiefe as a Law,
without remorſe or feare?

21 Againſt the ſoules of godlie men,
they all with ſpeed conuent,
And ſo condemne the guiltleſſe blood
of the poore innocent.

22 But yet the Lord is my refuge,
in all thoſe dangers deep,
And God the rocke is of mine hope,
who doth me alwayes keep.

23 He will reward their wickedneſſe,
and in his wrath them kill:
Yea them deſtroy ſhall God our Lord,
for he both can and will.

17 If the Lord had not holpen me, my ſoul had almoſt dwelt in ſilence.

18 When I ſaid, my foot ſlideth, thy mercie, O Lord, ſtayed me.

19 In the multitude of my thoughts in mine heart thy cõforts haue reioyced my ſoul.

20 Hath the throne of iniquitie felowſhip wᵗ thee which forgeſt wrong for a law.

21 They gather them togeᵗher a gainſt ỹ ſoule of the righteous, & condemne the innocent blood.

22 But the Lord is my refuge and my God is the rock of my hope

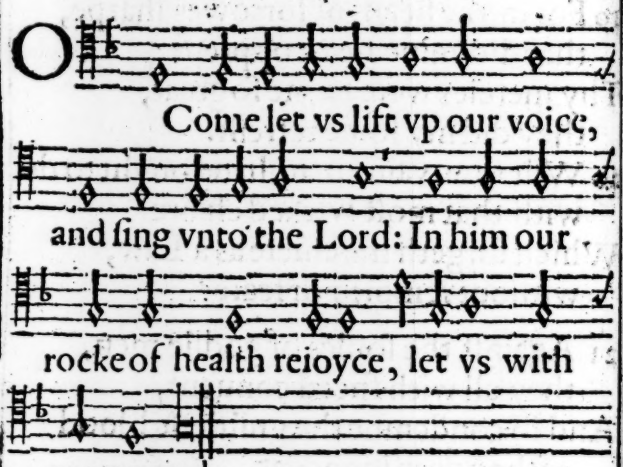
23 And he will recompenſe the their wickednes, & deſtroy them in their owne malice: yea the Lord our God ſhall deſtroy the

Venite exultemus Domino.

¶ *An earneſt exhortation to praiſe God, for the gouernment of the World, and the election of the Church An admonition not to follow the rebellion of the olde Fathers that tempted God in the Wilderneſſe, for the which they might not enter into the land of promiſe: but rather to truſt in Chriſt, by whom he hath communicated his Saluation to all Nations.*

com

1 COme let vs reioyce vnto the Lord, let vs ſing aloud vnto the rocke of our ſaluation.



2 Let vs come before his face with praiſe: let vs ſing loud vnto him with Pſalmes.

2 Yea let vs come before his face,
to giue him thankes and praiſe.
In ſinging Pſalmes vnto his grace,
let vs be glad alwayes.

3 For the Lord is a great God &

3 For why? the Lord he is no doubt
a great and mighty God.

A King

A King aboue all Gods throughout,
in all the world abroad.
4 The ſecrets of the earth ſo deepe,
and corners of the land:
The toppes of hilles that are ſo ſteepe,
he hath them in his hand.
5 The ſea and waters all are his,
for he the ſame hath wrought,
The earth and all that therein is,
his hand hath made of nought.
6 Come let vs bowe and praiſe the Lord,
before him let vs fall:
And kneel to him with one accord,
the which hath made vs all.
7 For why? he is the Lord our God,
for vs he doth prouide,
We are his flocke, he doth vs feede,
his ſheepe, and he our guide.
8 To day if yee his voice will heare,
then harden not your heart,
As yee with grudging many a yeere,
prouokt me in deſert.
9 Where as your fathers tempted me,
my power for to proue:
My wondrous works when they did ſee,
yet ſtill they would me moue.
10 Twyſe twenty yers they did me grieue
and I to them did ſay,

a great King aboue all gods.

4 In whoſe hand are the deep places of the earth and the heightes of the mountains are his.

5 To whom the ſea belongeth, for he made it, & his hands formed the drie land.

6 Come, let vs worſhip and fall down, & kneele before the Lord our maker.

7 For he is our God, and we are the people of his paſture, and the ſheep of his hãds.

8 To day if yee wil hear his voice harden not your hearts, as in Meribah, and as in ỹ daies of Maſſah in the wilderneſſe.

9 Where your fathers tempted me, proued me though they had ſeene my works.

10 Fourtie yeares haue I contended with this generation: & ſaid, they are a peopl

that erre in hart, for they haue not knowen my waies.

They erre in heart, and not beleeue,
they haue not knowen my way.

11 Wherefore I ſware in my wrath, ſaying, ſurelie they ſhall not enter into my reſt.

11 Wherfore I ſware when that my wrath
was kindled in my breſt,
That they ſhould neuer tread the path,
to enter to my reſt.

Cantate Domino canticum novum.

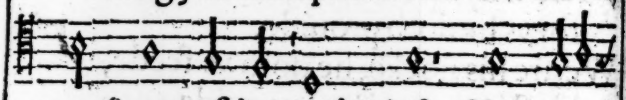
PSAL. XCVI. I. H.

¶ An exhortation both to the Iewes and Gentiles, to praiſe God for his mercie, and this ſpeciallie ought to bee referred to the kingdome of Chriſt.

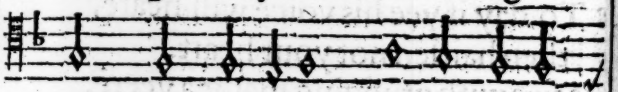
1 Sing vnto the Lord a newe Song: ſing vnto the Lord all the earth.



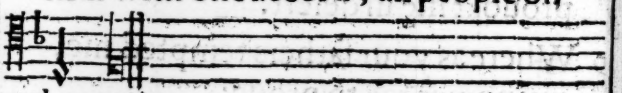
Ing yee with praiſe vnto the Lord,



new ſongs of ioy and mirth: Sing vnto



him with one accord, all people on



the earth.

2 Sing vnto the Lord, and praiſe his name, declare his ſaluatiō from day to day.

2 Yea, ſing vnto the Lord, I ſay,
praiſe ye his holie name:
Declare and ſhew from day to day,
ſaluation by the ſame.

Among

3 Among the heathen eke declare,
his honour round about:
To shewe his wonders doe not spare,
in all the world throughout.
4 For why? the Lord is much of might,
and worthy praise alway,
And he is to be dread of right,
aboue all Gods I say.

5 For all the heathen Gods abroad,
are Idoles that will fade:
But yet our God he is the Lord,
that hath the heauens made.
6 All praise and honour eke doe dwell,
for aye before his face:
Both power and might likewise excell,
within his holy place.

The second part.

7 Ascribe vnto the Lord alway,
(ye people of the world)
All might and worship eke I say,
ascribe vnto the Lord.
Ascribe vnto the Lord also,
the glorie of his Name,
And eke vnto his courts doe goe,
with gifts vnto the same.
9 Fall downe and worship ye the Lord,
within his Temple bright,
Let all the people of the world,

3 Declare his glorie among al nations, and his wonders among all people.

4 For the Lord is great & much to be praised, he is to be feared aboue al Gods.

5 For all ȳ gods of the people are Idols: but the Lord made the heauens.

6 Strength and glorie are before him, power and beautie are in his Sanctuarie.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glorie and power.
8 Giue vnto the Lord the glorie of his name: bring an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuarie

be

be fearefull at his ſight.
10 Tell all the world, be not agaſt,
the Lord doth reigne aboue,
Yea, he hath ſet the earth ſo faſt,
that it ſhal neuer moue.
And that it is the Lord alone
that ruleth with princely might,
To iudge the Nations euery one,
with equitie and right.
11 Ye heauens therefore with ioy begine,
and let the earth reioyce:
Thou ſea and all that is therein,
cry out and make a noyce,
12 The field ſhal ioy and euery thing,
that ſpringeth of the earth:
The wood and euery tree ſhall ſing,
with gladneſſe and with mirth.
13 Before the preſence of the Lord,
and comming of his might:
For he ſhall come to iudge the world,
with equitie and right.

tremble before him al the earth.
10 Say among the nations, the Lord reigneth, ſurely the world ſhal be ſtable & not mooue, and hee ſhall iudge the people in righteouſneſſe.

11 Let the heauens reioyce and let the earth bee glad: let the Sea roar and all that therein is.
12 Let the field be ioyful and all that is in it: let al the trees of the wood then reioyce.
13 Before the Lord: for hee cõmeth to Iudge the earth, he wil iudge the world with righteouſneſſe, & the people in his trueth.

Dominus regnauit, exultet terra.

PSAL XCVII. I. H.

¶ The prophet exhorteth all to reioyce for the comming of the Kingdome of Ieſus Chriſt: dreadfull to the rebels and Idolaters, and ioyfull to the iuſt whom he exhorteth to innocencie, to reioyſing and thankeſgiuing.

The

Sing this as the 95. Pſalme. com

THe Lord doeth reigne, whereat the
may ioy with pleaſant voyce: (earth
And eke the Yles with ioyfull mirth,
may triumph and reioyce.

2 Both clouds and darkenes eke doe ſwell,
and round about him beat:
Yea, right and iuſtice euer dwell,
and bide about his ſeat.

3 Yea, fire and heat at once ſhall runne,
and goe before his face:
Which ſhall his foes and enemies burne,
abroad in euery place.

4 His lightnings eke full bright did blaſe,
and to the world appeare,
Whereat the earth did looke and gaſe,
with dread and deadly feare.

5 The hils like waxe did melt in ſight,
and preſence of the Lord,
They fled before that rulers might,
which guideth all the world.

6 The heauens eke declare and ſhow,
his iuſtice foorth abrode,
That all the world may ſee and know,
the glory of our God.

7 Confuſion ſure ſhall come to ſuch,
as worſhip idoles vaine,
And eke to thoſe that glory much,

1 THe Lord raigneth: let the earth reioyce let the multitude of the Yles bee glad.

2 Cloudes and darkneſſe are roūd about him: righteouſneſſe & iudgement are the foundation of his throne.

3 There ſhall go a fire before him and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth ſaw it and was afraid.

5 The mountains melted like wax at the preſence of the Lord, at the preſence of the Lord of the whole earth.

6 The heauens declare his righteouſneſſe, and all the people ſee his glory.

7 Confounded be all they that ſerue grauen images,

dumbe

and that glorie in Idols: worship him all yee gods.

dumbe pictures to maintaine.
For all the idoles of the world,
which they as gods doe call,
Shall feele the power of the Lord,
and downe to him shall fall.

8 Sion heard of it and was glad, and the daughters of Iudah reioiced because of thy iudgments, O Lord.

8 With ioy did Sion heare this thing,
and Iudah did reioyce,
And at thy iudgements they did sing,
and made a pleasant noyse.

9 For thou, lord, art most high aboue al the earth thou art much exalted aboue all gods.

9 For thou, O Lord, art set on hie,
in all the earth abroade,
And art exalted wondrously,
aboue each other God.

10 Ye that loue the Lord, hate evill: he preserveth the soules of his Saints, he wil deliuer them from the hand of the wicked.

10 All ye that loue the Lord doe this,
hate all things that are ill,
For he doth keepe the soules of his,
from such as would them spill.

11 Light is sowen for the righteous, and ioy for the vpright in heart.

11 And light doth spring vp to the iust,
with pleasure for his part,
Great ioy with gladnes mirth and lust,
to them of vpright heart.

12 Reioyce yee righteous in the Lord, and giue thankes for his holy remembrance.

12 Ye righteous in the Lord reioyce,
his holines proclame:
Be thankfull eke with heart and voice,
and mindfull of the same.

PSAL

¶ *An earneſt exhortation to all creatures to praiſe the Lord for his power mercie & fidelitie in his promiſe by Chriſt, by whom he hath communicated his Salvation to all Nations.*

Sing this as the 95 Pſalme.

O Sing ye now vnto the Lord,
a newe and pleaſant ſong:
For hee hath wrought throughout the world
his wonders great and ſtrong.
With his right hand full worthily,
he doth his foes deuoure,
And get himſelfe the victorie,
with his ſtrong arme and power.

2 The Lord doth make the people know,
his ſauing health and might:
The Lord doeth eke his Iuſtice ſhow,
in all the heathens ſight.
3 His grace and trueth to Iſrael,
in minde he doth recorde:
That all the earth hath ſeene right well,
the goodnes of the Lord.
4 Be glad in him with ioyfull voyce,
all people of the earth,
Giue thankes to God, ſing and reioice,
to him with ioy and mirth.
5 Vpon the harpe vnto him ſing,
giue thankes to him with Pſalmes:

Sing vnto the Lord a newe ſong, for he hath done marueilous things: his right hand, & his holy arme haue gotten him the victorie.
2 The Lord declared his ſaluation: his righteouſneſſe hath he reueiled in the ſight of the nations.
3 He hath remembred his mercie, and his truth toward the houſe of Iſraell: all the endes of the earth haue ſeene the ſaluation of our God.
4 All the earth ſing ye loud vnto the Lord: crie out and reioyce, and ſing praiſes.
5 Sing praiſe vnto the Lord vpon the harpe, euen vpon the harpe

with a singing voyce.

6 With shalmes and sound of trũpets, sing loude before the Lord the King.

7 Let the Sea roare, and al that therein is, the world and they that dwel therin.

8 Let the floods clap their hands and let the mountaines reioyce together.

9 Before ỹ Lord for he is come to iudge the earth with righteousnes shal he iudge the world, and the people with equitie.

6 Reioyce before the Lord our King,
with Trumpet and with Shalmes.

7 Yea let the sea with all therein,
with ioy both roare and swel:
The earth likewise let it begin,
with all that therein dwell.

8 And let the floods reioyce their filles,
and clappe their hands apace:
And eke the mountaines and the hilles,
before the Lord his face.

9 For he shall come to iudge and try,
the world and euery wight:
And rule the people mightilie,
with iustice and with right.

Dominus regnauit contremiscant.

PSAL XCIX. I. H.

¶ *He commendeth the power, equitie and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, and prouoketh them to magnifie the same, and to serue the Lord, following the example of the ancient Fathers, Moyses, Aaron and Samuell, who calling vpon God, were heard in their prayers.*

Sing this as the 95 Psalme.

THe Lord doeth reigne although at it,
the people rage full sore:
Yea he ón Cherubims doth sit,
though all the world would roare.

2 The lord raigneth, let the people tremble: hee sitteth betweene the Cherubins, let the earth bee mooued.

2 The Lord that doeth on Sion dwell,
is high and wondrous great:
Aboue all folke he doth excell,
and he aloft is set.

3 Let all men praise thy mightie Name,
for it is fearefull sure,
And let them magnifie the same,
that holy is and pure.

4 The princely power of our King,
doeth loue iudgement and right,
Thou rightly rulest euery thing,
in Iacob through thy might.

5 To praise the Lord our God deuise,
all honour him accord,
Before his footstoole fall likewise,
he is the holie Lord.

6 Moyses Aaron and Samuell,
as priests on him did call:
When they did pray, he heard them well,
and gaue them answere all.

7 Within the cloud to them he spake,
then did they labour still,
To keepe such Lawes as he did make,
and pointed them vntill.

8 O Lord our God thou didst them heare
to the when they did seeke,
Thy mercie did on them appeare,
though thou their sinnes didst wreake.

2 The Lord is great in Sion, & he is high aboue all the people.
3 They shall praise thy great & fearful Name (for it is holie.)
4 And the kings power & loueth iudgement: for thou hast prepared equitie: thou hast executed iudgement and iustice in Iakob.
5 Exalt the Lord our God and fal down before his footstoole, for he is holy.
6 Moyses and Aron were among his Priests, and Samuell among such as cal vpon his Name: these called vpon the Lord, and he heard them.
7 He spake vnto them in the cloudie pillar: they kept his testimonies, and the law that he gaue thē.
8 Thou heardest thē, O Lord our God: thou wast a fauourable God vnto them, thogh thou didst take vengeace for their inuentions.

9 Exalt the Lord our God, & fall down before his holy mountaine: for the Lord our God is holy.

9 Giue laud and praiſe to God our Lord,
within his holie hill.
For why? our God throughout the world
is holie euer ſtill.

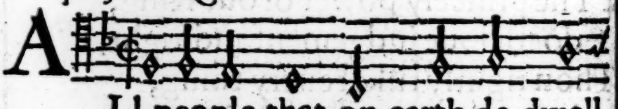
Iubilate Deo omnis terra.

PSAL. C. I. H.

¶ He exhorteth all to ſerue the Lord, who hath choſen vs and preſerued vs, and to enter into his aſſemblies to praiſe his Name.

Song
Si

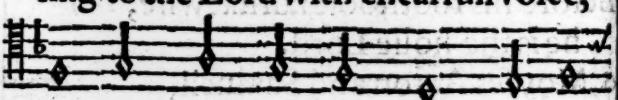
Sing yee loude vnto the Lord all the earth.
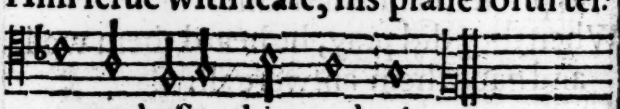


All people that on earth do dwell,



ſing to the Lord with chearfull voice,



Him ſerue with feare, his praiſe forth tel:



come ye before him and reioyce.

2 Serue the Lord with gladneſſe: come before him with ioyfulneſſe.

3 Know ye that euen the Lord is God, hee hath made vs and not we our ſelues, wee are his people, & the ſheepe of his paſture.

3 The Lord ye know is God in deed,
without our aide, he did vs make:
We are his flock, he doeth vs feed,
and for his ſheepe he doeth vs take.

4 Enter into his gates with praiſe & into his courts

4 Oh enter then his gates with praiſe,
approach with ioy his courts vnto,

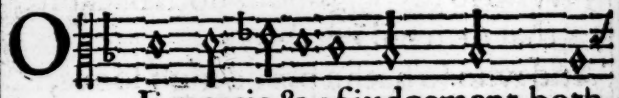
Praiſe, laud, and bleſſe his name alwaies,
for it is ſeemelie ſo to doe.
5 For why? the Lord our God is good,
his mercie is for euer ſure:
His trueth at all times firmely ſtood
and ſhall from age to age indure.

with reioyſing, praiſe him and bleſſe his name.
5 For ỹ Lord is good, his mercie is euerlaſting, & his trueth is frō generatiō to generation.
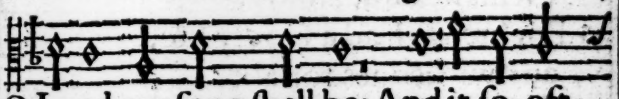
Miſericordiam & iudicium cantabo.

PSAL. CI. W.Ke.
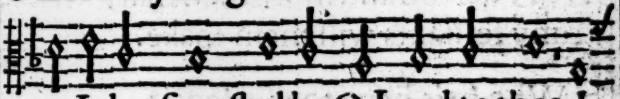
¶ Dauid deſcribeth what gouernement, he will obſerue in his houſe and Kingdome: He will puniſh and correct by rooting out the wicked, and promiſeth to cheriſh the godlie perſons.



OF mercie & of iudgement both,



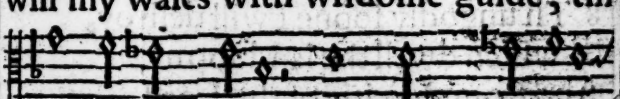
O Lord my ſong ſhall be: And it ſo oft



as I doe ſing, ſhal be O Lord to thee, I



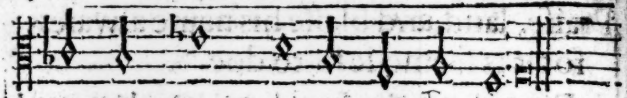
will my waies with wiſdome guide, till



thou my ſtate erect. And walke vprightly

I Will ſing mercie and iudgemēt, vnto thee, O Lord will I ſing,

2 I wil do wiſelie in the perfite way, till thou commeſt to me, I wil walke in the vprightneſſe of mine heart, in



in mine houſe, as one of thine elect.

3 No wicked thing will I attempt,
but from the ſame refraine:
I hate the ſinnes of faithleſſe folke,
no ſuch will I maintaine.

4 The froward heart may take his leaue,
ſuch ſhall not with me dwell,
As for the proud and wicked man,
I will with force expel.

5 Who ſo his neighbour doth backbite,
that man wil I deſtroy:
And who ſo hath a proud high looke,
I will the ſame annoy.

6 For ſuch as lead a Godly life,
and wickednes forſake,
Will I defend and more then that,
my ſeruants will them make.

7 Who ſo is bent to vſe deceit,
mine houſe is not for ſuch,
The lier may I not behold,
his lyes I hate ſo much.

8 Th'ungodly ſoone I will deſtroy,
which dwell the land about,
And from the citie of the Lord,
all wicked men root out.

the midſ of my houſe.
3 I will ſet no wicked things before mine eies: I hate the worke of them that fal away: it ſhal not cleaue vnto me.
4 A froward heart ſhal depart from me, I will know none euil
5 Him that priuilie ſlandereth his neighbour, will I deſtroy: him that hath a proud looke and high heart, I can not ſuffer.
6 Mine eyes ſhal be vnto the faithful of the land, that they may dwel with mee, he that walketh in a perfect way he ſhal ſerue me.
7 There ſhall no deceitful perſon dwell within mine houſe: he that telleth lies, ſhall not remain in my ſight.
8 Betimes will I deſtroy al ỹ wicked of the land, ỹ I may cut of all the workers of miquitie frõ the Citie of ỹ Lord
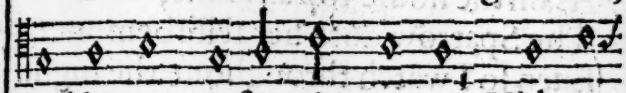
; Domine exaudi orationem meam.

¶ *It seemeth that this prayer was appointed to the faithful to pray in the captiuitie of Babylon. A consolation for the building of the Church: whereof followeth the praise of God to be published vnto all posteritie. The conuersion of the Gentiles, and the stabilitie of the Church.*

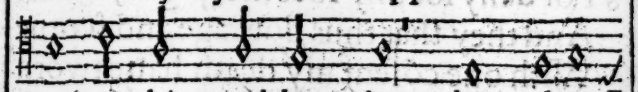


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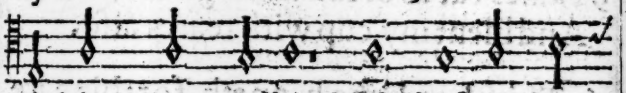
LOrd to mine humble sute giue eare,



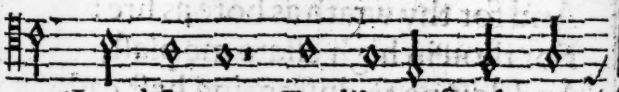
And let my cry fore thee appear: Hide not



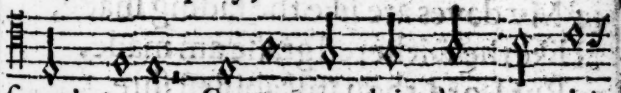
thy face this troublous time, but when I
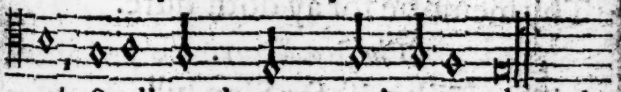


cal thine eares encline. Make haste to heare



me (Lord, I pray) For like as smoke con-



sumth away, So are my daies here on this



earth, & all my bones parcht as an hearth.

4 Like the mown grasse withered & dry,

1 O Lord heare my praier, and let my cry come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eare vnto me: when I call make haste to heare me.

3 For my dayes are cõsumed like smoke, and my bones are burnt like an hearth.

4 Mine heart is smitten and wi-

Such is mine heart becauſe that I,
Through griefe my bread forgat to eat,
5 For through my voice of gronings great
My bones vnto my skin doth ſticke,
6 Yea I the Pelican amlike.
Which doth in wilderneſſe abide,
And like the Owle of deſerts wide.

7 As on the houſe top all alone,
The Sparrow doth her ſelfe bemone:
Euen ſo I watch throughout the night.
8 For daily loe, my foes me ſpight,
And they that thus doe rage and ſcorne
With one cõſent my death haue ſworn
9 I aſhes eat as bread through wo,
And blent my cup with teares alſo.

10 This, Lord, me hapneth for thine ire,
And for thy wrath as hote as fire:
For thou in high eſtate me plaſt,
And downe to duſt againe haſt caſt.
11 My dayes are like the fading ſhade,
I like the withered graſſe am made.
12 But Lord, thou ſtill abideſt ſure,
Thy memorie for ay doth dure.

The ſecond part.

13 Thou wilt ariſe for Sion hill,
And grant thy mercy her vntill,

theroꝺ, like graſſe becauſe I forgat to eat my bread.
5 For the voice of my groning my bones doe cleaue to my skinne.

6 I am like a Pelican of the wildernes: I am like an Owle of the deſerts.
7 I watch & am as a ſparrow alone vpon the houſe top.
8 Mine enemies reuile me dayly, and they that rage againſt me: haue ſworne againſt me.
9 Surely I haue eaten aſhes as bread, and mingled my drinke with weeping.
10 Becauſe of thine indignatiõ & thy wrath: for thou haſt heaued me vp, and caſt me downe.
11 My dayes are like a ſhadow that fadeth, & I am withred like graſſe.
12 But thou, O Lord, doeſt remaine for euer, and thy rememberance from generation to generation.
13 Thou wilt ariſe and haue mercy vpon Sion: for the time to haue mer-

For lo, the time, the time (I say)
Of mercy, Lord, is come this day.
14 For in her stones, thy seruants lust,
And pitie take vpon her dust.
15 So shall the heathen feare thy Name,
And earthly Kings thy glorious fame.
16 What time the Lord shall Sion reare,
And in his glory shall appeare.
17 And to the desolat him bend,
Despising not their sute t'attend,
18 This shall be written for the race,
That after shall succeed in place,
Yea, people yet vncreated,
The Lords renowne abrode shall spred.
19 For from his holy Temple hie,
The Lord our God hath cast his eye,
From heauen the earth behold did he.

The third part.

20 The prisoners grones to heare and see,
And set the damned free from care.
21 That they in Sion may declare,
This holy Name of God alwaies
And in Ierusalem his praise.
22 When to conuene the folke accord,
And kingdomes all to serue the Lord.
23 My strength he bated in the wayes,

cie thereon, for the time appointed is come.
14 For thy seruāts delite in the stones therof, & haue pitie on the dust thereof.
15 Then the heathē shal feare the Name of the Lord, and al the kings of the earth thy glory.
16 When the Lord shall build vp Siō, & shal appear in his glory
17 And shall turne vnto the prayer of ỹ desolat, and not despise their prayer.
18 This shall be written for the generation to come: & the people which shall be created, shall praise the Lord.
19 For hee hath looked downe from the height of his sanctuary, out of the heauē did the Lord behold the earth.
20 That he might heare the mourning of the prisoner, and deliuer the children of death. 21 That they may declare the Name of the Lord in Sion, and his praise in Ierusalem. 22 When the people shalbe gathered together, and the kingdomes to serue the Lord. 23 He abated

And shorter cut my life and dayes.
24 Wherefore I said, my God most hie,
In midst my life let me not die:
Thy yeeres eternally endure,
From age to age abyding sure.

25 Thou in tims past the earth didst groūd
Thine handy-work the heauēs are found
26 They perish shal, thou standing still,
They shall waxe olde as garments will,
Thou changing them they shal so byde.
27 But thou art one whose yeeres not slyd
28 Thy seruants sonnes for aye shal last,
And in thy sight their seed stand fast.

my strength in ỹ way, and shortned my daies.
24 And I said, O my God, take me not away in the middes of my daies: thy yeares endure from generation to generation.
25 Thou hast afore time layde the foundation of the earth, and the heauens are the worke of thine handes.
26 They shall perish, but thou shalt endure: euen they all shall waxe olde as doth a garment: as a vesture shalt thou change them, and they shall be changed. 27 But thou art the same, and thy yeares shall not faile. 28 The children of thy seruants shal continue, and their seed shall stand fast in thy sight.

Benedic anima mea Domino.

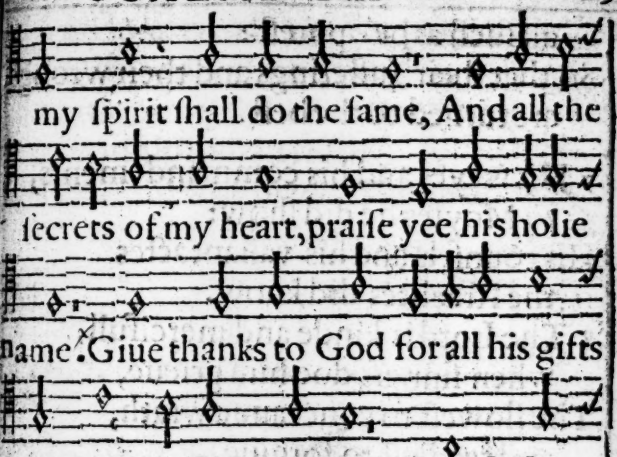
PSAL CIII. W. K.

¶ *This is a Psalme most excellent, wherein the Prophet doth prouoke men and Angels, and all creatures to praise the Lord for his fatherlie mercies and deliuerance of his people from all euils, for his prouidence ouer all things, and the preseruation of the faithfull.*



MY soule giue laud vnto the Lord.

my



my ſpirit ſhall do the ſame, And all the
ſecrets of my heart, praiſe yee his holie
name. Giue thanks to God for all his gifts
ſhew not thy ſelfe vnkinde: And ſuffer
not his benefites, to ſlip out of thy minde.

thou the Lord, and all that is within me praiſe his holie name.

2 Myſoule praiſe thou the Lord, and forget not all his benefites.

3 That gaue thee pardon for thy faults,
and thee reſtorde againe:
For all thy weake and fraile diſeaſe,
and heald thee of thy paine.

3 Which forgiueth al thine iniquitie, and healeth all thine infirmities.

4 That did redeeme thy life from death,
from which thou couldſt not flee:
His mercie and compaſſion both,
he did extend to thee.

4 Which redeemeth thy life from the graue, & crowneth thee with mercie and compaſſions.

5 That fild with goodnes thy deſire,
and did prolong thy youth:
Like as the Eagle caſteth her bill,
whereby her age renueth.

5 Which ſatisfieth thy mouth w good things: and thy youth is renewed like the Eagles.

6 The Lord with iuſtice doeth repay,

6 The Lord ex-

all such as be oppreſt:
So that their ſufferings and their wrongs
are turned to the beſt.

7 His wayes and his commandements,
to Moyſes he did ſhow:
His counſels and his valiant actes
the Iſraelites did know.
8 The Lord is kinde and mercifull,
when ſinners doe him grieue,
The ſloweſt to conceaue a wrath,
and readieſt to forgiue.

The ſecond part.

9 He chydeth not vs continually,
though we be full of ſtrife.
Nor keepeth our faults in memorie,
for all our ſinfull life.
10 Nor yet according to our ſinnes,
the Lord doth vs regard,
Nor after our iniquities,
he doeth vs not rewarde.

11 But as the ſpace is wondrous great,
twixt earth and heauen aboue:
So is his goodneſſe much more large,
to them that doe him loue.
12 God doth remoue our ſinnes from vs
and our offences all
As farre as is the ſunne ryſing,
full diſtant from his fall.

13 An

to lleth righteouſneſſe and iudgement to al that are oppreſſed.

7 He made his wayes knowen vnto Moſes, and his workes vnto the children of Iſrael.

8 The Lord is full of cõpaſsion and mercie, ſlow to anger, and of great kindneſſe.

9 He will not alway chide, neither keep his anger for euer.

10 He hath not dealt with vs after our ſins, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue ẏ earth, ſo great is his mercy toward them that feare him.

12 As farre as ẏ the Eaſt is from the Weſt, ſo far hath he remooued our ſinnes from vs.

13 And looke what pitie parents deare,
vnto their Children beare:
Like pitie beareth the Lord to such,
as worship him in feare.
14 The Lord that made vs knoweth our shape
our mould and fashion iust,
How weake and fraile our nature is,
and how we are but dust.

15 And how the time of mortall men,
is like the withering hay,
Or like the floure right faire on field,
that fadth full sooneaway.
16 Whose glose & beautie stormy winds,
doe vtterly disgrace,
And mak'th that after their assaultes,
such blossoms haue no place.

The third part.

17 But yet the goodnesse of the Lord,
with his shall euer stand,
Their childrens children doe receaue,
his righteousnesse at hand.
18 I meane which keepe his couenant,
with all their whole desire,
And not forget to doe the thing,
that he doth them require.

19 The heauens high are made the seate,
and footstoole of the Lord:
And by his power imperiall,

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof wee be made, hee remembreth that we are but dust.

15 The daies of mã are as grasse, as a flowre of the fielde, so flourisheth he.

16 For the wind goeth ouer it, & it is gone, and the place thereof shall know it no more.

17 But the louing kindnesse of the Lord endureth for euer and euer vpon them that feare him, & his righteousnesse vpon childrens children

18 Vnto them that keepe his couenant, and thinke vpon his commandements to doe them.

19 The Lord hath prepared his throne in the heauens, & his king-

dome ruleth ouer all.

20 Praise the Lord ye his Angels that excel in strength, that doe his commandements in obeying ŷ voice of his word.

21 Praise the Lord all yee his hosts, ye his seruants that do his pleasure.

22 Praise the Lord all yee his workes, in all places of his dominiō: my soule, praise thou the Lord.

he gouerneth all the world.

20 Ye Angels which are great in power,
praise ye, and blesse the Lord,
Which to obey and doe his will,
immediatly accord.

21 Ye noble hosts and ministers,
cease not to laud him still,
Which ready are to execute,
his pleasure and his will.

22 Ye all his workes in euery place,
praise ye his holy Name,
Mine heart, my minde, and eke my soule,
praise ye also the same.

Benedic anima mea Domino.

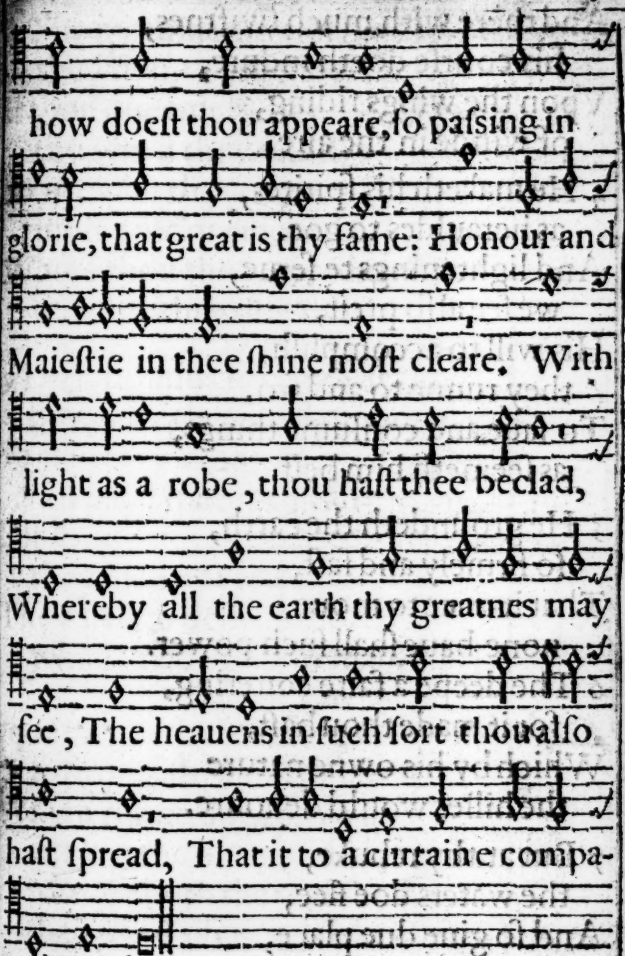
PSALME CIIII. W. K.

An excellent Psalme to praise God for the creation of the world, and the gouernance of the same, by his marueilous prouidence: wherein the Prophet prayeth against the wicked, who are the occasion that God diminisheth his blessings.

MY soule praise thou the Lord,

MY soule praise the Lord, speake good of his name, O Lord our great God

how



3 His chamber beames lie,
in the cloudes full ſure:
Which as his charet,
are made him to beare.

o Lord my God thou art exceeding great, thou art clothed with glorie & honor.

2 Which couereth himſelfe with light as with a garment: and ſpreadeth the heauens like a curtaine.

3 Which layeth the beams of his chambers in the waters, and maketh the cloudes

his Chariot and walketh vpō the wings of the winde.

And there with much ſwiftnes,
his courſe doeth indure,
Vpon the wings riding,
of winde in the aire.

4 Which maketh the Spirits his meſſengers, & a flaming fire his miniſters.

4 He maketh his ſpirites,
as herauldes to goe,
And lightenings te ſerue,
we ſee alſo preſt,
His will to accompliſh,
they runne to and fro,
To ſaue and conſume things,
as ſeemeth him beſt.

5 He ſet ȳ earth vpon her foundations, ſo that it ſhal neuer moue.

5 He groundeth the earth,
ſo firmely and faſt,
That it once to moue,
none haue ſhall ſuch power.

6 Thou couereds̄t it with the deepe as with a garmēt, the waters would ſtand abouethe mountaines.

6 The deepe a faire couering,
for it made thou haſt,
Which by his owne nature
the hilles would deuoure.

7 But at thy rebuke they flee, at the voyce of thy thunder they haſte away.

7 But at thy rebuke,
the waters doe flee,
And ſo giue due place,
thy word to obey,
At thy voice of thunder,
ſo fearefull they be,
That in their great raging
they haſt ſoone away.

8 The mountaines full high,
they then vp aſcend,
If thou doe but ſpeake,
thy word they fulfill,
So likewiſe the vallies,
moſt quicky deſcend:
Where thou them appointeſt,
remaine they doe ſtill.

8 And the mountaines aſcend, & the vallies deſcend to the place which thou haſt eſtabliſhed for them.

9 Their bounds haſt thou ſet,
how farre they ſhall runne,
So as in their rage
not paſſe that they can,
For God hath appointed,
they ſhall not returne,
The earth to deſtroy more
which made was for man.

9 But thou haſt ſet them a bound which they ſhall not paſſe: they ſhal not returne to couer the earth.

The ſecond part.

10 He ſendeth the ſprings
to ſtrong ſtreames or lakes,
Which runne doe full ſwift
among the hudge hilles,
11 Where both the wylde aſſes
their thirſt oft times ſlakes,
And beaſtes of the mountaines,
thereof drinke their filles.

10 Hee ſendeth the ſprings into the vallies, which runne betweene the mountaines.

11 They ſhall giue drink to all the beaſts of the field, & the wild aſſes ſhall quench their thirſt.

12 By theſe pleaſant ſprings
Or Fountaines full faire,
The foules of the aire

12 By theſe ſprings ſhall the

fouls of the heauen dwel, and ſing among the branches.

13 He watereth the mountaines from his chambers, & the earth is filled with the fruite of thy workes.

14 He cauſeth graſſe to growe for the cattell, & herbe for the vſe of man, that hee may bring forth bread out of the earth.

15 And wine that maketh glad the hart of man, & Oyle to make the face to ſhine, and bread that ſtrengtheneth mans heart.

16 The high trees are ſatisfied euen the Cedars of Lebanon w he hath planted.

17 That the birdes may make their neſts there: the Storke dwelleth in the firre trees.

18 The high mountaines are for the Goates: the rockes are a

abide ſhall and dwell.
Who mooued by nature,
to hoppe heere and there:
Among the greene branches,
their ſongs ſhall excell.

13 The mountaines to moiſt,
the cloudes he doth vſe:
The earth with his workes,
are wholly repleat.

14 So as the brute Cattell,
he doeth not refuſe:
But graſſe doth prouide them,
and herbe for mans meate.

15 Yea, bread, wine and oyle,
he made for mans ſake:
His face to refreſh,
and heart to make ſtrong.

16 The Cedars of Liban,
this great Lord did make,
Which trees he doth nouriſh,
that grow vp ſo long.

17 In theſe may birdes build,
and make there their neſt:
In firre trees the ſtorckes,
remaine and abide:

18 The high hilles are ſuccours,
for wylde goates to reſt:
And eke the rockes ſtonie,

for Conies to hyde.
19 The Moone then is set,
her seasons to runne,
The dayes from the night,
thereby to discerne.
And by the descending,
also of the Sunne,
The cold from heat alwayes,
thereby we doe learne.

The third part

20 When darknesse doe come,
by Gods will and power,
Then creepe foorth doe all,
the beasts of the wood.
21 The Lyons range roaring,
their pray to deuoure.
But yet it is thou Lord,
which giuest them food.
22 Assoone as the Sunne,
is vp they retire,
To couch in their Dennes,
then are they ful faine.
23 That man doe his works may,
as right doth requyre,
Till night come and call him,
to take rest againe.
24 How sundrie O Lord,
are all thy workes found,

refuge for the Conies.

19 He appoynted the Moone for certaine seasons: the Sunne knoweth his going downe.

20 Thou makest darkenes, & it is night, wherein all the beasts of the forrest creep foorth.

21 The Lyons roare after their pray, and seeke their meate at God.

22 When the sunne riseth, they retire and couch in their dennes.

23 Then goeth man forth to his worke, & to his labour vntil the euening.

24 O Lord how manifold are thy workes in wisedome hast thou

works? in wiſedome haſt thou made them all: the earth is full of thy riches.

With wiſedome full great,
they are in deed wrought:
So that the world all whole,
of thy praiſe doth ſound:
And as for thy riches,
they paſſe all mens thought.

25 So is this ſea great and wide: for therein are things creeping innumerable, both ſmal beaſts and great.

25 So is the great ſea,
which large is and broad,
Where things that creep, ſwarme,
and beaſts of each ſort.

26 There goe the ſhips, yea: that Liuiathan, whō thou haſt made to play therein.

26 There both mightie ſhips faile,
and ſome lie at road,
The Whale huge and monſtrous,
there alſo doth ſport.

27 All theſe wait vpon thee, that thou maieſt giue them food in due ſeaſon.

27 All things on thee wait,
thou doeſt them relieue,
And thou in due time,
full well doeſt them feed.

28 Thou giueſt it to them, and they gather it: thou openeſt thine hand, and they are filled with good things.

28 Now when it doth pleaſe thee,
the ſame ſo to giue:
They gather full gladly,
thoſe things which they need,
Thou openeſt thine hand,
and they find ſuch grace,
That they with good things,
are filled, we ſee.

29 But if thou hide thy face, they are troubled

29 But ſore are they troubled,
if thou turne thy face,

For if thou their breath take,
vile duſt then they be.

30 Againe when thy ſpirit,
from thee doth proceed,
All things to appoint,
and what ſhall inſue,
Then are they created,
as thou haſt decreede,
And doeſt by thy goodneſſe,
the dry earth renue.

31 The praiſe of the Lord
for euer ſhal laſt:
Who may in his workes,
by right, wel reioyce.

32 His looke can the earth make,
to tremble full faſt,
And likewiſe the mountaines,
to ſmoke at his voyce.

33 To this Lord and God,
ſing will I alwayes,
So long as I liue
my God praiſe will I.

34 Then am I moſt certaine,
my words ſhall him pleaſe,
I will reioyce in him,
to him will I cry,

35 The ſinners, O Lord,
conſume in thine ire;

if thou take away their breath they die and returne to their duſt.

30 Againe if thou ſend foorth thy Spirit, they are created, and thou renueſt the face of the earth.

31 Glory be to the Lord for euer: let the Lord reioyce in his workes.

32 He looketh on the earth, and it trembleth: he toucheth the mountaines, and they ſmoke.

33 I will ſing vnto the Lord al my life: I will praiſe my God while I liue.

34 Let my words be acceptable vnto him, I will reioyce in the Lord.

35 Let the ſinners bee conſumed out of the

And eke the peruerſe,
them roote out with ſhame,
But as for my ſoule now
let it ſtill deſire,
And ſay with the faithfull,
praiſe ye the Lords Name.

Confitemini Domino, & inuocate.

PSAL CV. I. C.

¶ *Hee praiſeth the ſingular grace of God, who hath of all the people of the world, choſen a peculiar people to him ſelfe, and hauing choſen them, neuer ceaſeth to doe them good, euen for his promiſe ſake.*

Sing this as the 104 Pſalme.

O Praiſe ye the Lord,
and call on his Name:
Among his folke ſhew,
his noble warkes wrought.
2 Sing praiſes, ſing to him,
to ſet forth his fame
And talke of the wonders,
he hath to paſſe brought.
3 In his holy Name,
reioyce and be light,
And let their hearts ioye,
which ſeeke for the Lord.
4 Seeke ye our God holy,
his ſtrength and his might,

earth, and the wicked till there be no more: O my ſoule, praiſe thou the Lord, Praiſe ye the Lord.

2 P.

C

1 Num 104

PRaiſe the Lord, and call vpon his Name: declare his works amõg the people.

2 Sing vnto him, ſing praiſes vnto him, & talke of all his wondrous workes.

3 Reioyce in his holie Name: let the hart of them that ſeeke the Lord reioyce.

4 Seeke the Lord & his ſtrength:

His face to behold ſtill,
for euer accord.
5 His marueilous workes,
keepe fixt in your mind,
His ſignes and his iudgements,
which he by mouth ſpake.
6 Ye ſeede of his ſeruant
Abraham, by kinde,
And you ſonnes of Iakob,
whom he his doth take.
7 He is our Lord God,
whoſe iudgements are knowne,
Throughout all the earth.
8 And he ay certaine,
His promiſe remembred,
once made to his owne,
For thouſands of ages,
to byde and remaine.

The ſecond part.

9 Th'agreement (I ſay)
with Abraham made,
Which vnto Iſack,
by othe he made ſure.
10 Confirming to Iacob
for a lawe and trade,
And bond to Iſrael,
alwayes to endure.
11 Saying in this wiſe,
to thee giue I ſhall,

ſeeke his face continually.
5 Remember his marueilous works that hee hath done, his wonders & the iudgements of his mouth,
6 Ye ſeed of Abraham his ſeruant, yee children of Iaakob which are his elect.

7 He is the Lord our God: his iudgements are through all the earth.

8 He hath alway remembred his couenant and promiſe that hee made to a thouſand generations

9 Euen that which he made with Abraham, and his oth vnto Iſhak.

10 And ſince hath confirmed it to Iaakob for a law, and to Iſrael for an euerlaſting couenant
11 Saying vnto thee, will I giue the Land of

Canaan, the lot of your inheritance.

As lot to enioy,
the Cananites ground.

12 Albeit they were few in number, yea very few and ſtrangers in the land.

12 Albeit they were then
in number but ſmall,
Yea, few and ſtrangers
throughout the land found.

13 And walked about from nation to nation, from one kingdome to another people.

13 And from place to place,
did walke to and fro:
And from one kingdome
to other folke moue.

14 Yet ſuffered he no man to do them wrong, but reproued Kings for their ſakes, ſaying:

14 Yet ſuffered he no man,
them wrong for to doe:
But thus, for their ſakes, he
great kings did reproue.

15 Touch not mine anointed, and do my Prophets no harme.

15 Touch not mine Ointed,
nor harme not at all
My Prophets moſt deare.

16 Moreouer, he called a famine vpon the land, and vtterlie brake the ſtaffe of bread.

16 An on the whole earth,
A famine extreame then
to come he did call,
Which vtterly ſtroyde
their ſtore whole with dearth.

The third part.

17 But he ſent a man before them: Ioſeph was ſold for a ſlaue.

17 Yet ſent he before
a man to prouide,
Euen Ioſeph his owne,
in ſeruage was ſold.

18 They helde his feete in the

18 Whoſe feet they in ſtocks held,
yea he a long tyde,

With

With fetters of Iron,
was kept in ſure holde.
19 Vntil the time came,
his cauſe ſhould be knowne,
And that the Lords word
his patience had tride.
20 Then ſent the king for him,
and looſde him full ſoone,
The head of the people,
his bands laid aſide.

21 Who made him the Lord,
his houſe ouer all,
And of his ſubſtance,
the ruler and ſtay.
22 That he might his princes,
vnto his will thrall:
And eke teach the Elders,
of wiſdome the way.
23 Then came Iſrael
into Egypt land,
A ſtranger in Cham,
Iacob then abode.
24 Where God did increaſe them
much like the ſea ſand,
And made them more mightie,
then thoſe them withſtood.
25 Whoſe hearts he did turne,
his people to hate:

ſtockes, and hee was laide in yrons.
19 Vntil is appointed the came, & the coũſell of the Lord had tried him.
20 The King ſent and looſed him, euen the ruler of the people deliuered him.
21 Hee made him Lord of his houſe, and ruler of all his ſubſtance.
22 That hee ſhould binde his princes vnto his will, and teach his Ancients wiſedome.
13 Then Iſrael came to Egypt, and Iaakob was a ſtranger in the land of Ham.
24 And hee increaſed his people exceedinglie, and made them ſtronger then their oppreſſors.
25 He turned their hearte to hate his people,

& to deal craftilie with his seruants.

And seeke by deceat,
his seruants t'abuse.

The fourth part.

26 Then sent he Moyses his seruant, and Aaron whom he had chosen.

26 But then he sent Moses,
their cause to debate:
And Aaron his seruants,
whom he did foorth chuse.

27 They shewed among them the message of his signes and wonders in the land of Ham.

27 They vnto his foes
his message declarde,
His signes and his wonders,
of Ham in the land.

28 He sent darknesse, and made it darke: and they were not disobedient to his commission.

28 He darknes sent downe then,
and darke it appeard:
And these not rebelled,
to doe his command.

29 He turned their waters into blood, and slew their fish.

26 Their waters he turnd,
red blood for to be:
He slew all their fish,

30 Their lande brought foorth frogs, euen in their Kings chambers.

30 And frogges made to breed,
euen in their Kings chambers.

31 He spake and there came swarmes of flies and lyce in all their quarters.

31 Then also spake he,
So lice and flees swarmed,
the land through indeed.

32 He gaue the haile for rain, & flames of fire in their land.

32 He sent on them haile,
in stead of sweet raine,
And great flames of fire,
their countrie throughout.

33 He smote their vines also

33 Their Vines and their figge trees,

he

he ſtrake to their paine:
And brake the trees all,
their coſtes round about.

34 He ſpake but the word,
and graſhoppers came,
With caterpillers,
beyond all mens thought.

35 The graſſe they deuoured,
that grew then in Ham,
And fruites of the ground all,
they brought vnto nought.

The fift part.

36 Alſo the firſt borne,
the land through he ſmote:
Euen the beginning
of their force and might.

37 And with gold and ſiluer,
brought foorth his owne lot,
Amongſt whoſe tribes was not,
one feeble in ſight.

8 Egypt reioyced,
when they went away,
For why? vpon them,
their feare then was fall.

39 The Lord, a cloud ſpred out
to guide them by day,
And fire to light them,
the night ouer all.

and their figge trees, and brake downe the trees in their coaſts.

34 He ſpake & the graſhoppers came, and caterpillers innumerable.

35 And did eat vp all the graſſe in their land, and deuoured the fruit of their ground.

36 He ſmote alſo all the firſt borne in their lande, euen the beginning of al their ſtrength.

37 He brought them foorth alſo with ſiluer and gold, and there was none feeble among their Tribes.

38 Egypt was glad at their departing: for the fear of them had fallen vpon the.

39 He ſpread a cloud to be a couering, and fire to giue light in the night.

40 They asked, and hee brought quailes, and hee filled them with the bread of heauen.

41 Hee opened the rocke, & the waters flowed out, and ranne in the drie places like a riuer.

42 For he remẽbred his holie promise to Abraham his seruant.

43 And hee brought foorth his people with ioy, and his chosen with gladnesse.

44 And gaue the the lands of the heathen, & they tooke the labors of the people in possession.

45 That they might keepe his statutes, and obserue his Lawes, Praise yee the Lord.

40 They did but demand,
and Quailes he them sent
And with bread from heauen,
he did them suffice.
41 The hard rocke he opened,
and waters out went,
Euen through the dry places,
like floods that doe rise.
42 For he did remember,
his holy oath made:
Vnto Abraham,
his seruant most deare.
43 And brought forth his people,
(that were with woe lade)
His owne chosen children,
with ioy and glade cheare.
44 The heathen folkes land,
to them he did parte,
The peoples whole labour,
they had to possesse,
45 That they from his statutes,
and lawes should not starte:
Wherefore our Lord God praise,
his laud no time cease.

Confitemini Domino quoniam.

PSALCVI. N.

¶ *The people dispersed vnder Antiochus, doe magnifie the goodnes of God among the iust and repentant, desiring*

desiring to bee brought agane into the land by Gods mercifull visitation. And after the manifolde marveils of God, wrought in their deliverance foorth of Egypt, and the great ingratitude of the people rehearsed, they doe pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

Sing this as the 95. Psalme.

PRaise ye the Lord, for he is good,
his mercies dure for aye:
2 Who can expresse his noble acts,
or all his praise display?
3 They blessed are that iudgement keepe,
and iustly doe alway,
4 VVith fauour of thy people Lord,
remember me I pray.
And with thy sauing health O Lord
vouchafe to visit me,
That I the great felicitie,
of thine elect may see.
5 And with thy peoples ioy I may,
a ioyfull mind possesse,
And may with thine inheritance,
a glorying heart expresse.
6 Both we and eke our fathers all,
haue sinned euerie one,
VVe haue committed wickednesse
and lewdlie we haue done.

PRaise yee the Lord, because he is good, for his mercie endureth for euer.
2 Who can expresse the noble acts of ỹ Lord, or shew forth al his praises?
3 Blessed are they that keepe iudgement & do righteousnes at all times.
4 Remẽber mee, O Lord, with ỹ fauor of thy people: visite mee with thy saluation.
5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, & glory with thine inheritance.
6 We haue sinned with our fathers: we haue committed iniquitie, and done wickedlie.

7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the sea, euen at the red sea.

8 Neuertheless he saued thē for his Names sake, that hee might make his power to be knowen.
9 And he rebuked the red sea, and it was dried vp, and he led them in the deep as in the wildernesse.
10 And hee saued them frō the aduersaries hand And deliuered them from the hand of the enemie.
11 And ỹ waters couered their oppressors, not one of them was left.
12 Then beleeued they his words, and sang praise vnto him.
13 But incontinently they forgate his workes

7 The wonders great which thou O Lord
haſt done in Egypt land,
Our fathers though they ſawe them all,
yet did not vnderſtand.

Nor yet the mercies multitude,
did keepe in thankfull minde,
But at the ſea, yea the red ſea
rebelled moſt vnkinde.
8 Neuer-theleſſe he ſaued them,
for honour of his name,
That he might make his power knowne,
and ſpread abroad with fame.
9 The red ſea hee did then rebuke,
and forthwith it was dride,
And as in wildernes, ſo through
the deepe he did them guide.
10 He ſau'd them from the cruell hand
of their deſpitefull foe,
And from the enemies hand he did,
deliuer them alſo.

The ſecond part.

11 The waters their oppreſſours whelmd,
not one was left aliue.
12 Then they beleeued his works, & praiſe
in ſong they did him giue.
13 But by and by vnthankfully,
his words they cleane forgat,
And for his counſell and his will,

they did neglect to waite.
14 But lusted in the wilderneſſe
with fond and greedie luſt,
And in the deſert tempted God
the ſtay of all their truſt.
15 And then their wanton mindes deſire
he ſuffered them to haue,
But waſting leanneſſe there withall,
into their ſoule he gaue.
16 Then when they lodged in the tents
at Moyſes they did grutch,
Aaron the holy of the Lord
ſo did they enuie much.
17 Therefore the earth did open wide
and Dathan did deuoure,
And all Abirams companie
did couer in that houre.
18 In their aſſemblie kindled was
the hot conſuming fire,
And waſting flame did then burne vp,
the wicked in his ire.
19 Vpon the hill of Horeb they
an Idoll calfe did frame,
And there the molten Image did
they worſhip of the ſame.
20 Into the likenes of a calfe
that feedeth on the graſſe,
Thus they their glorie turnd, and all

they waited not for his counsel.
14 But lusted with concupiſcence in the wilderneſſe, & tempted God in the deſert.

15 Then hee gaue them their deſire: but he ſent leanneſſe into their ſoule.

16 They enuied Moſes alſo in the tents, and Aaron the holy one of the Lord.

17 Therfore the earth opened, & ſwallowed vp Dathan, and couered the companie of Abiram

18 And the fire was kindled in their aſſemblies, the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worſhipped the molte image

20 Thus they turned their glory into the ſimilitude of a bul-

their honour did deface.
21 And God their only Sauiour,
vnkindlie they forgot:
Which many great and mightie things,
in Egypt land had wrought.

The third part.

22 And in the land of Ham for them,
moſt wonderous works had done:
And by the red ſea dreadfull things,
performed long agone.
23 Therefore for their ſo ſhewing them,
forgetfull and vnkinde,
To bring deſtruction on them all,
he purpoſde in his mind.
Had not his choſen Moyſes ſtood
before him in the breake,
To turne his wrath, leaſt he on them,
with ſlaughter ſhould him wreake.
24 They did deſpiſe the pleaſant land,
that hee beheght to giue,
Yea, and the words that he had ſpoke,
they did no whit beleeue.
25 But in their tents with grudging heart
they wickedly repinde,
Nor to the voyce of God the Lord,
they gaue an harkning mind.
26 Therefore againſt them lifted he,
his ſtrong reuenging hand,

21 They forgat God their Sauiour, which had done great things in Egypt.

22 Wonderous works in the lād of Ham, & fearfull things by the red ſea.

23 Therefore he minded to deſtroy them, had not Moyſes his choſen, ſtood in the breach before him to turne away his wrath, leaſt he ſhould deſtroy them.

24 Alſo they cōtemned that pleaſant land, & beleeued not his word.

25 But murmured in their tents and harkened not vnto ỹ voice of the Lord.

26 Therefore he lifted vp his hand againſt the

Them to destroy in wilderneſſe,
or they ſhould ſee the land.

27 And to destroy their ſeed, among
the Nations with his rodde:
And through the countries of the world,
to ſcatter them abroade.

28 To Baall Peor then they did
adioine themſelues alſo:
And eat the offerings of the dead,
ſo they forſooke him tho.

29 Thus with their owne inventions,
his wrath they did provoke,
And in his ſo inkindled wtath,
the plague vpon them broke.

30 But Phineas ſtoode vp with zeale,
the ſinners vile to ſlay,
And judgement he did execute,
and then the plague did ſtay.

The fourth part.

31 It was imputed vnto him,
for righteouſnes that day:
And from thence forth ſo counted is,
from race to race for aye.

32 At waters eke of Meribah,
they did him angry make,
Yea, ſo farre foorth that Moſes was,
then puniſht for their ſake.

33 Becauſe they vext his ſpirit ſo ſore,

to deſtroy them in the wildernes.

27 And to deſtroy their ſeede among the nations, and to ſcatter thē throughout the cōtries.

28 They ioyned themſelues alſo vnto Baal-Peor, and did eate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions, & the plague brake in vpon them.

30 But Phineas ſtood vp & executed iudgmēt, and the plague was ſtaied.

31 And it was imputed vnto him for righteouſnes, from generation to generatiō for euer.

32 They angred him alſo at the waters of Meribah, ſo ỹ Moyſes was punished for their ſakes.

33 Becauſe they vexed his ſpirit,

so that he spake vnaduisedly w̄ his lippes.

34 Neither destroyed they the people as ỹ Lord had commanded them.

35 But were mingled among the heathen, and learned their workes:

36 And serued their Idols, which were their ruine.

37 Yea, they offred their sonnes & their daughters vnto deuils.

38 And shed innocent blood, euen the blood of their sonnes and of their daughters, whom they offered vnto the idols of Canaan, & the land was defiled w̄ blood.

39 Thus were they stayned with their owne workes, & went a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, & he abhorred his owne inheritance.

that in impatient heat:
His lips spake vnaduisedlie,
his feruour was so great.
34 Nor as the Lord commanded them,
they slew the people tho:
35 But were among the heathen mixt,
and learnde their workes also.

36 And did their Idoles serue, which were
their ruine and decay.
37 To fiendes their sonnes and daughters
did offer vp and slay. (they
38 Thus with vnkindly murthering knife,
the guiltles blood they spilt:
Yea, their own sonnes & daughters blood
without all cause of guilt.

Whom they to Canaan Idoles then,
offered with wicked hand,
And so with blood of innocents,
defiled was the land.
39 Thus were they stained with the works
of their owne filthie way,
And with their owne inuentions,
a whoring did they stay.

40 Therefore against his people was,
the Lords wrath kindled sore,
And euen his owne inheritance,
he did abhorre therefore.

41 Into the hands of heathen men,
he gaue them for a pray,
And made their foes their lords, whō they
were forced to obey.

The fift part.

42 Yea and their hatefull enemies,
oppreſt them in their land,
And they were humbly made to ſtoupe,
as ſubiects to their hand.
43 Full often times from thrall had he,
deliuered them before,
But with their counſels they to wrath,
prouockt him euermore.

Therefore they by their wickedneſſe,
were brought full low to ly.
44 Yet when he ſawe them in diſtreſſe,
he hearkned to their cry.
45 He calde to minde his couenant,
which he to them had ſwore,
And by his mercies multitude,
repented him therefore.

46 And fauour he them made to finde,
before the ſight of thoſe,
That led them captiue from their land,
and earſt had bene their foes.
47 Saue vs, O Lord, that art our God,
ſaue vs O Lord we pray,
And from among the heathen folke,

41 And he gaue thē into ỹ hands of the heathē, & they that hated them, were lords ouer them.

42 Their enemies alſo oppreſſed them, & they were humbled vnder their hād.

43 Many a time did hee deliuer thē, but they prouoked him by their counſels, therefore they were brought downe by their iniquitie.

44 Yet hee ſawe when they were in affliction, and he heard their crie.

45 And he remembred his couenant toward them, & repented according to the multitude of his mercies.

46 And gaue them fauor in ỹ ſight of all them that led them captiues.

47 Saue vs, O Lord our God, & gather vs frō among the heathē, that we may praiſe thine holy

Lord gather vs away.
That we may ſpread the noble praiſe,
of thy moſt holie Name:
That we may glorie in thy praiſe,
and ſound abroad thy fame.
48 The Lord the God of Iſraell
be bleſt for euermore,
Let all the people ſay Amen,
praiſe ye the Lord therefore.

Confitemini Domino quoniam.

PSAL CVII. W. K.

¶ *The Prophet exhorteth all thoſe that are redeemed by the Lord and gathered vnto him, to giue thankes for this mercifull prouidence of God, gouerning all things at his good pleaſure, ſending good and euill, proſperitie and aduerſitie, to bring men vnto him. Therefore as the righteous thereat reioyce, ſo ſhall the wicked haue their mouthes ſtopped.*

Sing this as the 95 Pſalme.

GIue thankes vnto the Lord our God,
for gratious is he,
And that his mercie hath none end,
all mortall men may ſee.
2 Such as the Lord redeemed hath,
with thankes ſhould praiſe his name,
And ſhew how they from foes were fred,
and how he wrought the ſame.
3 He gathered them foorth of the lands,

Name, and glory in thy praiſe.
41 Bleſſed bee the Lord God of Iſrael for euer and euer, and let all the people ſay, So be it. Praiſe ye the Lord.

PRaiſe the Lord becauſe hee is good, for his mercie endureth for euer:
2 Let thē which haue bene redeemed of the Lord ſhew how hee hath deliuered them from the hand of the oppreſſour.
3 And gathered them out of the

that lay so farre about:
From East to West, from North to South,
his hand did find them out.
4 They wandred in the wildernes,
and strayed from the way:
And found no Citie where to dwell,
that serue might for their stay.
5 Whose thirst and hunger was so great,
in those deserts so voide:
That faintnesse did them sore assault,
and eke their soules anoide.
6 Then did they cry in their distresse,
vnto the Lord for aide:
Who did remoue their troublous state,
according as they praide.
7 And by that way which was most right,
he led them like a guide,
That they might to a citie goe,
and there also abide.
8 Let men therefore before the Lord,
confesse his goodnesse then:
And shewe the wonders that he doth,
before the sonnes of men.
9 For he the emptie soule sustaind,
whom thirst had made to faint:
The hungry soule with goodnesse fed,
and did them eke acquaint.
10 Such as doe dwell in darknes deepe,

landes, from the East, & from ỹ West, from the North, and from the South.
4 When they wandred in the desert, and wildernes out of the way, and found no citie to dwell in,
5 Both hungrie and thirsty, their soule fainted in them.
6 Then they cried vnto the lord in their trouble, and he deliuered them from their distresse,
7 And led them forth by ỹ right way, that they might go to a citie of habitation.
8 Let thē therefore confesse before the lord his loving kindnes, and his wonderful workes before the sonnes of men.
9 For he satisfied ỹ thirsty soule & filled the hungrie soule with goodnes.
10 They that dwel in darknes

and in the shadow of death, being bound in miserie and yron

where they of death doe waite:
Fast bound to tast such troublous stormes
as yron chaines do threat.

The second part.

11 For that against the Lords owne words
they sought so to rebell,
Esteeming light his counsels high,
which doeth so farre excell.

12 But when he humbled them full low,
then they fell downe with griefe,
And none was found so much to helpe,
whereby to get reliefe.

13 Then did they cry in their distresse,
vnto the Lord for aide,
Who did remooue their troublous state,
according as they praide.

14 For he from darknes out thē brought,
and from deaths dreadful shade,
Bursting with force the yron bands,
which did before them lade.

15 Let men therefore before the Lord,
confesse his kindnesse then,
And shew the wonders that he doeth,
before the sonnes of men.

16 For he threw down the gates of grasse,
and brake them with strong hand,
The yron barres he smote in two,
nothing could him with-stand.

11 Because they rebelled against the words of the Lord, and despised the counsell of ỹ most High.

12 When hee humbled their hoart with heauines, then they fell downe, and there was no helper.

13 Then they cryed vnto the Lord in their trouble, and he deliuered them from their distresse.

14 He brought thē out of darknesse, and out of the shadow of death, and brake their bands asunder.

15 Let thē therefore confesse before the Lord his louing kindnesse and his wonderful works before the sons of men.

16 For he hath broken the gates of brasse, & brast the barres of yron asunder.

17 The fooliſh folke great plagues do feele
and cannot from them wend:
But heape one moe to thoſe they haue,
becauſe they doe offend.
18 Their ſoules ſo much did loth all meat
that none they could abide,
Whereby death had them almoſt caught,
as they full truely tride.
19 Then did they cry in their diſtreſſe,
vnto the Lord for aide,
Who did remoue their troublous ſtate,
according as they praid.
20 For he then ſent to them his word,
which health did ſoone reſtore,
And brought them frō thoſe dāgers deep
wherein they were before.

The third part.

21 Let men therefore before the Lord,
confeſſe his kindnes then,
And ſhew the wondes that he doth,
before the ſonnes of men.
22 And let them offer ſacrifice,
with thankes and alſo feare,
And ſpeake of all his wondrous works,
with glade and Ioyfull cheare.
23 Such as in Shippes or brittle Barkes,
into the Seas deſcend:
Their marchādiſe through feareful floods

17 Fooles by reaſon of their tranſgreſsion, & becauſe of their iniquities, are afflicted.
18 Their ſoule abhorreth all meate, and they are brought to deathes doore.
19 Then they cry vnto ỹ Lord in their trouble, & he deliuereth them from their diſtreſſe.
20 Hee ſendeth his word, and healeth them, and deliuereth them from their graues.
21 Let them therfore confeſſe before the Lord his louing kindnes, & his wonderful works before the ſonnes of men.
22 And let them offer ſacrifices of praiſe, & declare his workes with reioycing.
23 They that goe down to the ſea in ſhips, and

occupie by the great waters.

24 They see the workes of the Lord, and his wonders in the deepe.

25 For he commandeth & raiseth the stormie winde and it lifteth vp ỹ waues thereof.

26 They mount vp to the heaues & descend to the deep, so that their soule melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and al their cunning is gone.

28 Then they cry vnto the Lord in their trouble, and he bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are quieted, they are glad, and he bringeth them vnto the hauen,

to compasse and to end.

24 Those men are forced to behold,
the Lords works what they be:
And in the dangerous deep the same,
most marueilous they see.

25 For at his word the stormie winde,
ariseth in a rage:
And stirreth vp the surges so,
as nought can them asswage.

26 Then are they lifted vp so high,
the clouds they seeme to gaine:
And plunging downe the depth vntill,
their soules consume with paine.

27 And like a drunkard to and fro,
now heere, now there they reele,
As men with feare, of wit bereft,
or had of sense no feele.

28 Then did they crie in their distresse,
vnto the Lord for aide,
Who did remoue their troublous state,
according as they praide.

29 For with his word the Lord doth make
the sturdie storme to cease,
So that the great waues from their rage,
are brought to rest and peace.

30 Then are men glad when rest is come,
which they so much do craue,
And are by him in hauen brought,

which they so faine would haue.

The fourth part.

31 Let men therefore before the Lord,
confesse his kindnesse then,
And shew the wonders that he doth,
before the sonnes of men.

32 Let men in presence of the folke,
with praise extoll his Name,
And where the elders do conuent,
let them there doe the same.

33 For running floods to dry deserts,
he doth oft change and turne,
And dryeth vp as it were dust,
the springing well and burne.

34 A fruitfull land with pleasures deckt,
full barren he doth make,
When on their sinnes which dwel therein
he doth iust vengeance take.

35 Againe the wilderneſſe full rude,
he maketh fruit to beare,
With pleasant springs of waters cleare,
though none before were there.

36 Wherein such hungry soules are set,
as he doth freelie chuse,
That they a Citie may them build,
to dwell in for their vse.

37 That they may sowe the pleasant land,
and vineyardes also plant,

where they would be.

31 Let the therefore confesse before the Lord his louing kindnes. and his wonderful works before ỹ sonnes of men.

32 And let them exalt him in the Congregatiō of the people, and praise him in the assembly of the Elders.

33 He turneth the floods into a wildernes, & the springs of water into dryneſſe.

34 And a fruitfull lād into barrenneſſe, for the wickednesse of them that dwell therein.

35 Againe he turneth the wilderneſſe into pooles of water, and the dry land into water springs.

36 And there he placeth the hungry, & they build a city to dwel in.

37 And sow the fieldes, and plant vineyardes, which

bring forth fruit full increase.

To yeeld them fruites of such increase,
as none may seeme to want.

38 For he blesseth them, & they multiply exceedingly, & he diminisheth not their cattell.

38 They multiply exceedingly,
the Lord doth blesse them so:
Who doth also their brute beasts make,
by numbers great to grow.

39 Againe men are diminished, & brought low by oppression, euill and sorrow.

39 But when the faithful are low brought,
by the oppressours stout:
And minish doe through many plagues,
that compasse them about.

40 He powreth contempt vppon Princes, & causeth them to erre in desert places out of the way.

40 Then doth he princes bring to shame,
which did them so oppresse:
And likewise caused them to erre,
within the wilderneſſe.

41 Yet he raiseth vp the poore out of misery, & maketh him families like a flocke of sheepe.

41 But yet the poore he raiseth vp
out of his troubles deep:
And oft-times doth his traine augment,
much like a flocke of sheep.

42 The righteous shall see it and reioyce, and all iniquitie shal stop her mouth.

42 The righteous shall behold this sight,
and also much reioyce:
VVhereas the wicked and peruerse,
with griefe shall stop their voyce.

43 Who is wise y he may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.

43 But who is wise that now full well,
he may these things record?
For certainly such shall perceiue,
the kindnesse of the Lord.

PSAL.

Confitemini Domino, quoniam.

This Psalme is composed of two other Psalmes before, the seuen and fiftie, and the sixtie. The matter here contained is, That Dauid giueth himselfe with heart and voyce to praise the Lord, and assureth himselfe of the promises of God, concerning his kingdome ouer Israel, & his power against other nations, who, though he seeme to forsake vs for a time, yet hee alone will in the end cast downe our enemies.

Sing this as the 65 Psalme.

O God, behold my heart and tong,
they both prepared be,
My voice aduance will I in song,
and giue all praise to thee.

2 Rise vp, sweet melodie to make,
my viole and my harpe,
For I by breake of day will wake,
thy laud and praise to carpe.

3 Among the people, Lord, I shall
giue praises vnto thee,
And eke amidst the nations all,
to thee my song shall be.

4 For why: thy mercie great doth stretch,
aboue the heauens hie:
Likewise thy trueth, O Lord doth reach,
vnto the cloudie skie.

5 Exalt thy selfe, O Lord, our God,
aboue the heauens bright,
Set forth thy praise in earth abroad,

1 O GOD, mine heart is prepared, so is my tongue: I will sing & giue praise.

2 Awake viole and Harpe: I wil awake earelie.

3 I will praise thee, O Lord, amōg the people, and I will sing vnto thee among the nations.

4 For thy mercy is great aboue the heauens, and thy trueth vnto the clouds.

5 Exalt thy self, O God, aboue ỹ heauens, and let thy glory bee v-

thy

pon al the earth.
6 That thy beloued may bee deliuered: helpe with thy right hand & hear me.
7 God hath ſpoken in his holineſſe: therefore I will reioyce, I ſhall diuide Shechem, and meaſure the valley of Succoth
8 Gilead ſhal be mine, & Manaſſes ſhalbe mine: Ephraim alſo ſhalbe ☞ ſtrength of mine head: Iuda is my lawgiuer.
9 Moab ſhall be my waſhpot: ouer Edom will I caſt out my ſhoe, vpon Paleſtina will I triumph.
10 Who will leade me into the ſtrong citie? who will bring mee into Edom?
11 Wilt not thou, O God, which hadſt forſaken vs, & didſt not goe forth, O God, with our armies?
12 Giue vs helpe gainſt trouble: for vaine is the

thy glorie and thy might.
6 That thy beloued in the land,
may freed be from all thrall,
O helpe vs Lord, with thy right hand,
and heare me when I call.
7 I will reioyce ſith God hath ſaid,
within his holy place,
That I ſhall Shechem land diuide,
and Succoths vale by pace.
8 For Gilead ſhallbe mine owne,
Manaſſes mine beſide,
Mine head ſtrength Ephraim wel knowne,
my Law doeth Iudah guide.
9 Moab my waſh pot, and my ſhoe
on Edom will I caſt:
Yea, I on Paleſtine alſo
ſhall triumph at the laſt.
10 Who now will lead me by the hand,
into the Citie ſtrong?
Or be my guide to Edom land,
ſo that I go not wrong?
11 Is it not thou, O Lord our God,
which hadſt vs cleane forſooke:
And wentſt not with our hoſts abroad,
when warres in hand we tooke?
12 O Lord, when trouble doth aſſaile,
with aide vs then relieue.
Vaine is, and nothing can auaile,

the helpe that man may giue.

13 Through God to doe wee ſhall haue actes worthy of renoune: (might
He ſhall our foes put vnto flight,
yea, he ſhall tread them downe.

helpe of man.

13 Through God we ſhall do valiantly: for hee ſhal tread downe our enemies.

Deus laudis meæ, ne tacueris.

PSAL. CIX. N.

Dauid being falſlie accuſed by flatterers vnto Saul, prayeth God to helpe him, and to deſtroy his enemies, and vnder them he ſpeaketh of Iudas the traitour vnto Ieſus Chriſt, and of all the like enemies of the children of God. And deſireth to be deliuered, that his enemies may know the worke to be of God. Then doeth he promiſe to giue praiſes vnto God.

HOld not thy tongue, O God of my praiſe.

N ſpeechleſſe ſilence do not hold,
O Lord thy tongue alwaies: O God,
euen thou I ſay, that art, the God of
all my praiſe.

2 The wicked and the guilefull mouth,
on me diſcloſed be:
And they with falſe and lying tongue,

2 For ỹ mouth of the wicked, & the mouth ful of deceit, are opened vpon mee, they haue ſpoke to me with a ly-

haue

ing tongue.
3 They cõpassed me about also with wordes of hatred, & fought against me without a cause.
4 For my friedship they were mine aduersaries but I gaue my selfe to prayer.
5 And they haue rewarded mee euill for good, & hatred for my friendship.
6 Set thou the wicked ouer him & let the aduersarie stand at his right hand.
7 When he shall bee iudged, let him be condemned, and let his praier be turned into sinne.
8 Let his dayes be fewe, and let another take his charge.
9 Let his children bee fatherlesse, & his wife a widow.
10 Let his childrē be vagabōds and beg, & seeke bread, comming out of their places destroyed.
11 Let the extortioner catch all ỹ hee hath, and let

haue spoken vnto me.

3 They did beset me round about,
with words of hateful spight:
Without all cause of my desert,
against me did they fight.
4 For my good will they were my foes,
but then gan I to pray:
5 My good with ill, my friendlines
with hate they did repay.
6 Set thou the wicked ouer him,
to haue the vpper hand,
At his right hand eke suffer thou,
his hatefull foe to stand.
7 When he is iudged let him then,
condemned be therein,
And let the prayer that he makes,
be turned into sinne.
8 Few be his dayes, his charge also,
let thou another take,
9 His children let be fatherles,
his wife a widow make.
10 Let his of-spring be Vagabonds,
to begge and seeke their bread,
Wandring out of the wasted place,
where erst they haue bene fed.
11 Let couetous extortioners,
catch all his goods and store,
And let the strangers spoile the fruits,

of all his toile before.
12 Let there be none to pitie him,
let there be none at all,
That on his children fatherleſſe,
will let his mercie fall.

The ſecond part,

13 And ſo let his poſteritie,
for euer be deſtroyed,
Their Name out blotted in the age,
that after ſhall ſuccede.
14 Let not his Fathers wickednes,
from Gods remembrance fall,
And let thou not his Mothers ſinne,
be done away at all.

15 But in the preſence of the Lord,
let them remaine for aye,
That from the earth their memorie,
he may cut cleane away.
16 Sith mercy he forgat to ſhew,
but did perſue with ſpight,
The troubled man, and ſought to ſlay,
the wofull hearted wight.

17 As he did curſing loue, it ſhall,
betide vnto him ſo,
And as he did not bleſsing loue,
it ſhall be farre him fro.
18 As he with curſing clad him ſelfe,
ſo it like water ſhall,

the ſtrangers ſpoile his labour
12 Let there be none to extende mercy vnto him: neither let there be any to ſhewe mercie vpon his fatherles childrē.
13 Let his poſteritie be deſtroyed, & in the generation following let their name be put out.
24 Let the iniquitie of his fathers be had in remēbrance with the Lord, and let not the ſinne of his mother be done away.
15 But let them alway be before the Lord, that he may cut off their memoriall from the earth.
16 Becauſe hee remēbred not to ſhew mercy, but perſecuted § afflicted & poore man, & the ſorrowfull hearted to ſlay him.
17 As he loued curſing, ſo ſhall it come vnto him, and as hee loued not bleſsing, ſo ſhall it be farre from him.
18 As he clothed himſelf w curſ-

into

sing like a rayment, so shall it come into his bowels like water, and like oyle into his bones,

19 Let it bevnto him as a garmēt to couer him, & for a girdle wher with he shall be alway girded.

20 Let this be ỹ reward of mine aduersarie from the Lord, and of them that speak euill against my soule.

21 But thou, O Lord my God, deal with me according vntothy name, deliuer me (for thy mercie is good.)

22 Because I am poore and needy and mine hart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the Grashopper.

24 My knees ar weake through fasting, and my flesh hath lost al fatnesse.

25 I became also a rebuke vnto

Into his bowels, and like oyle,
into his bones befall.

19 As garments let it be to him,
to couer him for aye,
And as a girdle wherewith he
shall girded be alway.

20 Lo let the same before the Lord,
be guerdone of my foe:
Yea, and of those that euill speake,
against my soule also.

21 But thou, O Lord, that art my God,
deale thou I say with me,
After thy name deliuer me.
for good thy mercies be.

22 Because in deepth of great distresse,
I needie am and poore,
And eke within my pained brest
my heart is wounded sore.

The third part.

23 Euen so doe I depart away,
as doth declining shade,
And as the Grashopper, so I,
am shaken off and fade,

25 With fasting long from needfull food,
enfeebled are my knees,
And all her fatnesse hath my flesh,
enforced bene to leese.

25 And I also a vyle reproach,

to them was made to be,
And they that did vpon me looke,
did ſhake their heads at me.
26 But thou, O Lord, that art my God,
mine aide and ſuccour be:
According to thy mercy Lord,
ſaue and deliuer me.

27 And they ſhall know thereby that this
(Lord) is thy mightie hand,
And that thou, thou haſt done it Lord,
ſo ſhall they vnderſtand.
28 Although they curſe with ſpyte, yet
ſhall bleſſe with louing voyce, (thou
They ſhall ariſe and come to ſhame,
thy ſeruant ſhall reioyce.

29 Let them be clothed all with ſhame,
that enemies are to me,
And with confuſion as a clocke,
eke let them couered be.
30 But greatly I will with my mouth,
giue thankes vnto the Lord,
And I among the multitude,
his praiſes will record.

31 For he with helpe at his right hand,
will ſtand the poore man by,
To ſaue him from the men that would,
condemne his ſoule to die.

them, they that looked vpon me ſhaked their heads.
26 Helpe me, O Lord my God ſaue mee according to thy mercie.
27 And they ſha know that thi is thine hand, and that thou Lord haſt done it.
28 Though they curſe, yet thou wilt bleſſe: they ſhall ariſe & be confounded, but thy ſeruant ſhall reioyce.
29 Let mine aduerſaries bee clothed with ſhame and let them couer themſelues with their confuſion, as with a cloake.
30 I will giue thankes vnto the Lord greatlie with my mouth & praiſ. him among the multitude.
31 For he will ſtand at the right hand of ȳ poore to ſaue him from hem that would condemne his ſoule.

¶ *Dauid prophecieth of the power and euerlasting kingdome giuen to Christ, and of his Priesthood which should put an end to the Priesthood of Leui.*

Also

1 THe Lord said to my Lord, Sit thou at my right hād vntill I make thine enemies thy footstoole.

THe Lord most high, vnto my Lord thus spake:
Sit thou now down, and rest at my right hand,
Vntill that I, thine enemies doe make,
A stoole to be whereon thy feete may stand.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler in the middes of thine enemies.

2 The sceptre of thy regal power & might
Frō Sion shall the Lord send & disclose,
Be thou therefore the ruler in the sight,
And in the midst of all thy mortall foes.

3 Thy people shall come willingly at the time of assembling thine armie in holie beautie: the youth of thy wombe shall bee as the morning dew.

3 Thy people shall come willingly to thee
what time thine host in holy beauty shew
The youth that of thy womb doe spring shallbe,
Compared like vnto the morning dew.

4 The Lord sware and will not repent: thou art a Priest for euer after the order of Melchizedek.

4 Thus god hath sworn & it perform wil he
And not repent, nor any time it break:
Thou art a Priest for euer vnto me,
After the forme of King Melchisedek.

5 The Lord that is at thy right hand, shal woūd kings in the day of his wrath.

5 The Lord our God, who is at euery stoūd
At thy right hand to be thine help & stay
He princes proud, and statlie kings shal wound:

For

For loue of thee, in his fierce wrathful day
6 He ſhalbe iudge among the heathen all,
He places voyde with carcaſſes ſhall fill:
And in his rage the heads eke ſmite he ſhal
that ouer coũtries great, do work their wil
7 Yea he through haſt for to purſue his foes
ſhal drink the broke that rũneth in the way
And thus when he confounded ſhall haue thoſe,
His head on high then ſhal he lift that day

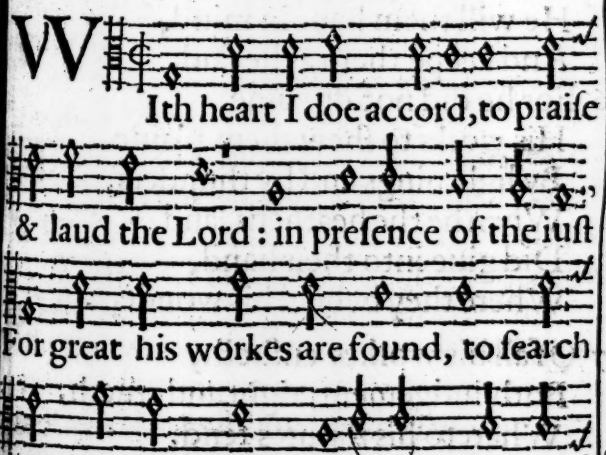
6 He ſhall be iudge among the heathen, he ſhall fill all with dead bodies, and ſmite the head ouer great countries.

7 He ſhall drink of the brooke in the way: therefore ſhall he lift vp his head.

Confitebor tibi Domine in toto.

PSAL. CXI. N

He giueth thanks to the Lord for his merciful works toward his Church, and declareth wherein true wiſedome and right knowledge conſiſteth.
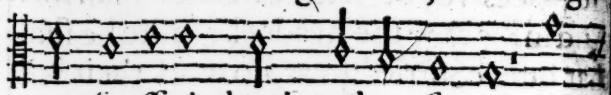


1 I Will praiſe the Lorde with my whole heart in ỹ aſſemblie and congregatiõ of the iuſt.

2 The workes of the Lord are great, and ought to be ſought out of all them that loue them.



3 His works are beautifull and glorious, and his righteouſneſſe endureth for euer.

truſt. His works are glorious, alſo his righ-

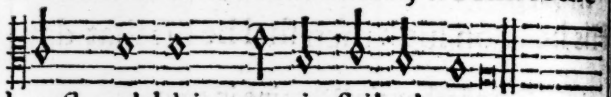


4 He hath made his wonderfull works to be had in remembrance, the Lord is mercifull and full of compaſsion.

teouſneſſe, it doeth endure for euer. His



wondrous works he would, we ſtill remẽ-



ber ſhould, his mercie faileth neuer.

5 He hath giuẽ a portion vnto them that feare him, he wil euer be mindful of his couenant.

5 Such as do loue him beare,
A portion full faire.
He hath vp for them laid:
For this they ſhall well find,
He will them haue in mind,
And keepe them as he ſaid.

6 He hath ſhewed to his people the power of his works, in giuing vnto them the heritage of the heathen.

6 For he did not diſdaine,
His works to ſhew them plaine.
By lightnings and by thunders,
When he the heathens land,
Did giue into their hand,
Where they beheld his wonders.

7 The works of his hands are trueth & iudgement: all his ſtatutes are true.

7 Of all his workes enſueth,
Both iudgement, right and trueth,
Whereto his ſtatutes tend.

8 They are ſta-

8 They are decreed ſure

For euer to endure,
Which equitie doth end:
Redemption he gaue,
His people for to saue.
9 And hath also required
His promise not to faile,
But alwayes to preuaile,
His holy name be feared.

10 Who so with heart full faine
True wisdome will maintaine,
The Lord feare and obey,
Such as his Lawes doe keepe,
Shall knowledge haue full deepe
His prayse shall last for aye.

blished for euer and euer, and are done in trueth and equitie.

9 He sent redemption vnto his people: hee hath commanded his couenant for euer: holie & feareful is his name.

10 The beginning of wisdome is the feare of the Lord, all they that obserue thē, haue good vnderstanding: his praise endureth for euer.

Beatus vir qui timet Dominum.

PSALCXII. W. H.

¶ *Hee praiseth the felicitie of them that feare God, and condemneth the cursed state of the contemners of God.*

THe man is bleſt that God doth feare
And that his lawes doth loue indeed,
2 His seede on earth God will vpreare,
And bleſſe such as from him proceede.
3 His house with good he will fulfill,
His righteousneſſe endure shall still,

4 Vnto the righteous doth arise,
In troubles ioy, in darknes light.

tnm V27

BLeſſed is the man ỹ feareth the lord, and delighteth greatly in his commandemēts.

2 His seed shall be mightie vpon earth, the generation of ỹ righteous shall be blessed.

3 Riches & treasures shalbe in his house, and his righteousneſſe endureth for euer. 4 Vnto the righteous ariseth

light in darknes: he is merciful & ful of compasion and righteous.

5 A good man is merciful and lendeth, and will measure his affaires by iudgemẽt.

6 Surely he shall neuerbe moued butthe righteous shall be had in euerlasting remembrance.

7 He wil not be afraid of euil tidings, for his heart is fixed & beleeueth in the Lord.

8 His heart is stablished, therfore he will not feare vntill he see his

Compassion is in his eyes,
And mercie alwayes in his sight.
5 Yea pitie moueth such to lend,
He doth by iudgement things expend.
6 And surelie such shall neuer faile,
For in remembrance had is he:
7 No tydings ill can make him quaile,
Who in the Lord sure hope doth see.
8 His heart is firme, his feare is past,
For he shall se his foes downe cast.
9 He did well for the poore prouyde,
His righteousnesse shall still remaine:
And his estate with praise abyde,
Though that the wicked man disdaine.
10 Yea, gnash his teeth thereat shall he,
And so consume his state to see.

desire vpon his enemies. 9 He hath distributed and giuen to the poore: his righteousnes remaineth for euer: his horne shall be exalted with glorie. 10 The wicked shall see it and be angrie: he shall gnash with his teeth, and consume away, the desire of the wicked shall perish.

Laudate serui Domini, laudate.

PSAL CXIII. I. H.

¶ *An exhortation to praise the Lord for his prouidence in that, that contrarie to the course of Nature he worketh in his Church.*

PRayse, O yee seruants of the Lord, praise the name of the Lord.

YE Children which doe serue the Lord
Praise ye his name with one accord

2 Yea blessed be alwayes his name.
3 Who from the rising of the sunne,
Till it returne where it begun,
Is to be praised with great fame.
4 The Lord all people doth surmount,
As for his glory we may count,
Aboue the heauens high to be.
5 With God the Lord who may compare
Whose dwellings in the heauens are?
Of such great power and force is he.
6 He doth abase him selfe, we know,
Things to behold both heere below,
And also in heauen aboue.
7 The needie out of dust to draw,
And eke the poor which help none saw,
His onelie mercie did him moue.
8 And so him set in high degree,
With princes of great dignitie,
That rule his people with great fame.
9 The barren he doth make to beare,
And with great ioy her fruite to reare,
Therefore praise ye his holy name.

2 Blessed be the name of ỹ Lord frō hence foorth and for euer.
3 The Lords name is praised from the rising of ỹ sunne, vnto the going down of the same.
4 The Lord is high aboue all nations, and his glorie aboue the heauens.
5 Who is like vnto the Lord our God, that hath his dwelling on high.
6 Who abaseth himselfe to behold things in the heauen and in the earth.
7 He raiseth the needie out of the dust, & lifteth vp the poore out of the dung.
8 That he may set him with the Princes, euē with the Princes of his people.

9 He maketh the barren woman to dwell with a familie, and a ioyful mother of children, Prayse yee the Lord.

In exitu Israel de Ægypto.

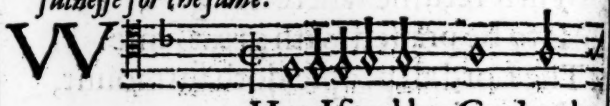
PSAL CXIIII, WW,

¶ *How the Israelites were deliuered out of Egypt, and of the wonderfull miracles that God shewed at that*

time

time, which put vs in remembrance of Gods great mercies towards his Children, and of our vnthankfulnesse for the same.

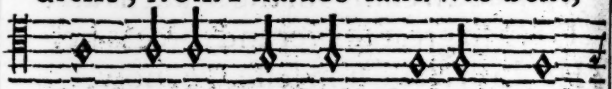
WHen Israel went out of Egypt, and the house of Iaakob, from the barbarous people.



Hen Israel by Gods ad-



dresse, from Pharaos land was bent,



And Iacobs house the strangers left,



and in the same traine went.

2 Iudah was his sanctification, & Israel his dominion.

2 In Iudah God his glory shewed,
his holinesse most bright,
So did the Israelites declare,
his kingdome, power, and might.

3 The sea sawe it and fled: Iordan was turned backe.

3 The sea it saw, and suddainly
as all amasde did flee:
The roaring streames of Iordans flood,
reculed backwardlie.

4 The mountaines leaped like Rams, & the hils as Lambes.

4 As Rams afraid, the Mountaines skipt,
their strength did them forsake,
And as the sely trembling Lambes,
their toppes did beate and shake.

5 What ayldе thee, O Sea, that thou fleddest?

5 What aild thee sea as al amasde,
so suddenly to flee?

Ye rowling waues of Iordans flood,
why ran ye backwarldly?
6 Why ſhooke ye hils as rams afraid?
why did your ſtrength ſo ſhake?
VVhy did your tops as trembling lambes,
for feare quiuer and quake?

7 O earth confeſſe thy ſoueraigne Lord,
and dread his mightie hand,
Before the face of Iacobs God,
feare ye both ſea and land.
8 I mean, the God which from hard rocks
doth cauſe maine floods appeare:
And from the ſtonie flint doeth make,
guſh out the fountaines cleare.

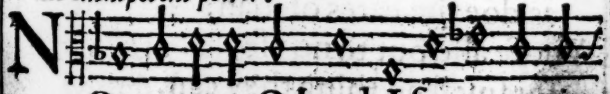
O Iordane, why waſt thou turned backe.
6 Ye mountaines why leaped yee like rams, & yee hils as lambs?

7 The earth trembled at the preſence of the lord, at the preſence of the God of Iaakob.
8 Which turned the rocke into water pooles. & the flint into a fountaine of water.

Non nobis Domine, non nobis.

PSAL. CXV. VV.VV

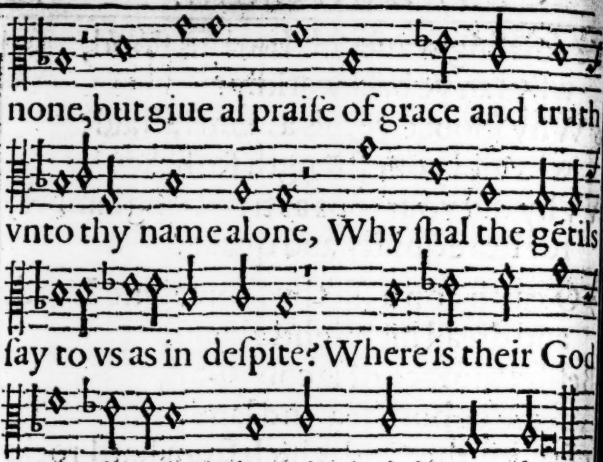
¶ *A prayer of the faithfull oppreſt by Idolatrous tyrants againſt whom they deſire that God would ſuccour them, foraſmuch as there is no compariſoun betweene him and their falſe gods or idols: truſting moſt conſtantlie that God wil preſerue them in this their need, ſeeing that hee hath adopted and receiued them to his fauour: promiſing finallie that they wil not be vnmindful of ſo great a benefite, if it would pleaſe God to heare their prayer, and deliuer them by his omnipotent power.*



NOt vnto vs, O Lord, I ſay, to vs giue

NOt vnto vs O Lord, not

none



vnto vs, but vnto thy name giue ỹ glorie, for thy louing mercies, & for thy trueths ſake.

2 Wherfore ſhal the heathen ſay, where is now their God?

Doubtles our ſoueraigne God,
in heauen ſitteth on hie:
And worketh what him liketh beſt,
for all things doe can he.

3 But our God is in heauen, hee doth whatſoeuer he will.

4 But their Idoles and Gods,
before whom they doe ſtand,
Siluer and gold they are at moſt,
the warke euen of mens hand.

4 Their idols are ſiluer and golde eue the work of mens hands.

5 A mouth they haue ſpeechleſſe,
not mouing tongue nor lips,
And eyes they haue but ſee no whit,
no more then doe deade chips.

5 They haue a mouth & ſpeak not: they haue eyes and ſee not.

6 Eares they haue and heere not,
as doe the eares of man:
A noſe alſo but to no vſe,
for ſmell no thing they can.

6 They haue eares and heare not: they haue noſes and ſmell not.

7 Both hands and feete they haue,
in forme there is no lacke:
But neither touch nor goe they can,
nor yet with throate noice make.
8 Like vnto them ſhall be,
the forgers that them frame:
And likewiſe ſuch are no leſſe madde
which call vpon their name.

9 But thou, O Iſrael,
in God put confidence,
For to all ſuch an aide he is,
a buckler and defence,
10 And thou tribe of Aaron,
in God put confidence,
For to all ſuch an aide he is,
a buckler and defence.

11 All ye that feare the Lord,
in God put confidence,
For to all ſuch an aid he is,
a buckler and defence.
12 The Lord hath vs in minde,
and will vs bleſſe, each one,
The houſe, I meane, of Iſrael,
and the tribe of Aaron.

13 And bleſſe will he all them,
that feare the Lord indeed,
Aſwell the weake, as them of ſtrength,
which ſeeke to him at need.

7 They haue hands and touch not: they haue feet and walke not: neither make they a ſound with their throat.
8 They ỹ make them are like vnto them: ſo are al that truſt in them.
9 O Iſrael truſt thou in ỹ Lord, for he is their helpe and their ſhield.
10 O houſe of Aaron truſt yee in the Lord: for he is their helpe and their ſhield.
11 Ye that feare the Lord truſt in the Lord: for he is their helper and their ſhield.
12 The Lorde hath bene mindfull of vs: he will bleſſe, he will bleſſe the houſe of Iſrael, he will bleſſe the houſe of Aaron.
13 He wil bleſſe them that feare the Lord both ſmal and great.

14 The Lord wil increase his grace toward you, euē toward you and toward your children.
15 Ye are blessed of the Lord which made the heauens and the earth.

16 The heauens euen the heauens are the lords, but he hath giuen the earth to the sonnes of men.
17 The dead praise not the Lord, neither anie that goe downe into the place of silence.
18 But wee will praise the Lord from henceforth and for euer. Praise yee the Lord.

14 With graces manifold,
the Lord will all you blesse:
As well your seede as you your selues,
with plentie and increase.

15 For ye are deare to him,
that Lord is ouer all:
Which made both heauen and the earth,
and things both great and small.
16 The heauens are the Lords,
as his owne dwelling place:
But vnto men the earth he giueth,
thereon to runne their race.

17 Surelie they that are dead,
do not now praise the Lord:
Nor such as in the graue are laid,
doe thereunto accord.
18 But we that doe heere liue,
shall thanke the Lord alwayes:
With heart & mouth giue thankes will we
likewise all you him praise.

Dilexi quoniam exaudiet Dominus.

PSAL. CXVI. N.

¶ *Dauid being in great danger of Saull in the desert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, and protesteth that he will be thankefull for the same.*

Sing this as the 95 Psalme,

I Loue the Lord becauſe my voice
and prayer heard hath he:
2 When in my dayes I calde on him,
he bowed his eare to me.
3 Euen when the ſnares of cruell death,
about beſet me round,
When paines of hel me caught, and when
I woe and ſorrow found.

4 Vpon the name of God my Lord,
then did I call and ſay,
Deliuer thou my ſoule, O Lord,
I doe thee humblie pray.
5 The Lord is very mercifull,
and iuſt he is alſo:
And in our God compaſsion,
doeth plentifully flow.
6 The Lord in ſafetie doth preſerue,
all thoſe that ſimple be:
I was in wofull miſerie,
and he relieued me.
7 And now my ſoule ſith thou art ſafe,
returne vnto thy reſt:
For largely, lo the Lord to thee,
his bounty hath expreſt.

8 Becauſe thou haſt deliuered,
my ſoule from deadly thrall,
My moiſted eyes from mournefull teares,
my ſlyding feet from fall.

tam

I Loue the Lord, becauſe he hath heard my voice and my praier.
2 For he hath inclined his eare vnto me when I did cal vpon him in my daies.
3 When ỹ ſnares of death cõpaſſed mee, and the griefs of ỹ graue caught me: when I founde trouble and ſorrow.
4 Then I called vpõ the name of the Lord, ſaying, I beſeech thee, O Lord, deliuer my ſoule.
5 The Lord is merciful & righteous & our God is ful of compaſsion.
6 The Lord preſerueth the ſimple, I was in miſerie, and hee ſaued mee.
7 Returne vnto thy reſt, O my ſoule, for ỹ Lord hath bin beneficiall vnto thee.
8 Becauſe thou haſt deliuered my ſoule frõ death, mine eyes from teares, and my feet from fal-

9 I shall walke before the Lord in the lande of the liuing.
10 I beleeued, therefore did I speake, for I was sore troubled.
11 I said in my feare, All mē are lyars.
12 What shall I render vnto the Lord for all his benefits towards mee?
13 I will take the cup of saluation, and call vpon the name of the Lord.
14 I wil pay my vowes vnto the Lord, euen now in the presence of all his people.
15 Precious in the sight of the Lord, is ỹ death of his Saints.
16 Behold Lord for I am thy seruant: I am thy seruant, and the sonne of thine handmaid: thou hast broken my bonds.
17 I wil offer to thee a sacrifice of praise, and will call vpon the name of the lord

9 Before the Lord I in the Land,
of life will walke therefore.
10 I did beleeue therefore I spake,
for I was troubled sore.

The second part.

11 I said in my distresse and feare,
that all men lyers be,
12 What shall I pay the Lord for all,
his benefites to me?
13 The wholsome cup of sauing health,
I thankfullie will take,
And on the Lords Name I will cal,
when I my prayer make.
14 I to the Lord will pay the vowes,
that I haue him behight,
Yea, now euen at this present time,
in all the peoples sight.
15 Right deare and pretious in his sight,
the Lord doth aye esteeme,
The death of all his holy ones,
what euer men doe deeme.
16 Thy seruant Lord, thy seruant lo,
I doe my selfe confesse,
And handmaids son: thou Lord hast brok
the bonds of my distresse.
17 And I will offer vp to thee,
a sacrifice of praise:
And I will call vpon the Name,
of God the Lord alwaies.

18 I to the Lord will pay the vowes,
that I haue him behight,
Yea, now euen at this preſent time,
in all his peoples ſight.
19 Yea, in the courts of Gods owne houſe
and in the midſt of thee,
O thou Ieruſalem, I ſay,
wherefore the Lord praiſe yee.

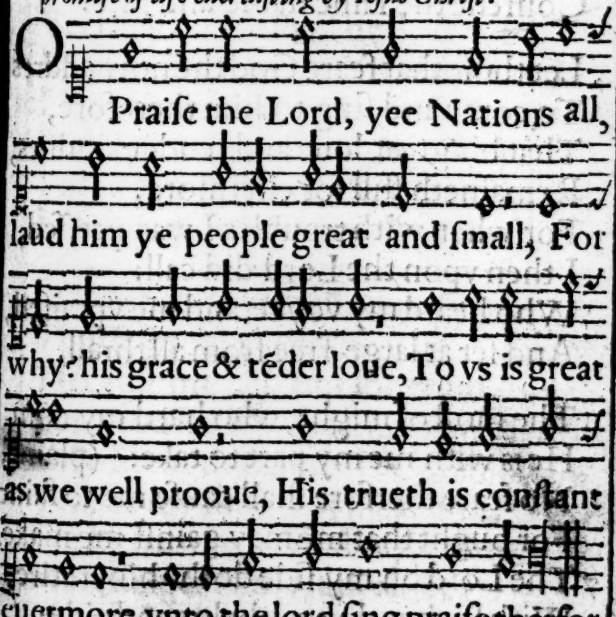
18 I wil pay my vowes vnto the Lord, euen now in the preſence of al his people

19 In the courts of ỹ Lords houſe euen in the midſt of thee, o Ieruſalem, Praiſe ye the Lord.

Laudate Dominum omnes gentes.

PSAL CXVII. I. C.

¶ He exhorteth the Gentiles to praiſe God, becauſe he hath accompliſhed aſwell to them as to the Iewes, the promiſe of life euerlaſting by Ieſus Chriſt.



1 ALl nations praiſe yee the Lord, all yee people, praiſe him.

2 For his louing kindneſſe is great toward vs, & the truth of the Lord endureth for euer. Praiſe ye the Lord.

¶ *Dauid reiected of Saul and of the people, at the time appointed, obtained the kingdome. For the which he biddeth al them that feare the Lord, to be thankeful. And vnder his person in al this was Christ painted foorth, who should be of his people reiected.*

GIue to the Lord all praise and honor,
For he is gratious and kinde:
Yea more his mercy and great fauour,
Doeth firme abide world without end.
2 Let Israel now say thus boldly:
That his mercies for euer dure.
3 And let Aarons whole progenie:
Confesse the same stable and sure.

4 Let those that feare God thē now addres
To come and sing to him therefore,
That his great loue and tender kindnes,
Remaineth still for euermore.
5 For when with troubles I was pressed,
I then vpon the Lord did call:
Who heard my voyce, and me vpraised,
And set at large free from all thrall.

6 The most of might, who hard my com-
He is with me my part to take: (plaint,
No feare therfore shall cause me to faint
For ought that mē may gainst me make.
7 The Lord on my side doth him retire,
With such as doe me helpe and aide:

1 PRaise ye the Lord: because he is good for his mercy endureth for euer.

2 Let Israel now say: that his mercy endureth for euer.

3 Let the house of Aaron now say, that his mercy endureth for euer.

4 Let them that feare the Lord now say, that his mercy endureth for euer.

5 I called vpon the Lord in trouble, & the Lord heard me, & set me at large.

6 The Lord is w me therefore I will not feare what man can doe vnto me.

7 The Lord is with me among them that helpe

So

So that I shall see my iust desire,
Vpon my foes, which me vpbraid.
8 In God to trust it is farre better,
Then to vaine man to trust and stand.
9 To trust in God, I say, is surer,
Then Princes Lords of sea and land,
10 All nations haue me round compassed,
With one consent, yet in Gods Name,
By me they shall be soone destroyed,
And put to flight, rebuke and shame.
11 They haue me round about enclosed,
Yea, and shut vp with one accord,
Yet they by me shall be destroyed,
Euen in the name of God the Lord.
12 Like beis they came about me swarming
But were as fire of thornes put out:
For in Gods Name the Euerliuing,
I shall confound them all no doubt.

The second part.

13 Thou hast (O cruell aduersarie)
Thurst sore at me with maine & might,
To cause me fall, but loe contrarie,
For God hath holpe me in my right.
14 My strength & force is God most hie,
Yea, he my song is of pleasance,
For he hath bene in all aduersitie,
Mine helper and deliuerance.
15 The voice of ioy and fredome shall be

me: therfore shal I seemy desire vpō mine enemies
8 It is better to trust in the Lord, then to haue cōfidence in man.
9 It is better to trust in the Lord thē to haue confidence in princes
10 All nations haue compassed mee, but in the name of the lord shall I destroy them.
12 They haue compassed mee, yea, they haue cōpassed me, but in ỹ name of the Lord I shall destroy them.
12 They came about me like bees, but they were quenched as a fire of thornes: for in the name of the Lord, I shall destroy them.
13 Thou hast thrust sore at me that I might fal, but the Lord hath holpen me.
14 The Lord is my strength & song, for he hath bene my deliuerance.
15 The voice of

ioye and deliverance ſhall be in the Tabernacles of the righteous, ſaying, the right hand of ỹ Lord hath done valiantlie.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantlie.

17 I ſhal not die but liue, and declare the works of the Lord.

18 The Lorde hath chaſtened me ſore, but hee hath not deliuered me to death.

19 Open ye vnto me the gates of righteouſneſſe that I may goe into them, and praiſe the Lord.

20 This is the gate of the Lord: the righteous ſhal enter into it.

21 I wil praiſe thee: for thou haſt heard mee, & haſt beene my deliverance.

22 The ſtone which the builders refuſed, is the head of the corner.

Within the iuſt mans dwelling place,
Saying behold right valiantly, (pas
The Lords right hand hath brought to
16 The hand moſt ſtrong of the almighty
Exalted is now preſentlie,
Of God the Lord the right hand ſturdie
Hath done (ſay they) triumphantlie.
17 Away away enuyers eachone,
For yet deathes cup I ſhall not proue,
But ſhall ſtill liue that I may expone,
And ſhew abroad Gods works aboue.
18 The Lord my God hath me chaſtiſed
And that right ſore I muſt confeſſe,
But of his goodneſſe, not deliuered,
Me vnto death in that diſtreſſe.
19 Open therefore to me the gates faire,
Which are the gates of righteouſneſſe,
That throgh the ſame I may haue repair
And praiſe the Lord, his holineſſe.
20 This is Gods gate famous & worthy,
Whereat the righteous enter ſhall.
21 I wil thee praiſe, Lord which haſt heard
And my deliuerance bene withal. (me

The third part.

22 The ſtone which wholly was refuſed,
And of the builders caſt away,
The ſame laied is now and placed,
As of the corner head and ſtay.

23 Which thing is done by th'only work-
Of God the Lord moſt glorious, (ing
And as a wonder is appearing,
Vnto our ſight moſt merueilous.

24 This is of trueth the day moſt happie,
Which God hath made of his goodnes
Let vs therein be blith and mirrie.
And ſing to God with great gladnes.

25 O Lord I now beſeech and pray thee,
Saue thou the king and him maintain,
Giue him good lucke and proſperous to (be
O Lord I yet require againe.

26 Who in the Name of God moſt holy,
Doeth come, he bleſſed be alway:
Wee wiſh alſo ye may be happie,
Which in Gods houſe are night & day.

27 The Lord our God he is moſt mightie
And hath vs giuen light at laſt,
Vnto the hornes of th'Alter holy,
Your ſacrifice now bind full faſt.

28 Thou art the God in whom I glorie,
To thee will I giue praiſe therefore,
Euen thou my God art, therefore will I
Laud and exalt thee euermore.

29 Giue to the Lord all praiſe and honour
For gratious is he and kinde,
Yea more, his mercy and great fauour,
Doth ay endure world without end.

23 This was the Lords doing, & it is marueilous in our eyes.

24 This is the day which the lord hath made, let vs reioyce & be glad in it.

25 O Lord I pray thee, ſaue now: O Lord, I pray thee, nowe giue proſperitie.

26 Bleſſed be he that commeth in the name of the Lord: wee haue bleſſed you out of the houſe of the Lord.

27 The Lord is mighty and hath giuen vs light: bind the ſacrifice with cordes vnto the hornes of the Altar.

28 Thou art my God, and I will praiſe thee, euen my God: therefore I will exalt thee.

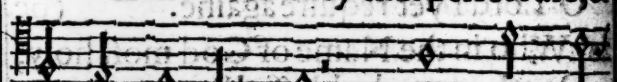
29 Praiſe yee the lord, becauſe he is good: for his mercie endureth for euer.

¶ *In this Psalme is contained an exquisite Arte, and a wonderful vehemencie, in setting foorth the prayses of Gods Law, wherein the Prophet can not satisfie himselfe, nor sufficiently expresse the affection which he beareth thereunto, adding moreouer many notable complaints and consolations. Wherefore it is meete that all the faithfull haue it alway both in heart and mouth. And in the Ebrew euery eight verses beginne with one letter of the Alphabet.*

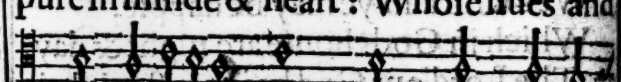
ALEPH.



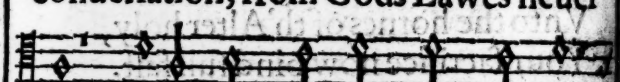
BLessed are they that perfect are, &



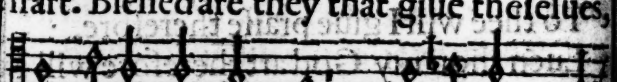
pure in minde & heart: Whose liues and



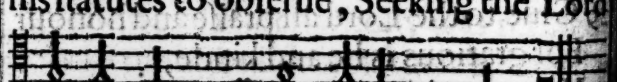
conuersation, from Gods Lawes neuer



start. Blessed are they that giue thēselues,



his statutes to obserue, Seeking the Lord



with al their hart, & neuer frō hun swerue

Dout

tom

ALEPH

BLessed are those that are vpright in their way, & walke in the law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Doubtleſſe ſuch men goe not aſtray,
nor doe no wicked thing:
Which ſtedfaſtly walke in his pathes,
without any wandring.

3 Surely they worke none iniquitie, but walke in his waies.

4 It is thy will and commandement,
that with attentiue heede,
Thy noble and diuine precepts,
we learne and keepe in deed.

4 Thou haſt commanded to keepe thy precepts diligently.

5 Oh, would to God it might thee pleaſe,
my wayes ſo to addreſſe,
That I might both in heart and voice,
thy Lawes keepe and confeſſe.

5 Oh that my waies were directed to keepe thy ſtatutes.

6 So ſhould no ſhame my life attaint,
whilles I thus ſet mine eyes,
And bend my minde alwaiſe to muſe,
on thy ſacred Decrees.

6 Then ſhould I not be confounded, when I haue reſpect vnto all thy commandements.

7 Then will I praiſe with vpright heart,
and magnifie thy name:
When I ſhall learne thy iudgements iuſt,
and likewiſe proue the ſame.

7 I will prayſe thee with an vpright heart, whē I ſhall learne the iudgements of thy righteouſnes

8 And wholly will I giue my ſelfe,
to keepe thy Lawes moſt right,
Forſake me not, for euer Lord,
but ſhew thy grace and might.

8 I will keepe thy ſtatutes: forſake me not ouerlong.

BETH. 2. Part.

BETH.

9 By what meanes may a yong man beſt,
his life learne to amende?
If that he marke and keepe thy word,

9 Wherewith ſhal a young man redreſſe his way? in taking heede thereto according

and

to thy word,
10 With my whole heart haue I sought thee: let me not wander frō thy cōmandements.

11 I haue hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord, teach me thy statutes.

13 With my lips haue I declared all the iudgments of thy mouth.

14 I haue had as great delight in ỹ way of thy testimonies as in all riches,

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, and I will not

and therein his life spend.
10 Vnfainedly I haue the sought,
and thus seeking abyde,
Oh, neuer suffer me, O Lord,
from thy precepts to slyde.

11 Within my heart and secret thought
thy words I haue hid still:
That I might not at any time,
offend thy godly will.
12 We magnifie thy Name O Lord,
and praise thee euermore,
Thy statutes of most worthy fame,
O Lord teach me therefore.
13 My lips haue neuer ceasd to preach,
and publish day and night,
The iudgements all which did proceed,
from thy mouth full of might,
14 Thy testimonies and thy waies,
please me no lesse indeed,
Then all the treasures of the earth,
which worldlings make their meede.
15 Of thy precepts I will still muse,
and thereto frame my talke,
As at a marke so will I aime,
thy wayes how I may walke.
16 My onelie ioy shall be so fixt,
and on thy Lawes so set,
That nothing can me so farre blind,

that I thy words forget.

BETH. 3 Part.

17 Grant to thy ſeruant now ſuch grace,
as may my life prolong,
Thine holy word then will I keepe,
both in mine heart and tongue.

18 Mine eies which were dimme & ſhut vp
ſo open make and bright,
That of thy law and marueilous works,
I may haue the cleere ſight.

19 I am a ſtranger in this earth,
wandring now heere now there,
Thy word therefore to me diſcloſe,
my foot-ſteps for to cleare.

20 My ſoule is rauiſht with deſire,
and neuer is at reſt,
But ſeek'th to know thy iudgments hie,
and what may pleaſe thee beſt.

21 The proud men and malicious,
thou haſt deſtroyed echone:
And curſed are ſuch as doe not,
thine Heſtes attend vpon.

22 Lord turne from me rebuke and ſhame
which wicked men conſpire:
For I haue kept thy Couenants,
with zeale as hote as fire.

23 The Princes great in counſell ſate,
and did againſt me ſpeake,

forget thy word

GIMEL

17 Be beneficiall vnto thy ſeruant, that I may liue and keepe thy word.

18 Open mine eyes, that I may ſee the wonders of thy Law.

19 I am a ſtranger vpon earth: hide not thy cõmandements from me.

20 Mine heart breaketh for the deſire to thy iudgements alway.

21 Thou haſt deſtroyed the proud: curſed are they that do erre from thy commandements.

22 Remoue from mee ſhame and contempt, for I haue kept thy teſtimonies.

23 Princes alſo did ſit and ſpeak againſt me.

but thy ſeruant did meditate in thy ſtatutes.

But then thy ſeruant thought how he,
thy ſtatutes might not breake.

24 Alſo thy teſtimonies are my delight, and my counſellers.

24 For why? thy couenants are my ioy,
and my great hearts ſolace,
They ſerue in ſteed of Counſellers,
my matters for to paſſe.

DALETH.

DALETH. The 4. part.

25 My ſoule cleaueth to the duſt: quicken me according to thy word.

25 I am, alas, as brought to graue,
and almoſt turnd to duſt:
Reſtore therefore my life againe,
as thy promiſe is iuſt.

26 I haue declared my wayes, & thou heardeſt me, teach me thy ſtatutes.

26 My waies when I acknowledged,
with mercie thou didſt heare:
Heare now eftſoone and me inſtruct,
thy lawes to loue and feare.

27 Make me to vnderſtand the way of thy precepts: and I will meditate in thy wōdrous works

27 Teach me once throughlie for to know
thy precepts and thy lore:
Thy works then will I meditate,
and lay them vp in ſtore.

28 My ſoule melteth for heauineſſe: raiſe me vp according vnto thy word.

28 My ſoule I feele ſo ſore oppreſt,
that it melteth for griefe:
According to thy word therefore,
haſte Lord to ſend reliefe.

29 Take from me the way of lying, and grant me gratiouſlie thy Law.

29 From lying and deceitfull lips,
let thy grace me defend:
And that I may learne thee to loue,
thine holie law me ſend.

30 I haue cho-

30 The way of truth both ſtraight & ſure

I haue

I haue choſen and found:
Iſet thy iudgements me before,
which keepe me ſafe and ſound.
31 Since then, O Lord, I forc'd my ſelfe,
thy couenants to embrace,
Let me therefore haue no rebuke,
nor checke in any caſe.
32 Then will I runne with ioyfull cheare,
where thy word doth me call,
When thou haſt ſet my heart at large,
and ridde me out of thrall.

HE 5. Part.

33 Inſtruct me Lord in the right trade,
of thy ſtatutes diuine,
And it to keepe euen to the end,
my heart will I incline.
34 Grant me the knowledge of thy Law,
and I ſhall it obey,
With heart and mind and all my might,
I will it keepe I ſay.
35 In the right path of thy precepts,
guide me Lord I require,
None other pleaſure do I wiſh,
nor greater thing deſire.
36 Incline mine heart thy lawes to keep,
and couenants to embrace,
And from all filthie auarice,
Lord ſhield me with thy grace.

ſen the way of trueth, and thy iudgements haue I laid before me.

31 I haue cleaued to thy teſtimonies, o Lord, cõfound me not.

32 I will runne the way of thy cõmandements, when thou ſhalt enlarge mine heart.

HE.

33 Teach me, O Lord, the way of thy ſtatutes, and I wil keep it vnto the end.

34 Giue me vnderſtanding, and I will keepe thy Law: yea I wil keep it with my whole heart.

35 Direct me in the path of thy cõmandements, for therein is my delight.

36 Incline mine heart vnto thy teſtimonies, and not to couetouſneſſe.

37 Turne away mine eyes from regarding vanity and quicken me in thy way.

37 From vaine desire and worldly lusts,
turne backe mine eyes and sight,
Giue me the Spirit of life and power,
to walke thy waies aright.

38 Stablish thy promise to thy seruant, because he feareth thee.

38 Confirme thy gratious promise Lord,
which thou hast made to me,
Which am thy seruant, and doe loue,
and feare nothing but thee.

39 Take away my rebuke that I feare: for thy iudgements are good.

39 Reproach and shame which I so feare
from me, O Lord expel,
For thou doest iudge with equitie,
and therein doest excell.

40 Behold, I desire thy commãdements, quicken me in thy righteousnesse.

40 Behold mine hearts desire is bent,
thy Lawes to keepe for aye:
Lord strengthen me so with thy grace,
that it performe I may.

VAV.

VAV. 6, Part.

41 And let thy louing kindnes come vnto me o Lord, & thy saluation, according to thy promise.

41 Thy mercies great and manifold,
let me obtaine O Lord:
Thy sauing health let me enioy,
according to thy word.

42 So shall I make answere vnto my blasphemers: for I trust in thy word,

42 So shall I stop the slanderous mouths
of lewde men and vniust:
For in thy faithfull promises,
stands my comfort and trust,

43 And take not ỹ word of truth vtterlie out of my mouth: for I

43 The worde of trueth within my mouth
let euer still be prest,
For in thy iudgements wonderfull,

mine hope doth ſtand and reſt.
44 And while that breath within my breſt
doth naturall life preſerue,
Yea, till this world ſhall be diſſolued,
thy law I will obſerue.
45 So walke will I as ſet at large,
and made free from all dread:
Becauſe I ſought how for to keepe,
thy precepts and thy read.
46 Thy noble actes I will deſcribe,
as things of moſt great fame:
Euen before Kings I will them blaſe,
and ſhrink no white for ſhame.
47 I will reioyce then to obey,
thy worthie heſtes and will,
Which euermore I haue loued beſt,
and ſo will loue them ſtill.
48 Mine hands I will lift to thy lawes,
which I haue dearly ſought:
And practiſe thy Commandements,
I will in deede and thought.

ZAIN. 7. Part.

49 Thy promiſe which thou made to me,
thy ſeruant Lord remember:
For therein haue I put my truſt,
and confidence for euer.
50 It is my comfort and my ioy,
when troubles me aſſaile,

wait for thy iudgements.
44 So ſhall I alway keepe thy law for euer and euer.

45 And I wil walke at liberty, for I ſeeke thy precepts.

46 I will ſpeake alſo of thy teſtimonies before kings, and wil not be aſhamed.

47 And my delight ſhall bee in thy commandements, which I haue loued.

48 Mine handes alſo will I lift vp vnto thy commandements ẅ I haue loued, & I will meditat in thy ſtatutes.

ZAIN.

49 Remember ỹ promiſe made to thy ſeruant, wherein thou haſt cauſed mee to truſt.
50 It is my comfort in my trou-

ble: for thy promise hath quickned me.

For were my life not by thy word,
my life would soone me faile.

51 The proud haue had me exceedingly in derision, yet haue I not declyned from thy Law.

51 The proud and such as God contemne
still made of me a scorne:
Yet would I not thy Law forsake,
as he that were forlorne.

52 I remembred thy iudgements of old, O Lord, & haue bene comforted.

52 But cald to mind, lord thy good works
shewd to our fathers old:
Whereby I felt the ioy surmount,
my griefe an hundreth fold.

53 Feare is come vpon me, for the wicked, that forsake thy Law.

53 But yet alas, for feare I quake,
seeing how wicked men:
Thy law forsooke and did procure
thy iudgement, who knoweth when.

54 Thy statutes haue bene my songs in ỹ house of my pilgrimage.

54 And as for me, I framd my songs,
thy Statutes to exalt:
When I among the strangers dwelt,
and thoughts gan me assault.

55 I haue remẽbred thy Name, O Lord in the night, and haue kept thy law.

55 I thought vpon thy name O Lord,
by night when others sleepe:
As for thy Law I it obey,
and euer will it keepe.

56 This I had because I kept thy precepts.

56 This grace I did obteine because,
thy Couenants sweete and deare:
I did embrace and also keepe,
with reuerence and with feare.

HETH.

HETH. 8. Part.

57 O Lord that

57 O God which art my part and lot,

my comfort and my ſtay,
I haue decreed and promiſed,
thy law to keepe alway.
58 Mine earneſt heart did humbly ſute,
in preſence of thy face,
As thou therefore haſt promiſed,
Lord grant me of thy grace.
59 My life I haue examined,
and tried my ſecret heart,
Which to thy ſtatutes cauſed me,
my feete ſtraight to conuert.
60 I did not ſtay nor linger long,
as they that ſlouthfull are,
But haſtily thy Lawes to keepe.
I did my ſelfe beware.
61 The cruell bands of wicked men,
haue made of me their pray:
Yet would I not thy law forget,
nor from thee goe aſtray.
62 Thy righteous iudgement toward me,
ſo great is and ſo hie,
That euen at midnight will I riſe,
thy Name to magnifie.
63 Companion am I to all them,
which feare thee in their heart,
And neither will for loue nor dread,
from thy commandements ſtart.
64 Thy mercies Lord moſt plentcouſly,

art my portion, I haue determined to keepe thy wordes.

58 I made my ſupplication in thy preſence w my whole heart: be merciſull vnto me according to thy promiſe.

59 I haue conſidered my wayes and turned my feete into thy teſtimonies.

60 I made haſte and delayed not to keepe thy commandements.

61 The bands of the wicked haue robbed mee, but I haue not forgotten thy law.

62 At midnight wil I riſe to giue thanks vnto thee because of thy righteous iudgements.

63 I am companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lord, is full of

thy mercy, teach me thy ſtatutes.

doe all the world fulfill:
Oh, teach me how I may obey,
thy ſtatutes and thy will.

TETH.

65 O Lord thou haſt dealt graciouſlie with thy ſeruant, according vnto thy word.

TETH. The 9. part.

65 According to thy promiſe, Lord,
ſo haſt thou with me dealt:
For of thy grace in ſundrie ſorts,
haue I thy ſeruant felt.

66 Teach mee good iudgement and knowledge: for I haue beleeued thy commandements.

66 Teach mee alwayes to iudge aright,
and giue me knowledge ſure;
For certainly beleeue I doe,
that thy precepts are pure.

67 Before I was afflicted, I went aſtray, but nowe I keep thy word.

67 Ere thou didſt touch me with thy rod,
I erde and went aſtray,
But now I keepe thine holy word,
and make it all my ſtay.

68 Thou art good and gracious, teach mee thy ſtatutes.

68 Thou art both good and gratious,
and giueſt moſt liberallie,
Thine ordinances how to keepe,
therefore, O Lord, teach me.

69 The proude haue imagined a lie againſt mee, but I will keepe thy precepts with my whole heart.

69 The proud & wicked men haue forgde
againſt me manie a lie:
Yet thy commandements ſtill obſerue,
with all mine heart will I.

70 Their heart is fatte as greaſe, but my delight is in thy law.

70 Their hearts are ſwollen with worldly wealth
as greaſe ſo are they fat;
But in thy law doe I delite,
and nothing ſeeke but that.

71 O happie time (may I well say,)
when thou didst me correct:
For as a guide to learue thy Lawes,
thy roddes did me direct.
72 So that to me thy word and Law,
is dearer manifold,
Then thousands great of siluer and gold,
or ought that can be told.

IOD. 10. Part.

73 Seing thine hands haue made me Lord,
to be thy creature:
Grant knowledg likewise how to learne,
to put thy lawes in vre.
74 So they that feare thee shall reioyce,
when euer they me see:
Because I haue learnde by thy word,
to put my trust in thee.
75 When with thy roddes the world is plagued
I know the cause is iust:
So when thou doest correct me Lord,
the cause iust needes be must,
76 Now of thy goodnes I thee pray,
some comfort to me send:
As thou to me thy seruant hechst,
so from all ill me shend.
77 Thy tender mercies powre on me,
and I shall surelie liue:
For ioy and consolation both,

71 It is good for me that I haue bene afflicted, that I may learne thy statutes.

72 The Law of thy mouth is better vnto me, then thousands of gold and siluer.

IOD.

73 Thine hands haue made me, and fashioned me, giue me vnderstanding therefore, that I may learne thy commandements.

74 So they that feare thee, seeing me shall reioyce, because I haue trusted in thy word.

75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted me iustlie.

76 I pray thee y thy merry may comfort me according to thy promise vnto thy seruant.

77 Let thy tender mercies come vnto me, that I may liue, for thy

law is my delite.

78 Let ỹ proud be aſhamed: for they haue dealt wickedlie, and falſlie with mee, but I meditat in thy precepts.

79 Let ſuch as feare thee, turne vnto me, & they that know thy teſtimonies,

80 Let mine heart be vpright in thy ſtatutes, ỹ I be not aſhamed.

CAPH.

81 My ſoule fainteth for thy ſaluation: yet I waite for thy word.

82 Mine eyes faile for thy promiſe, ſaying, whē wilt thou comfort me?

83 For I am like a bottell in the ſmoke, yet doe I not forget thy ſtatutes.

84 How manie are the dayes of thy ſeruant? whē

thy Lawes to me do giue.

78 Confound the proud, whoſe falſe pretence
is me for to deſtroy:
But as for me thine Heſtes to know,
I will my ſelfe employ.

79 Who ſo with reuerence do thee feare,
to me let them retire:
And ſuch as do thy couenants know,
and them alone deſire.

80 My heart without all wauering,
let on thy lawes be bent,
That no confuſion come to me,
whereby I ſhould be ſhent.

CAPH. II. Part.

81 My ſoule doth faint and ceaſeth not,
thy ſauing health to craue:
And for thy words ſake ſtill I truſt,
my hearts deſire to haue.

82 Mine eyes doe faile with looking for
thy word, and thus I ſay:
Oh when wilt thou me comfort Lord:
why doeſt thou thus delay?

83 As a skin-bottell in the ſmoke,
ſo am I parcht and dried,
Yet will I not out of my heart,
let thy commandements ſlide.

84 Alas, how long ſhall I yet liue,
before I ſee the houre,

That on my foes which me torment,
thy vengeance thou wilt poure.

85 Presumptuous men haue digged pits,
thinking to make me sure,
Thus contrary against thy Law,
mine hurt they doe procure.

86 But thy commandements are all true,
and causeles they me grieue,
To thee therefore I doe complaine,
that thou mightst me relieue.

87 Almost they had me cleane destroyd,
and brought me quite to ground,
Yet by thy statutes I abode,
and therein succour found.

88 Restore me, Lord, againe to life,
(for thy mercies excell)
And so I shall thy Couenants keepe,
till death my life expel.

LAMED. 12. Part.

89 In heauens, Lord, where thou doest dwell
thy word, is stablisht sure,
And shall for all eternitie,
fast grauen there endure.

90 From age to age thy trueth abides,
as doth the earth witnesse:
Whose ground-work thou hast laid so sure
as no tongue can expresse.

91 Euen to this day we may well see,

wilt thou execute iudgement on them that persecute me.

85 The proud haue digged pits for mee which is not after thy law.

86 All thy commandements are true: they persecute me faithfully: helpe mee.

87 They had almost consumed me vpon yearth, but I forsooke not thy precepts.

88 Quicken mee according to thy louing kindnes: so shall I keepe the testimonie of thy mouth.

LAMED.

89 O Lord, thy word endureth for euer in heauen.

90 Thy trueth is from generation to generation: thou hast laide the foundation of the earth, and it abideth.

91 They continue euen to this

day by thine ordinances for all are thy seruants.

how all things persevere,
According to thine ordinance,
for al things thee revere.

92 Except thy Law had bene my delight, I should nowe haue perished in mine affliction.

92 Had it not beene that in thy Law,
my soule had comfort sought:
Long time yer now in my distresse,
I had bene brought to nought.

93 I will neuer forget thy precepts: for by thē thou hast quickned me.

93 Therefore will I thy precepts ay,
in memorie kepe fast:
By them thou hast my life restorde,
when I was at last cast.

94 I am thine, saue me: for I haue sought thy precepts.

94 No wight to me can title make,
for I am only thine,
Saue me therefore, for to thy Lawes,
mine eares and heart incline.

95 The wicked haue waited for me to destroy me, but I will consider thy testimonies.

95 The wicked men doe seeke my bane,
and thereto lye in waite,
But I the while considered
thy noble acts and great.

96 I haue seene an end of al perfection: but thy commandement is exceeding large.

96 I see nothing in this wide world,
at length which hath not end:
But thy commandement and thy word,
beyond all end extend.

MEM. 13. Part.

M'E M.

97 Oh how loue I thy Law, it is my meditation continually.

97 What great desire and fervent loue,
doe I beare to thy Law?
All the day long my whole deuise,
is onely on thy Saw.

98 Thy word hath taught me far to passe,
my foes in policie,
For still I keepe it as a thing
of most excellencie.

99 My teachers which did me instruct,
in knowledge I excell:
Because I doe thy covenants keepe,
and them to others tell.

100 In wisedome I doe passe also
the ancient men indeed:
And all because to keepe thy Lawes,
I held it ay best reed.

101 My feet I haue refrained eke,
from euerie euill way,
Because that I continuallie,
thy worde might keepe (I say)

102 I haue not sweru'd frō thy iudgments
nor yet shronke any dell,
For why? thou hast me taught thereby,
to liue godlie and well.

103 Oh Lord, how sweete vnto my taste,
find I thy words alway:
Doubtlesse no honie in my mouth,
feele ought so sweet I may.

104 Thy lawes haue me much wisedome
that vtterlie I hate (learnd
All wicked and vngodlie wayes,
in euerie kinde or rate.

98 By thy commandements thou hast made mee wiser then mine enemies: for they are euer with me.

99 I haue had more vnderstanding then all my teachers, for thy testimonies are my meditation.

100 I vnderstood more then the auncient, because I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements, for thou diddest teach me.

103 How sweet are thy promises vnto my mouth: yea, more then honie vntō my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falsehood.

NVN. NVN. 14. Part.

105 Thy word is a lanterne vnto my feet, and a light vnto my pathes.

105 Euen as a Lanterne to my feete,
so doth thy word ſhine bright,
And to my paths where euer I goe,
it is a flaming light.

106 I haue ſworne and will performe it, that I will keepe thy righteous iudgements.

106 I haue both ſworne and will performe
moſt certainly doubtleſſe,
That I will keepe thy iudgements iuſt,
and them in life expreſſe.

107 I am verie ſore afflicted: O Lord quicken mee according to thy word.

107 Affliction hath me ſore oppreſt,
and brought me to deaths doore,
O Lord, as thou haſt promiſed,
ſo me to life reſtore.

108 O Lord, I beſeech thee, accept the free offrings of my mouth, & teach me thy iudgements.

108 The offerings which with heart and
moſt franklie I thee giue, (voice,
Accept: and teach me how I may,
after thy iudgements liue.

109 My ſoule is continually in mine hand: yet doe I not forget thy law.

109 My ſoule is ay ſo in my hand,
that dangers it aſſaile,
Yet doe I not thy Law forget,
nor it to keepe will faile.

110 The wicked haue laid a ſnare for me, but I ſwarued not from thy precepts.

110 Although the wicked laid their nets,
to catch me at a bray,
Yet did I not from thy precepts,
once ſwerue or goe aſtray.

111 Thy teſtimonies haue I taken as an heritage for euer, for

111 Thy Law I haue ſo claimde alway,
as mine owne heritage:
And why? for therein I delite,

and

and set my whole courage.
112 For euermore I haue bene bent,
thy statutes to fulfill:
Euen so likewise vnto the end,
I will continue still.

SAMECH. 15 Part.

113 The craftie thoughts & double harts,
I doe alwayes detest,
But as for thy law and precepts,
I loued them euer best.
114 Thou art my hid and secret place,
my shield of strong defence,
Therefore haue I thy promises,
lookt for with patience.
115 Goe to therefore ye wicked men,
depart from me anone,
For the commandements will I keepe,
of God my Lord alone.
116 As thou hast promised, so performe,
that death me not assaile,
Nor let my hope abuse me so,
that through distrust I quaile.
117 Vpholde me and I shall be safe,
for ought they doe or say,
And in thy statutes pleasure take,
will I both night and day.
118 Thou hast trod such vnder thy feete,
as doe thy statutes breake:

they are the ioy of mine heart.
112 I haue applied mine heart to fulfill thy statutes alway, euen vnto the end.

SAMECH.

113 I hate vaine inuentions: but thy law doe I loue.

114 Thou art my refuge and my shield, and I trust in thy word.

115 Away frō me ye wicked: for I will keepe the commandemēts of my God,

116 Stablish me according to thy promise, that I may liue, & disappoint me not of mine hope.
117 Stay thou me, and I shall be safe, and I wil delight continuallie in thy statutes.
118 Thou hast troden down all them that depart

from thy ſtatutes for their deceit is vaine.

For nought auaileth their ſubtiltie,
their counſell is but weake.

119 Thou haſt taken away all the wicked of the earth like droſſe, therefore I loue thy teſtimonies.

119 Like droſſe thou caſts the wicked out
where euer they be or dwell:
Therefore can I as thy ſtatutes,
loue nothing halfe ſo well.

120 My fleſh trẽbleth for feare of thee, and I am afraid of thy iudgements.

120 My fleſh (alas) is taken with feare
as though it were benombde:
For when I ſee thy iudgements ſtraight,
I am as one aſtond.

AIN. *16, parte.*

121 I haue executed iudgement and iuſtice, leaue mee not to mine oppreſſors.

121 I doe the thing that lawfull is,
and giue to all men right,
Reſigne me not to them that would,
oppreſſe me with their might.

122 Anſwer for thy ſeruant in ỹ which is good, and let not the proud oppreſſe mee.

122 But for thy ſeruant ſuretie be,
in that thing that is good,
That proud men giue me not the foile,
which rage as they were woode,

123 Mine eyes haue failed in waiting for thy ſaluation, & for thy iuſt promiſe.

123 Mine eies with waiting are now blind
thy health ſo much I craue,
And eke thy righteous promiſe Lord,
whereby thou wilt me ſaue.

124 Deale with thy ſeruant according to thy mercy, and teach me thy ſtatutes

124 Intreat thy ſeruant louingly,
and fauour to him ſhow,
Thy ſtatutes of moſt excellencie,
teach me alſo to know.

125 I am thy

125 Thyne humble ſeruant Lord I am,

graun

oh, graunt me t'vnderſtand,
How by thy ſtatutes I may know,
beſt what to take in hand.
126 It is now time Lord to begin,
for trueth is quite decayed,
Thy Law likewiſe they haue tranſgreſt,
and none againſt them ſaid.
127 This is the cauſe wherefore I loue,
thy Lawes better then gold.
Or iewels fine which are eſteemde,
moſt coſtly to be ſold.
128 I thought thy precepts all moſt iuſt,
and ſo them laid in ſtore,
All craftie and malitious waies,
I doe abhorre therefore.

PE. 17. Part.

129 Thy couenants are moſt wonderfull,
and full of things profound,
My ſoule therefore doth keepe them ſure
when they are tryde and found.
130 When men firſt enter into thy words
they find a light moſt cleare,
And verie idiots vnderſtand,
when they it read or heare.
131 For ioy I haue both gapt and breathd
to know thy commandement,
That I might guide my life thereby,
I ſought what thing it meant.

ſeruant: graunt me therefore vnderſtanding, that I may know thy teſtimonies.

126 It is time for thee Lord to worke, for they haue deſtroyed thy law.

127 Therefore loue I thy commandements aboue golde, yea, aboue moſt fine golde.

128 Therefore I eſteeme all thy precepts moſt iuſt, and hate all falſe waies.

PE

129 Thy teſtimonies are wōderful: therefore doeth my ſoule keepe them.

130 The entrāce into thy wordes ſheweth light, & gueth vnderſtāding to the ſimple.

131 I opened my mouth, and panted, becauſe I loued thy commandements.

132 Looke vpō me, and be mercifull vnto me, as thou vsest to doe vnto those that loue thy Name.

133 Direct my steppes in thy word, and let none iniquitie haue dominion ouer mee.

134 Deliuer me from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy seruant, and teach mee thy statutes.

136 Mine eyes gush out with riuers of water, because they keepe not thy Law.

ZADE.

137 Righteous art thou O Lord, and iust are thy iudgements.

138 Thou hast commanded iustice by thy te-

132 With mercie and compassion Lord,
behold me from aboue:
As thou art wont to behold such,
as thy Name feare and loue.

133 Direct my footsteps by thy word,
that I thy will may know:
And neuer let iniquitie,
thy seruant ouerthrow.

134 From slanderous tongues and deadlie (harmes,
preserue and keep me sure:
Thy precepts then will I obserue,
and put them eke in vre.

135 Thy countenance which doeth surmount
the Sunne in his bright hew:
Let shine on me, and by thy Law,
teach me what to eschew.

136 Out of mine eyes great floods gush out,
of dreerie teares and fell:
When I behold how wicked men,
thy Law keepe neuer a dell.

ZADE. 18. Part.

137 In euery point, Lord, thou art iust,
the wicked though they grudge:
And when thou dost sentence pronounce
thou art a righteous Iudge.

138 To render right and flee from guile,
are two chiefe points and hie,
And such as thou hast in thy Law,

com-

commanded vs ſtrictlie.

139 With zeale and wrath I am conſum'd and euen pined away,
To ſee my foes thy wordes forget, for ought that I doe may.

140 So pure and perfit is thy word, as any heart can deeme,
And I thy ſeruant nothing more, doe loue or yet eſteeme.

141 And though I be nothing ſet by, as one of baſe degree,
Yet doe I not thy Heſtes forget, nor ſhrinke away from thee.

142 Thy righteouſneſſe Lord is moſt iuſt for euer to endure,
Alſo thy Law is trueth it ſelfe, moſt conſtant and moſt pure.

143 Trouble and griefe haue ſeaſd on me and brought me wondrous low,
Yet doe I ſtill of thy precepts, delight to heare and know.

144 The righteouſneſſe of thy iudgments do laſt for euermore.
Then teach them me, for euen in them, my life lieth vp in ſtore.

KOPH. 19. Part.

145 With feruent heart I cald and cryde, now anſwere me, O Lord,

ſimonies, and trueth eſpecially.

130 My zeale hath euen conſumed mee, becauſe mine enemies haue forgotten thy words.

140 Thy word is prooued moſt pure, and thy ſeruant loueth it.

141 I am ſmall & deſpiſed, yet doe I not forget thy precepts.

142 Thy righteouſneſſe is an euerlaſting righteouſnes, and thy Law is trueth, y

143 Trouble & anguiſh are come vpon me, yet are thy commandements my delight.

144 The righteouſnes of thy teſtimonies is euerlaſting, grant me vnderſtanding, and I ſhall liue.

145 I haue cried with my whole heart, heare mee

O Lord, and I will keepe thy statutes.

That thy Commandements to obserue,
I may fullie accord.

146 I called vpon thee: saue me, and I will keepe thy testimonies.

146 To thee, my God, I make my sute,
with most humble request:
Saue me therefore and I will keepe,
thy precepts and thine Hest.

147 I preuented ỹ morning light, and cried: for I waited on thy word.

147 To thee I crie, euen in the morne,
before the day waxe light:
Because that I haue in thy word,
my confidence whole plight.

148 Mine eyes prepent ỹ night-watches to meditate in thy word.

148 Mine eyes preuẽt the watch by night
and yer they call I wake:
That by deuising of thy word,
I might some comfort take.

149 Heare my voyce according to thy louing kindnes: O Lord quicken mee according to thy iudgement.

149 Incline thine eares to heare my voice,
and pitie on me take:
As thou wast wont, so iudge me Lord,
least life me should forsake.

150 They draw nere that follow after malice, and are farre from thy Law.

150 My foes draw neere and do procure,
my death maliciouslie:
Which from thy Law are farre gone back
and strayed from it lewdlie.

151 Thou art nere, O Lord: for all thy commandements are true

151 Therfore O Lord, approch thou neere
for neede doth so require,
And all thy precepts true they are,
then helpe I thee desire.

152 I haue knowen long since by thy testimonies that

152 By thy cõmandments I haue learnd
not now, but long agoe,

That they remaine for euermore:
thou haſt them grounded ſo.

RESH. 20. Part.

153 My trouble and affliction,
conſider and behold:
Deliuer me, for of thy Law,
I euer take faſt hold.

154 Defend my good and righteous cauſe
with ſpeed me ſuccour ſend,
From death as thou haſt promiſed,
Lord keepe me and defend.

155 As for the wicked farre they are,
from hauing health and grace,
Whereby they might thy ſtatutes knowe,
they enter not the trace.

156 Great are thy mercies, Lord, I grant,
what tongue can them attaine?
And as thou haſt me iudg'd yer now,
ſo let me life obtaine.

157 Though manie men doe trouble me,
and perſecute moſt ſore,
Yet from thy Lawes I neuer ſhronke,
nor went awry therefore.

158 And trueth it is for griefe I die,
when I theſe traitours ſee,
Becauſe they keepe no whit thy word,
nor yet ſeeke to know thee.

159 Behold for I doe loue thy Lawes,

thou haſt eſtabliſhed them for euer.

RESH.

153 Beholde mine affliction, & deliuer me: for I haue not forgotten thy Law.

154 Plead my cauſe, & deliuer me: quicken mee according to thy word.

155 Saluation is farre from the wicked, becauſe they ſeeke not thy ſtatutes.

156 Great are thy tender mercies, O Lord, quicken me according to thy iudgements.

157 My perſecutors and mine oppreſſours are manie, yet doe I not ſwarue from thy teſtimonies.

158 I ſaw the tranſgreſſours, & was grieued, becauſe they kept not thy word.

159 Conſider, O

Lord how I loue thy precepts: quicken me according to thy louing kindnes.

160 The beginning of thy word is truth, & al the iudgements of thy righteousnesse endure for euer.

with heart moſt glad and faine,
As thou art good and gratious Lord,
reſtore my life againe.
160 What thy word doth decree muſt be
and ſo it hath bene euer,
Thy righteous iudgements are alſo,
moſt true and decay neuer.

SCHIN. 21. part.

161 Princes haue perſecuted mee without cauſe: but mine heart ſtood in awe of thy words.

161 Princes haue ſought with crueltie,
cauſleſſe to make mee crouch,
But al in vaine, for of thy word,
the feare did mine heart touch.

162 I reioyce at thy word, as one that findeth a great ſpoyle.

162 And certainly euen of thy word,
I was more merrie and glad,
Then he that of rich ſpoiles and praies,
greate ſtore and plentie had.

163 I hate falſehood, and abhorre it, but thy law doe I loue.

163 As for all lies and falſitie,
I hate moſt and deteſt:
For why? thine holie law doe I,
aboue all things loue beſt.

164 Seuen times a day do I praiſe thee, becauſe of thy righteous iudgements.

164 Seuen times a day I praiſe thee Lord
ſinging with heart and voice:
Thy righteous actes and wonderful,
ſo cauſe me to reioice.

165 They that loue thy lawe, ſhall haue great proſperitie, and they ſhal haue none hurt.

165 Great peace and reſt ſhal all ſuch haue
which doe thy ſtatutes loue,
No danger ſhall their quiet ſtate,
impare, or once remoue.

166 Mine onelie health & comfort Lord,
I looke for at thine hand:
And therefore haue I done theſe things,
which thou didſt me command,

167 Thy Lawes haue bene mine exerciſe,
which my ſoule moſt deſirde,
So much my loue to them was bent,
that nought elſe I requirde.

168 Thy ſtatutes and commandements,
I kept (thou knoweſt) aright,
For all the things that I haue done,
are preſent in thy ſight.

TAV. 22 Part.

169 O Lord let my complaint and cry,
before thy face appeare,
And as thou haſt me promiſed,
ſo teach me thee to feare.

170 Mine humble ſupplication,
to thee let find acceſſe,
And grant me Lord, deliuerance,
for ſo is thy promiſe.

171 Then ſhall my lips thy praiſes ſpeake
after moſt ample ſort,
When thou thy ſtatutes haſt me taught,
wherein ſtands my comfort.

172 My tongue ſhall ſing and preach thy word
and on this wiſe ſay ſhall,
Gods famous actes and noble Lawes,

166 Lord, I haue truſted in thy ſaluation, and haue done thy commandements.

167 My ſoule hath kept thy teſtimonies, for I loue them exceedinglie.

168 I haue kept thy precepts, and thy teſtimonies, for all my waies are before thee.

TAV.

169 Let my cõplaint come before thee, O lord and giue me vnderſtanding according vnto thy word.

170 Let my ſupplication come before thee, and deliuer mee according to thy promiſe.

171 My lips ſhal ſpeake praiſe, when thou haſt taught me thy ſtatutes.

172 My tongue ſhall intreate of thy word: for all thy commande-

ments are righteous.

are iuſt and perfite all.

173 Let thine hand helpe mee, for I haue choſen thy precepts:

173 Stretch out thine hand I thee beſech
and ſpeedelie me ſaue:
For thy commandements to obſerue,
choſen, O Lord, I haue.

174 I haue longed for thy ſaluation, O Lord, and thy law is my delight.

174 Of thee alone, Lord I craue health,
for other know I none,
And in thy Law and nothing elſe,
I doe delite alone.

175 Let my ſoule liue, and it ſhal praiſe thee, and thy iudgements ſhall helpe mee.

175 Grant me therfore long dayes to liue
thy Name to magnifie:
And of thy iudgements mercifull,
let me the fauour trie.

176 I haue gone aſtray, like a loſt ſheepe: ſeeke thy ſeruant, for I do not forget thy commandement.

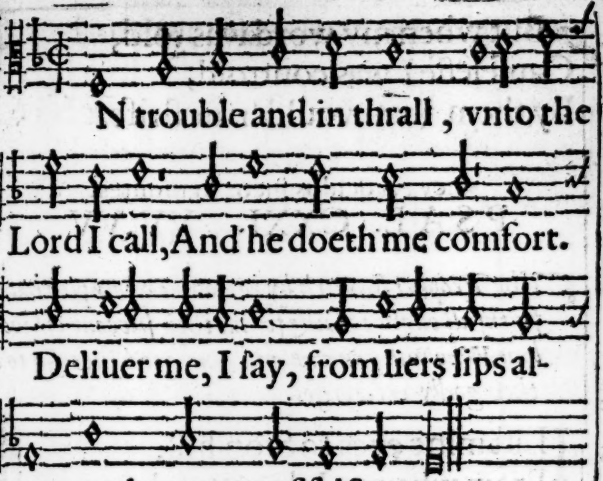
176 For I was loſt and went aſtray,
much like a wandring ſheepe,
Oh, ſeeke me for I haue not faild,
thy commandements to keepe.

Ad Dominum cum tribularer.

PSAL CXX. T. S.

¶ *The prayer of Dauid being now baniſhed among the barbarous people of Arabia, by the falſe reports of enuious flatterers: And therefore he lamenteth his long abode among thoſe infideles, who were giuen to all kinde of wickednes and contention.*

In



3 What vantage or what thing,
Getst thou, thus for to sting,
Thou false and flattring lier?

4 Thy tongue doth hurt I weene,
No lesse then arrowes keene,
Of hote consuming fire.

5 Alas too long I slacke,
Within these tents so black,
Which Kedars are by Name,
By whom the folke elect,
And all of Isaacks sect,
Are put to open shame.

6 VVith them that peace did hate,
I came a peace to make,
And set a quiet life.

1 I Called vnto the Lord in my trouble, and he heard me.

2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doeth thy deceitfull tongue bring vnto thee? or what doeth it auaile thee?

4 It is as the sharp arrowes of a mighty man, & as the coales of Iuniper.

5 Woe is to me that I remaine in Meshech, and dwel in the tents of Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 But when my word was told,
Cauſeleſſe I was controld,
By them that would haue ſtrife.

7 I ſeeke peace, & who I ſpeake thereof, they are bent to warre.

Levavi oculos meos in montes.

PSAL. CXXI. VV.VV

¶ *The Prophet ſheweth by his owne example that the faithfull ought to looke for all their ſuccour of God alone, Who will gouerne and giue good ſucceſſe to all their godly enterpriſes.*

1 Lift mine eyes to Sion hill,
From whence I doe attend,
That ſuccour God me ſend.

2 The mightie God me ſuccour will,
Which heauen and earth framed,
And all things therein named.

3 Thy foot from ſlip he will preſerue,
And will thee ſafely keepe,
For he will neuer ſleepe.

4 Lo, he that Iſrael doth conſerue,
No ſleepe at all can him catch,
But his eyes ſhall euer watch.

5 The Lord is thy warrand alway,
The Lord eke doth thee couer,
As at thy right hand euer.

6 The Sunne ſhall not thee partch by day
Nor the moone (not halfe ſo bright)
Shall with cold thee hurt by night.

Pſa.

1 I Will lift mine eyes vnto the mountaines, frō whence mine helpe ſhall come.

2 Mine helpe commeth from the Lord, which hath made the heauen and the earth.

3 Hee will not ſuffer thy foot to ſlip, for hee that keepeth thee, will not ſlumber.

4 Beholde, hee that keepeth Iſrael, will neither ſlumber nor ſlepe.

5 The Lord is thy keeper, the Lord is thy ſhadow at thy right hand.
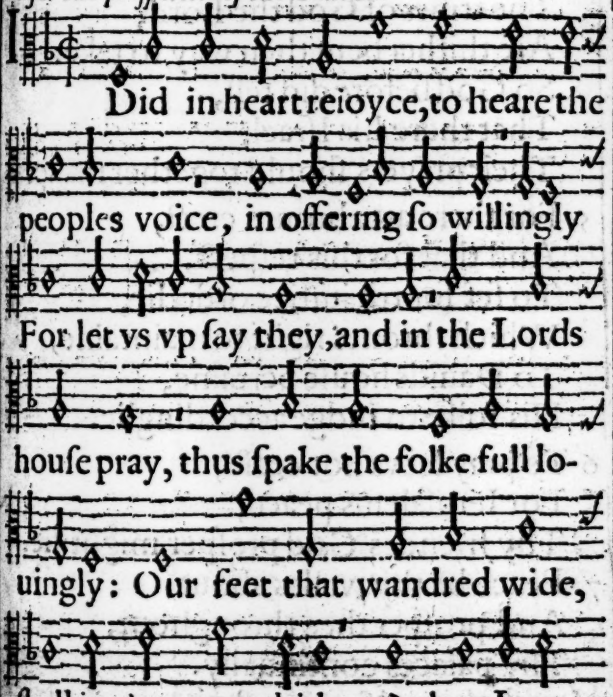
6 The Sunne ſhall not ſmite thee by day, nor

7 The Lord will keepe thee from distresse
And will thy life sure saue:
And thou shalt also haue,
In all thy businesse good successe.
8 Where euer thou goest in or out,
God will thy things bring about.

Lætatus sum in his quæ. &c.

PSALCXXII. W.K.

Dauid reioyceth that God hath placed his Arke in Sion: for the which he giueth thankes, and prayeth for the prosperitie of the Church.
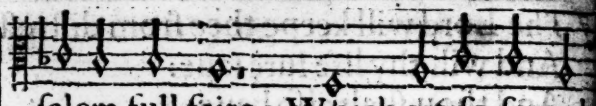


℣ moon by night
7 The Lord shal preserue thee frō all euill: he shall keepe thy soule.
8 The Lord shal preserue thy going out and thy comming in from henceforth and for euer.

Iso

1 I Reioyced when they said to me: wee will goe into the House of the Lord.

2 Our feet shall stād in thy gates

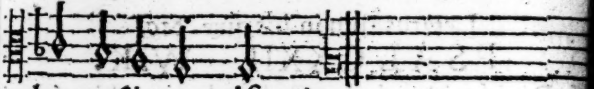


O Ieruſalem.
3 Ieruſalem is builded as a citie that is compact together in it ſelfe.

ſalem full faire: Which art ſo ſeemely



ſet, much like a Citie neat, the like



whereof is not elſe where.

4 Whereunto the tribes, euen the tribes of the Lord goe vp, according to the teſtimonie to Iſrael, to praiſe the Name of ỹ lord.

4 The tribes with one accord,
The tribes of God the Lord,
Are thither bent their way to take:
So God before did tell,
That there his Iſrael,
Their prayers ſhould together make.

5 For there are thrones ſet for iudgement, euen the thrones of ỹ houſe of Dauid.

5 For there are thrones erect,
And that for this reſpect,
To ſet foorth iuſtice orderlie,
Which thrones right to maintaine,
To Dauids houſe pertaine,
His folke to iudge accordinglie.

6 Pray for the peace of Ieruſalem: let thẽ proſper ỹ loue thee.

6 To pray let vs not ceaſe,
For Ieruſalems peace,
Thy friendes God proſper mightilie.

7 Peace be within thy wals, and proſperitie within thy palaces.

7 Peace be thy walles about,
And proſper thee throughout,
Thy palaces continually.

8 For my bre-

8 I wiſh thy proſperous ſtate,

For my poore brethrens ſake,
That comfort haue by meanes of thee,
9 Gods houſe doth me allure,
Thy wealth for to procure,
So much alwayes as lyeth on me.

thren and neighbours ſakes I will wiſh thee now proſperitie.
9 Becauſe of the houſe of ỹ Lord our God I will procure thy wealth.

Ad te leuaui oculos meos

PSAL CXXIII. T. S. tom

A Prayer of the faithfull, which are afflicted by the wicked worldlings and contemners of God.

O Lord that heauen doſt poſſeſſe,
I lift mine eyes to thee:
2 Euen as the ſeruant lifteth his,
his maſters hands to ſee.
As hādmaids watch their miſtres hands
ſome grace for to atchiue:
So we behold the Lord our God,
till he doe vs forgiue.

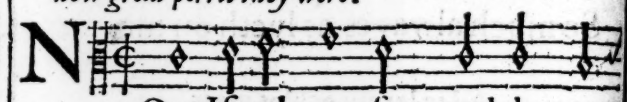
3 Lord, grant vs thy compaſsion,
and mercie in thy ſight:
For we be filde and ouercome,
with hatred and deſpight.
4 Our mindes be ſtuft with great rebuke,
the rich and worldlie wiſe,
Do make of vs their mocking ſtocke,
the proud do vs deſpiſe.

I Lift vp mine eies to thee, ỹ dwelleſt in the heauens.
2 Behold, as the eyes of ſeruants looke vnto the hand of their maſters, and as the eyes of a mayden vnto the hand of her miſtreſſe: ſo our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.
3 Haue mercie vpon vs, O Lord haue mercy vpō vs: for we haue ſuffred too much contempt.
4 Our ſoule is filled too full of the mocking of the wealthie, & of the deſpitefulnes of the proud.

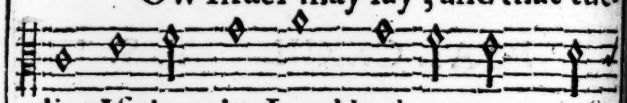
Nisi Dominus fuisset in nobis.

¶ *The people of God being deliuered out of a great danger, acknowledge not to haue escaped by their owne power, but through the fauour of God, and shew in how great perril they were.*

1 IF the Lord had not bene on our side, (may Israel now say)

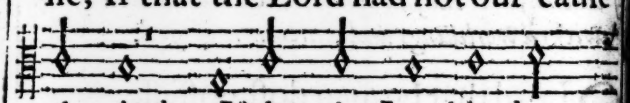


Now Israel may say, and that tue-
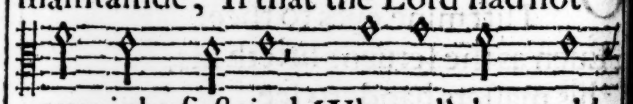


lie, If that the Lord had not our cause

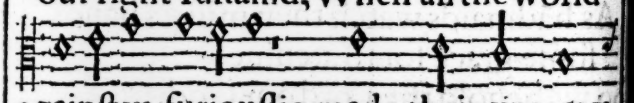
2 If the Lord had not beene on our side, whē men rose vp against vs,



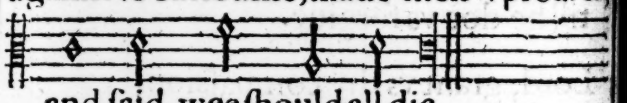
maintainde, If that the Lord had not



our right sustaind, When all the world



against vs furiously, made their vproares,



and said, wee should all die.

3 They had thē swallowed vs vp quicke, when their wrath was kindled against vs.

3 Now long ago,
they had deuour'd vs all,
And swallowed quicke,
for ought that we could deeme,
Such was their rage,
as we might well esteeme.

4 And as the flouds,
with mightie force doe fall,
So had they now
our life euen brought to thrall.

5 The raging ſtreames,
moſt proud in roaring noiſe,
Had long agoe,
ouer-whelmed vs in the deepe.

6 But loued be God,
which doth vs ſafelie keepe,
From bloodie teeth,
and their moſt cruell voice,
Which as a pray,
to eate vs would reioyce.

7 Euen as the birde,
out of the Fowlers girne,
Eſcapeth away,
right ſo it fairth with vs,
Broke are their Nets,
and we haue ſcaped thus.

8 God that made heauen,
and earth is our help then:
His Name hath ſaued,
vs from thoſe wicked men.

Qui confidunt in Domino.

PSAL CXXV. W. K.

He deſcribeth the aſſurance of the faithfull in their afflictions, and deſireth their wealth, and the deſtruction of the wicked.

4 Then the waters had drowned vs, and the ſtreames had gone ouer our ſoule.

5 Then had the ſwelling waters gone ouer our ſoule.

6 Praiſed be the Lord, which hath not giuen vs as a pray vnto their teeth.

7 Our ſoule is eſcaped euen a a bird out of the ſnare of the foulers: the ſnare is broken, and wee are deliuered.

8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

THey that trust in the Lord, shall be as mount Zion which cannot be remooued, but remaineth for euer.

SVch as in God the Lord doe trust,
As mount Sion shall firmely stand,
And be remooued at no hand,
The Lord will count them right & iust
So that they shall be sure,
For euer to endure.

2 As mightie mountaines huge and great
Ierusalem about doe close,
So will the Lord be vnto those,
Who on his godly will doe waite,
Such are to him so deare,
They neuer neede to feare.

2 As the mountaines are about Ierusalem: so is the Lord about his people, from hencefoorth and for euer.

3 For though the righteous try doth he,
By making wicked men his rod,
Least they through griefe forsake their God
It shall not as their lot still be.

3 For the rod of the wicked shall not rest on the lot of the righteous, least the righteous put forth their hand vnto wickednes.

4 Giue Lord to these thy light,
Whose hearts are true and right.

4 Doe well, O Lord vnto those that be good, and true in their hearts.

5 But as for such as turne aside,
By croked wayes which they out soght
The Lord will surely bring to nought,
With workers vile they shal abide,
But peace with Israel,
For euermore shall dwell.

5 But these that turne aside by their crooked waies, them shall the Lord leade with the workers of iniquitie, but peace shal be vpon Israel.

In conuertendo Dominus capti.

PSAL CXXVI. W. K.

¶ *This psalme was made after the returne of the people from Babylon, and sheweth that the meane of their*

their deliuerance was wonderfull after the seuentie yeeres captiuitie fore-spoken by Ierem. Cap. 25. 12. and 29, 10.

Also

WHen that the Lord,
again his Sion had forth brogh̄t
From bondage great,
and also seruitude extreame,
His worke was such,
as did surmount mans heart and thogh̄t
So that we were,
much like to them that vse to dreame,
Our mouthes were
with laughter filled then,
And eke our tongues
did shew vs ioyfull men,

WHen the LORD brought againe the captiuitie of Sion, wee were like to them that dreame.

2 The heathen folke,
were forced then this to confesse:
How that the Lord,
for them also great things had done,

2 Then was our mouth filled w laughter, and our tongue with ioy, then said they among the heathē The Lord hath done greatthings for them.

3 But much more we,
and therefore can confesse no lesse,
Wherefore to ioy,
we haue good cause as we begonne.

3 The Lord hath don great things for vs, whereof we reioyce.

4 O Lord goe foorth,
thon canst our bondage end,
As to deserts,
thy flowing riuers send.

4 O Lord bring againe our captiuitie, as the riuers in the South.

5 Full trew it is,

5 They that sow

n teares ſhall reap in ioy.

6 They went weeping and caried precious ſeed: but they ſhall returne w ioy and bring their ſheaues.

that they which ſow with tears indeed
A time will come,
when they ſhall reap in mirth and ioy.
6 They went and wept,
in bearing of their pretious ſeede,
For that their foes,
full often times did them annoy:
But their returne,
with ioy they ſhall ſure ſee,
Their ſheaues home bring,
and not impeded be.

Niſi Dominus ædificauerit.

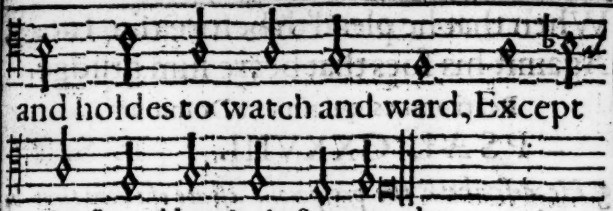
PSAL CXXVII. W. W.

¶ It is not mans wit, power or labour, but the free goodnes of God, that giueth riches, preſerueth townes and countries, and graunteth nouriſhment and children.

EXcept the Lord the houſe doe
make, and therevnto doe ſet his hand,
What men doe build it can not ſtande.
Likewiſe in vaine men vndertake, Cities

EXcept the Lord build the houſe, they labour in vaine that build it: except the Lord keepe the Citie

and



and holdes to watch and ward, Except the Lord be their ſauegard.

the keeper watcheth in vaine.

2 Though ye riſe earlie in the morne,
And ſo at night go late to bed,
Feeding full hardlie with browne bread
Yet were your labour loſt and worne,
But they whom God doth loue & keep,
Receiue all things with quiet ſleepe,

2 It is in vaine for you to riſe earlie and to lie downe late, and eate the bread of ſorrow: but hee will ſurely giue reſt to his beloued.

3 Therefore mark well, when euer ye ſee
That men haue heirs t'enioy their land
It is the gift of Gods owne hand,
For God himſelfe doth multiplie,
Of his great liberalitie,
The bleſsing of poſteritie.

3 Beholde children are the inheritance of the Lord, & the fruit of the wombe his reward.

4 And when the children come to age,
They growe in ſtrength and actiuenes,
In perſon and in comelineſſe,
So that a ſhaft ſhot with courage,
Of one that hath a moſt ſtrong arme,
Flieth not ſo ſwift, nor doth like harme.

3 As are the arrows in the hand of the ſtrōg man ſo are the children of youth.

5 Oh well is him that hath his quiuer,
Furniſht with ſuch artaillerie:
For when in perrill he ſhall be,
Such one ſhall neuer ſhake nor ſhiuer,

5 Bleſſed is the man that hath his quiuer full of them: for they ſhall not be aſhamed, when they

When that he plead'th before the Iudge,
Against his foes that beare him grudge.

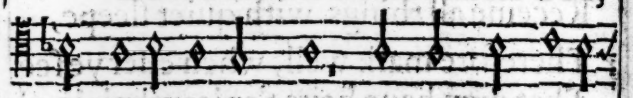
Beati omnes qui timent Dominum.

PSAL CXXVIII. T. S.
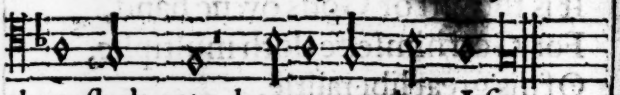
¶ He describeth the prosperous estate of them that be maried in the feare of God, ioyning withall, the promise of Gods blessings to all them that liue in this honorable estate, according to his commandements.



Lesſed art thou that feareſt God,



and walkeſt in his way: For of thy labour



thou ſhalt eate, happy art thou I ſay.

3 Like fruitfull vines on thy houſe ſides,
ſo doth thy wife ſpring out.
Thy children ſtand like oliue plants,
thy table round about.

4 Thus art thou bleſt that feareſt God,
and he ſhall let thee ſee,
The promiſed Ieruſalem,
and his felicitie.
Thou ſhalt thy childrens children ſee,
to thy great ioyes increaſe,

And

ſpeak with their enemies in the gate,

tom

BLeſſed is euerie one that feareth the Lord and walketh in his wayes.
2 When thou eateſt the labors of thine hands, thou ſhalbe bleſſed, and it ſhalbe well with thee.
3 Thy wife ſhal be as the fruitful vine on the ſides of thine houſe, & thy children like the oliue plants, round about thy table.
4 Loe, ſurely thus ſhall the mā be bleſſed, that feareth the Lord
5 The Lord out of Siō ſhal bleſſe thee, & thou ſhalt ſee the wealth of Ieruſalem all the daies of thy life.
6 Yea, thou ſhalts ſee thy children

And like wise grace on Israel,
prosperitie and peace.

children, and peace vpon Israell.

Sæpè expugnauit me à iuuentute.

PSAL CXXIX. W. W.

¶ *Dauid admonisheth the Church to reioice, though it hath bene afflicted in all ages: For God will deliuer it: and the enemies, for all their glorious shewe, shall suddenly be destroyed.*

OF Israel,
this may now be the song,
Euen from my youth,
my foes haue oft me noyed.

THey haue oftentimes afflicted mee from my youth (may Israel now say.)

2 A thousand ils,
since I was tender and yong,
They haue me wrought,
yet was I not destroyed.

2 They haue oftentimes afflicted me frō my youth but they could not preuaile against me.

3 As yet I beare,
the markes in bone and skinne:
That on would thinke,
That the plowmen with their plowes,
Vpon my backe,
haue made their balks farre in,
For like plowde ground,
euen so haue I long furrowes.

3 The plowers plowed vpō my backe, and made long furrowes.

4 But yet the Lord,
which doeth all things iustly,
Hath cut the roppes,
and so frayed the wickeds rage.

4 But the righteous Lord hath cut the cordes of the wicked.

5 They that hate Sion shal be all asshamed and turned backward,

5 Euen so shall all,
such perish shamefully,
Which hate Sion,
or wish it any domage.

6 They shall be as the grasse on the house toppes which withereth afore it commeth foorth.

6 All such men shall,
be like the grasse that groweth
Vpon the walles,
or toppes of houses most hie,
Which suddenly,
or on beware withreth:
So that no frute,
on such herbes can gathered be

7 Whereof the mower filleth not his hand, neither the glainer his lap.

7 Neuer man sawe,
that any mower mowde,
Such grasse as that,
or thereof his hand did fill,
Much lesse that he,
which glainth of that is sowde,
Vnder his arme,
bare some thing his house vntil.

8 Neither they which goe by, say, the blessing of the Lord bee vpon you, or, We blesse you in the Name of the Lord.

8 Nor yet that he,
that passeth by that way,
Saith to the reapers,
God saue you or God speede,
No, no man doth,
wish them good lucke I say,
Or pray that God,
would for their work grant thē meede.

De profundis clamaui ad te Domine.

An affectuous prayer of him that for his sinnes had sustained great afflictions, and notwithstanding he fully trusteth, and assureth himselfe to obteine mercy and forgiuenesse of his sinnes, and at length deliuerance from all euill.

LOrd to thee I make my mone,
when dangers me oppresse,
I call, I sigh, I plaine and grone,
Trusting to finde releasse.

2 Heare now O Lord, my request,
For it is full dew tyme,
And let thine eares aye be prest,
Vnto this prayer mine.

3 O Lord my God if thou weye,
Our sinnes and them peruse,
Who shall then escape or say,
I can my selfe excuse?

4 But Lord thou art mercifull,
And turnst to vs thy grace:
That we with hearts most carefull,
Should feare before thy face.

5 In God I put my whole trust,
My soule waits on his will,
For his promise is most iust,
And I hope therein still.

6 My soule to God hath regarde,
Wishing for him alway,
More then they that watch and warde

OVt of the deepe places haue I called vnto thee, O Lord.

2 O Lord heare my voice: let thine eares attend to the voice of my prayers.

3 If thou, O Lorde straitely markest iniquities O Lord who shall stand?

4 But mercie is with thee, that thou mayest bee feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his word.

6 My soule waiteth on the Lord more then the morning watch

watcheth for the morning.
7 Let Israel wait on the Lord: for with the Lord is mercie, and with him is great redemption.
8 And he shall redeeme Israell from all his iniquities.

To see the dawning day.
7 Let Israel then boldly,
In the Lord put his trust,
He is that God of mercy,
That his deliuer must.
8 For he it is that must saue
Israel from his sinne:
And all such as surelie haue
Their confidence in him.

Domine non est exaltatum

PSAL CXXXI. N.

David charged with ambitō & great desire to reigne protesteth his humilitie and modestie before God, and teacheth all men what they should doe.

Sing this as the 69 Psalme.

LORD mine heart is not hautie, neither are mine eys lofty, neither haue I walked in great matters and hid from me.
2 Surely I haue behaued my selfe like one wained from his mother and kept silence: I am in my selfe as one that is wained.
3 Let Israel wait on the Lord from henceforth and for euer.

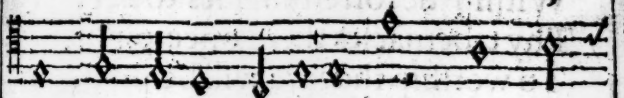
LOrd I am not puft vp in minde,
I haue no scornefull eye:
I doe not exercise my selfe,
in things that are too hie.
2 But as a childe that wained is,
euen from his Mothers breast,
So haue I Lord behaued my selfe,
in silence and in rest.
3 O Israel trust in the Lord,
let him be all thy stay,
From this time forth for euermore,
from age to age I say.

Memento Domine Dauid, & omnes.

¶ *The faithfull grounding on Gods promiſe made vnto Dauid, deſireth that he would eſtabliſh the ſame, both as touching his poſteritie and the building of the Temple, to pray there, as was forſpoken. Deut. 12. 5.*



O F Dauid Lord in mind record,



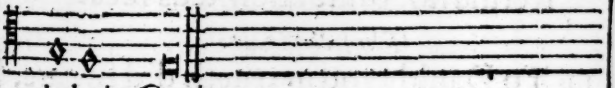
and eke of his afflictions all, Who ſware



an othe vnto the Lord, And made a



ſolemne vowe with all: ſaying, to Iaacobs



mightie God.

3 This promiſe Lord to thee I make,
Mine houſe not enter in will I:
4 Nor reſt vpon my couch will take,
Ne once giue ſleepe vnto mine eye,
Or yet mine eye-lids cloſe from wake:
5 Vntill I for the Lord prouide,
And finde ſome place his owne to be,

36

LOrd remember Dauid with all his affliction.

2 Who ſware vnto the Lord, and vowed vnto the mighty God of Iaakob, ſaying.

3 I wil not enter into the Tabernacle of mine houſe, nor come vpon my pallet, or bed.
4 Nor ſuffer mine eyes to ſleep, nor mine eye-lids to ſlumber.
5 Vntill I finde out a place for

Where Iacobs mightie God may byde,
And plant his houſe eternally,
There to remaine from tyme to tyde.
6 Behold the ſame then heare did we,
In Ephrata that fruitfull ground,
Which is right pleaſant vnto thee,
And haue thy dwelling place out found
Within the forreſts fieldes to bee.
7 Thy tabernacles there once pight,
To worſhip thee we will be preſt,
Before thy footſtole there in ſight.
8 Ariſe therefore come to thy reſt,
Thou and the arke of thy great might.
9 Let righteouſneſſe thy Prieſts embrace
A pretious garment it them make:
Giue to thy holy one ſolace.
10 And for thy ſeruant Dauids ſake,
Refuſe not thine anointeds face.

The ſecond part:

11 To Dauid God in trueth did ſweare,
And ſure he will performe that thing,
Saying, doubtleſſe I will vpreare,
The fruit that frō thy loines ſhal ſpring,
Vpon thy throne the rule to beare.
12 If that thy ſonnes my bond retaine,
And from my lawes abacke not flit,
Which I them learne: this grace againe
Will I them ſhew, their ſonnes ſhall ſit,

the Lord, an habitation for the mightie God of Iaakob.
6 Loe we heard of it in Ephrathah, and found it in the fields of the Forreſt.
7 We will enter into his tabernacles, & worſhip before his footeſtoole.
8 Ariſe, O Lord to come into thy reſt, thou & the Arke of thy ſtrength.
9 Let thy Prieſts be clothed with righteouſneſſe, & let thy Saints reioyce.
10 For thy ſeruant Dauids ſake refuſe not the face of thine anoynted.
11 The Lord hath ſworne in trueth vnto Dauid, and hee will not ſhrinke from it, ſaying: Of the fruite of thy bodie wil I ſet vpō thy throne.
12 If thy ſonnes keepe my couenant and my teſtimonies, that I ſhall teach them

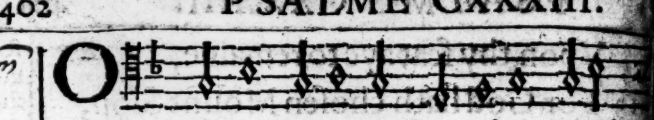
Vpon thy ſeat aye to remaine,
13 For God hath choſen Mount Sion,
Where to abide he liketh well,
14 Saying this is my reſt alone,
For euermore I here will dwell,
My whole delite is ſet thereon.
15 I doubtleſſe wil her victuals bleſſe,
Her poore with brede eke ſatisfie,
16 And cloath her prieſts with healthful-
Yea all her goodmen cauſe wil I, (nes
To ſhout and cry for ioyfulnes.
17 My ſeruant Dauids horne of might,
In her will I make bud and ſpring,
For I ordained haue a light
To mine annoynted Chriſt and King,
(There to remaine in all mens ſight.
18 But I will cloth his enemies all,
With vile reproach rebuke and ſhame,
Where as his Crowne imperiall,
Vnto his honour and great fame,
Vpon his head ſtill flouriſh ſhall,

Ecce quam bonum & quam.

PSAL CXXXIII. W. W.

This Pſalme conteineth the commendation of brotherly amitie among the ſeruantes and children of God.

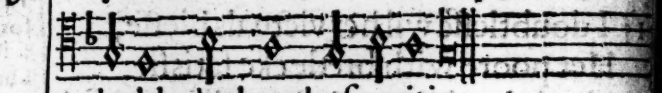
ſtimonies, that I ſhall teach them: their ſonnes alſo ſhal ſit vpon thy throne for euer.
13 For the Lord hath choſen Sion, & loued to dwel in it, ſaying,
14 This is my reſt for euer, here will I dwell, for I haue a delight therein.
15 I will ſurely bleſſe her victuals: and wil ſatisfie her poore with bread.
16 And will cloth her Prieſts w ſaluation and her Saints ſhall ſhout for ioy.
17 There will I make the horne of Dauid to bud: for I haue ordained a light for mine anointed.
18 His enemies will I cloth with ſhame, but on him his crowne ſhall flouriſh.



How happy a thing it is, and



ioyful for to ſee, Brethren togeather faſt



to hold, the band of amitie.

2 It calth to minde the ſweet perfume,
and that coſtlie oyntment,
Which on the Sacrificers head,
by Gods precept was ſpent.
It wet not Aarons heade alone,
but drencht his beard throughout,
And finallie it did runne downe,
his rich attire about.

3 And as the lower ground doth drinke,
the dew of Hermon hill,
And Sion with his ſiluer droppes,
the fields with fruit doth fill.

4 Euen ſo the Lord doth powre on them,
his bleſsings manifolde,
Whoſe hearts and minds without all guile
this knot doe keepe and hold.

Ecce, nunc benedicite.

PSAL CXXXIIII. W. K.

¶ *Dauid exhorteth the Leuites, that watch in the Temple, to praiſe the Lord.*

BEholde, how good and how comely a thing it is, brethren to dwell euen togeather.

2 It is like to the pretious oyntmēt vpon the heade, ỹ runneth down vpon the beard, euen vnto Aarōs beard, which went downe on the border of his garments.

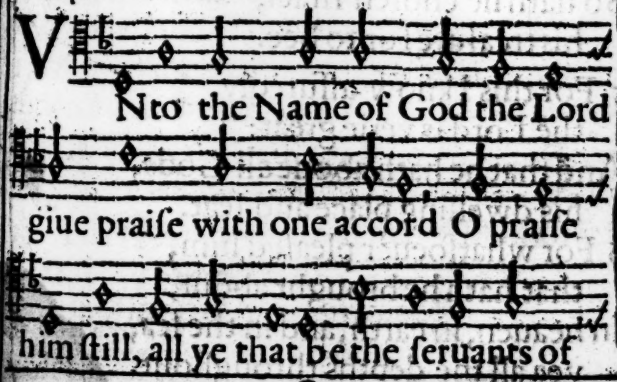
3 And as the dew of Hermon which falleth vpon the mountaines of Sion, for there the lord appointed the bleſsing and life for euer.

BEhold and haue regarde ye ſeruants of the Lord,
Which in his houſe by night doe watch, praiſe him with one accord.
2 Lift vp your hands on high, vnto his holy place,
And giue the Lord his praiſes dew, his benefites embrace.
3 For why? the Lord who did, both earth and heauen frame,
Doth Sion bleſſe and wil conſerue, for euermore the ſame.

Laudate nomen Domini, laudate.

PSAL CXXXV. M.

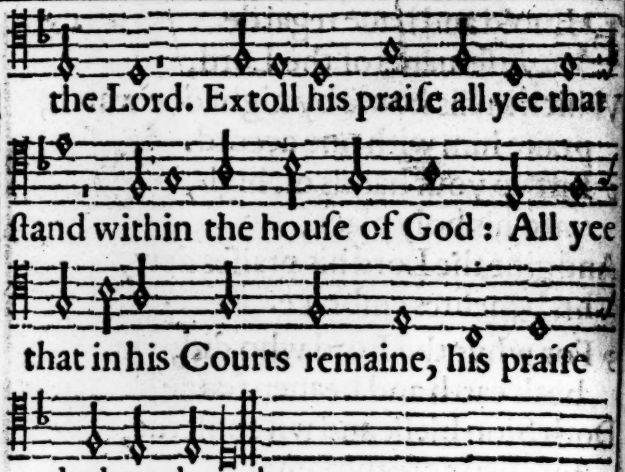
Dauid exhorteth all the faithfull of what eſtate ſo euer they be, to praiſe God for his marueilous workes, and ſpecially for his graces towards his people wherein he hath declared his Maieſtie, to the confuſion of all Idolaters and their Idoles.



BEholde, praiſe yee the Lord, all ye ſeruants of the Lord ye that by night ſtand in the houſe of the Lord.
2 Lift vp your hands to the Sanctuarie and praiſe the Lord,

3 The Lord that hath made heauen and earth, bleſſe thee out of Sion.

PRaiſe the name of the Lord ye ſeruants of the Lord praiſe him



2 Ye that ſtand in the houſe of the Lord, and in the courts of the houſe of our God.

3 Praiſe ye the Lord: for the Lord is good, ſing praiſes vnto his Name, for it is a comly thing

3 Praiſe ye the Lord for he is good
ſing praiſes to his Name:
It is a comely and good thing,
alwayes to doe the ſame.

4 For the Lord hath choſen Iaakob to himſelfe, and Iſrael for his chiefe treaſure.

4 For God hath choſen Iacob out
his very owne you ſee,
So hath he choſen Iſrael,
his treaſure for to bee.

5 For I know that the Lord is grea: & that our Lord is aboue al Gods.

5 For this I know aſſuredly,
the Lord is verie great:
And that he hath aboue all Gods,
his dwelling place and ſeat.

6 Whatſoeuer pleaſed the Lord that did he in heauen and in earth, in the Sea, and in all the depths.

6 For whatſoeuer pleaſed him,
that hath he brought about,
In heauen, in earth, and in the ſea,
yea all the depths throughout.

7 He frō the earth the clouds doth bring,
the lightnings and the raine
He maketh eke, and winds to come,
from whence they did remaine.

8 He smot the first borne of each thing,
in Egypt that tooke rest,
He spared there no liuing thing,
the man nor yet the beast.

9 O Egypt, he in mids of thee,
hath made his wonders fall,
On Pharaoh thy cruell King,
and on his seruants all.

10 He sundry people brought to nought,
destroying them out right,
And many kings he slew also,
that were of power and might.

11 As Sehon that some time was Lord,
and King of Amorites,
And Og the King of Basan land,
with all the Cananites.

12 And gaue their land to Israell,
an heritage we see:
To Israel his chosen folke,
their heritage to be.

13 Thy Name, O Lord shall still indure,
and thy memoriall:
Throughout all generations,
that are, or euer shall.

7 Hee bringeth vp the cloudes from the ends of the earth, and maketh ỹ lightenings with the raine: hee draweth foorth the winde out of his treasures.

8 Hee smote the first borne of Egypt, both of mā and beast.

9 Hee hath sent tokens & wonders into ỹ midst of thee, O Egypt vpon Pharaoh and vpon all his seruants.

10 He smote manie nations, and slewe mightie Kings.

11 As Sehon king of the Amorites, and Og king of Basnan, and all the kingdoms of Canaā.

12 And gaue their land for an inheritāce, euē an inheritance vnto Israel his people,

13 Thy name O Lord, endureth for euer: O lord, thy remēbrance is frō generation to generation.

14 For the Lord will iudge his people and bee pacified towards his seruants.

14 The Lord will surelie iudge aright,
his people all indeede,
And to his seruants fauour shew,
will he in time of neede.

15 The idols of the Heathen are siluer and gold, euen the worke of mens hands.

15 The Idoles of the heathen all,
throughout their coasts and lands,
Of siluer and of Gold they be,
the works euen of mens hands.

16 They haue a mouth & speake not, thy haue eyes and see not.

16 For mouths they haue and speake no
and eyes but may not see, (whit

17 They haue eares: and heare not, neither is there any breath in their mouth.

17 So haue they eares but nothing heare,
and breathlesse wholly be.

18 They that make them are like vnto them: so are all that trust in them.

18 Wherefore all they are like to them,
that so doe set them forth:
And likewise those that trust in them,
or thinke they beought worth.

19 Praise ỹ Lord ye house of Israel, praise the Lord ye house of Aaron.

19 O all ye house of Israel,
see that ye praise the Lord,
And ye that be of Aarons house,
praise him with one accord.

20 Praise the Lord yee house of Leui, ye that feare the Lord, praise the Lord.

20 And ye that be of Leuies house,
Praise ye likewise the Lord,
And all that stand in awe of him,
praise him with one accord.

21 Praised be the Lord out of Sion, which dwelleth in Ierusalem Praise ye the Lord.

21 And out of Sion sound his praise,
the praise of God the Lord,
Which dwelleth in Ierusalem,
praise him with one accord.

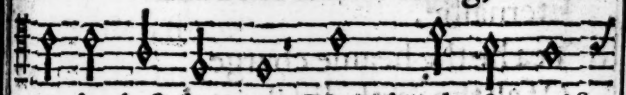
Confitemini Domino quoniam.

PSAL CXXXVI. N.

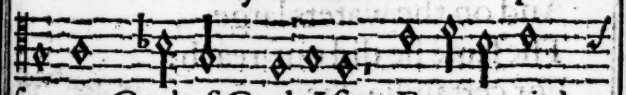
¶ A moſt earneſt exhortation to giue thankes vnto God for the Creation and gouernance of all things, which ſtandeth in confeſsing that he giueth vs all of his meere liberalitie.



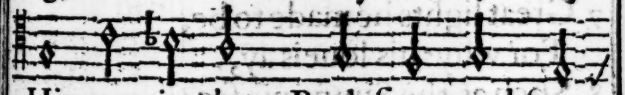
O Laud the Lord bening, whoſe



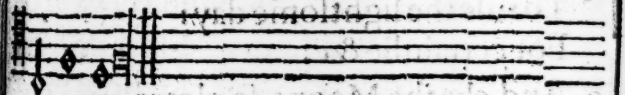
mercies laſt for aye: Giue thanks & praiſes



ſing, to God of Gods I ſay: For certainly



His mercies dure, Both firme and ſure,



eternallie.

3 The Lord of Lords praiſe ye,
whoſe mercies aye doth dure.
4 Great wonders onely he,
Doth worke by his great power,
For certainly,
His mercies dure,

1 4 8

1 PRaiſe ye the Lord, becauſe he is good, for his mercie endureth for euer.

2 Praiſe ye the God of gods, for his mercy endureth for euer.

3 Praiſe ye the Lord of Lords: for his mercy endureth for euer.

4 Which onelie doth great wonders: for his

mercie endureth for euer.

Both firme and ſure,
Eternallie.

5 Which by his wiſdome made the heauens: for his mercie endureth for euer.

5 Which Lord omnipotent,
By his great wiſdome hie,
The heauenly firmament,
Did frame as we may ſee:
For certainlie,
His mercies dure,
Both firme and ſure,
Eternallie.

6 Which hath ſtretched out the earth vpon the waters: for his mercie endureth for euer.

6 Yea he the heauie charge,
Of all the earth did ſtreatch:
And on the waters large,
The ſame he did out-reach:
For certainlie, &c.

7 Which made great lights, for his mercie endureth for euer.

7 Great lights he made to be,
For why? his loue is ay,

8 As the Sunne to rule the day: for his mercie endureth for euer.

8 Such as the Sunne we ſee,
To rule the lightſome day:
For certainlie &c.

9 The moone and the ſtarres to gouerne the night: for his mercie endureth for euer.

9 And eke the Moone ſo cleare,
(Which ſhinneth in our ſight)
And ſtarres that doe appeare,
To guide the darkſome night:
For certainlie, &c.

10 Which ſmote Egypt with their

10 With grieuous plagues and ſore,
All Egypt ſmote he then:

Their first borne lesse and more,
He slew of beast and man,
For certainlie, &c.

11 And from amidst their land,
His Israel foorth brought.
12 Which he with mightie hand,
And stretched arme hath wrought.
For certainlie, &c.

13 The sea he cut in two,
Which stood vp like a wall:
14 And made through it to goe,
His chosen children all,
For certainly, &c.

15 But there he whelmed then,
The proud King Pharao,
With his huge host of men,
And charets eke also,
For certainly, &c.

16 Who led through wilderneſſe,
His people safe and sound,
And for his loue endleſſe,
17 Great Kings he brought to ground,
For certainly, &c.

18 And slew with puissant hand,
Kings mightie and of fame.
19 As of Amorites land,

first borne, (for his mercie endureth for euer)
11 And brought out Israel from among them (for his mercie endureth for euer.)
12 With a mightie hand & stretched out arme: for his mercie endureth for euer.
13 Which diuided the red Sea into two parts: (for his mercie endureth for euer)
14 And made Israel to passe through y mids of it: for his mercie endureth for euer.
15 And ouerthrew Pharaoh and his host in the red sea, for his mercy endureth for euer.
16 Which led his people through the wildernesse: for his mercy endureth for euer.
17 Which smote great Kings, for his mercy endureth for euer.
18 And slew mighty kings, for his mercy endureth for euer. 19 As Sehon king of the Amorites: for his

mercy endureth for euer.

10 And Og the king of Bashan: for his mercy endureth for euer.
11 And gaue their land for an heritage: for his mercie endureth for euer.
12 Euen an heritage vnto Israel his seruant: for his mercy endureth for euer.
23 Which remembred vs in our base estate: for his mercie endureth for euer.
24 And hath redeemed vs from our oppressours: for his mercie endureth for euer.
25 Which giueth food to all flesh: for his mercie endureth for euer.
26 Praise ye the God of heauen: for his mercy endureth for euer.

Sehon the King by Name,
For certainly, &c.

20 And Og the Giant large,
Of Basan King also,
21 Whose land for heritage,
He gaue his people tho,
For certainly, &c.

22 Euen vnto Israel,
His seruant deare I say,
He gaue the same to dwell,
And there abide for aye,
For certainly, &c.

23 To minde he did vs call,
In our most base degree.
24 And from oppressours all,
In safetie set vs free,
For certainlie, &c.

25 All flesh on earth abroade,
With food he doth fullfil,
26 Wherefore of heauen the God
To laud be it your will,
For certainly, &c.

Iuxta flumina Babylonis sedimus.

PSAL CXXXVII. W. W.

The people of God in their banishment, seeing God's true religion decay, liued in great anguish and sorrow of heart, the which griefe the Chaldeans did so little pitie, that they rather increased the same daily

With tauntes, reproaches and blasphemie against God, wherefore the Israelites desire God first to punish the Edomits who prouoked the Babylonians against them, and moued by the spirit of God prophecie the destruction of Babylon, where they were handled so tyrannously.

WHen as we sate in Babylon,
the riuers round about,
And in remembrance of Sion,
the tears for griefe braſt out.
2 We hangd our harpes and inſtruments,
the willow trees vpon,
For in that place men for their vſe,
had planted manie one.
3 Then they to whom we priſoners were
ſaid to vs tauntingly,
Now let vs heare your Hebrew ſongs,
and pleaſant melodie.
4 Alace ſaid we who can once frame,
his ſorowfull heart to ſing,
The praiſes of our louing God,
thus vnder a ſtrange King?
5 But if that I Ieruſalem,
out of mine heart let ſlide,
Then let my fingers quite forget,
the warbling Harpe to guide.
6 And let my tongue within my mouth,
be tyed for euer faſt,
If that I ioy before I ſee,

BY the Riuers of Babell we ſate, and there we wept, when we remembred Sion.
2 We hanged our harpes vpon the willowes in the mids therof.
3 Then they that led vs captiues, required of vs ſongs and mirth, when we had hanged vp our harpes, ſaying: Sing vs one of y ſongs of Sion.
4 How ſhall we ſing, ſaid we, a ſong of the Lord in a ſtrange lād?
5 If I forget thee O I eruſalem, let my right hand forget to play.
6 If I do not remember thee, let my tong cleaue to the roofe of my mouth, yea if I preferre not Ieruſalem to my chiefe ioy.

thy

thy full deliuerance past.

7 Remember the children of Edom O Lord, in the day of Ierusalem, which said, Rase it, rase it to the foundation thereof.

7 Therefore O Lord remember now,
the cursed noyse and cry,
That Edoms sonnes against vs made,
when they razde our Citie.
Remember Lord their cruel wordes,
when as with one accord:
They cryde, on sacke and raze their wals,
in despite of their Lord.

8 O daughter of Babel, worthie to be destroyed, blessed shall he be that rewardeth thee, as thou hast serued vs.

8 Euen so shalt thou O Babylon,
at length to dust be brought:
And happie shall that man be calde,
that our reuenge hath wrought.

9 Blessed shall he be that taketh and dasheth thy children against the stones.

6 Yea blessed shall that man be calde,
that taketh thy children yong,
To dash their bones against hard stones,
that lye the streets among.

PSAL CXXXVIII. W. K.

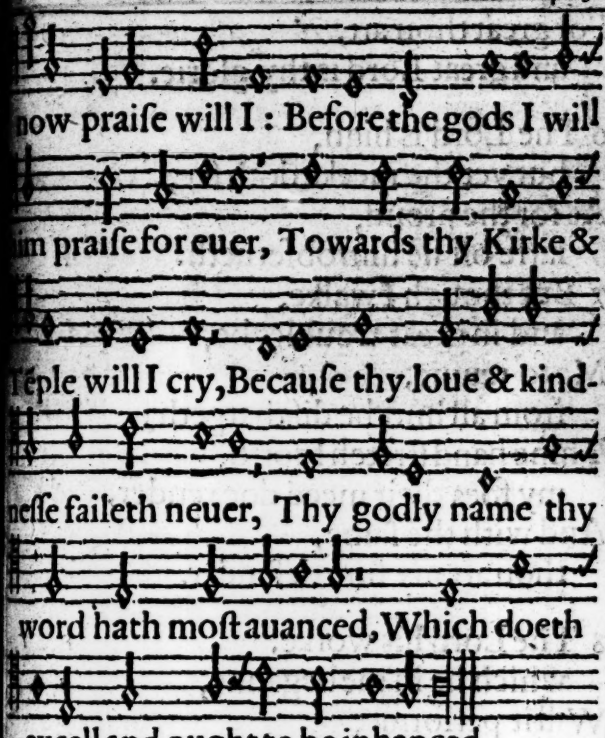
Confitebor tibi Domine in toto.

¶ David with great courage praiseth the goodnes of God toward him, the which is so great, that it is knowen to forreine Princes, who shal praise the Lord together with him. And he is assured to haue like comfort of God in the time following as he hath had heretofore.

I Will praise thee with my

With my whole heart the Lord

now



3 When I did call,
then diddest thou me heare,
And strengthened hast,
my soule so sore oppressed.
4 All earthly Kings,
shal thee Lord praise with feare,
For they haue heard,
thy words by mouth expressed.
5 They all shall sing,
and praise thy waies so holie:

whole heart: euen before the gods wil I praise thee.

2 I wil worship toward thine holy Temple, & praise thy Name because of thy louing kindnesse & for thy truth: for thou hast magnified thy Name aboue all things by thy word.

3 When I called then thou heardest me, and hast increased strength in my soule.

4 Al the Kings of the earth shal praise thee, O Lord: for they haue heard the words of thy mouth.

5 And they shall sing of the waies of the Lord,

because the glorie of the Lord is great.

For great thou art,
and great Lord is thy glorie.

6 For the Lord is high, yethe behol deth the lowly, but the proud he knoweth a farre of.

6 The Lord is high,
but yet the meeke doth see,
As for the proud,
farre off he him obserueth.

7 Though I walke in the mids of trouble yet wilt thou reuiue mee: thou wilt stretch forth thine hand vpon the wrath of mine enemies & thy right hand shall saue me,

7 But though I walke,
and in great troubles be,
Me to reuiue,
from all hurt he discharged;
Thine hand stretch foorth,
my foes their meed doe render,
And with the same,
thou art my sure defender.

8 The Lord wil performe his worke towarde me: O Lord thy mercie endureth for euer: forsake not the workes of thy hands.

8 The Lord his worke,
which he in me beganne,
Will it performe,
I am therefore resolued,
Thy mercies, Lord,
expresse with pen who can?
They are so great,
they cannot be reuolued.
Forsake not Lord,
thy worke which thou hast framed,
But let me be,
by thee alwaies reclamed.

Domine exploraſti me.

PSAL CXXXIX. N.

¶ Dauid to cleanſe his hearts from all hypocriſie, ſheweth that there is nothing ſo hid, which God ſeeth not: which he confirmeth by the creation of man. After declaring his zeale and feare of God, he proteſteth to be enemie to all them that contemne God.

O Lord thou haſt me tryde and knowne
my ſitting doſt thou know,
2 And riſing eke, my thoughts a farre,
thou vnderſtandſt alſo.
3 My paths yea and my lying downe,
thou compaſſeſt alwayes,
And by familiar cuſtome art,
acquainted with my wayes.

4 No word was in my tongue, O Lord,
but knowne it is to thee,
5 Thou bindſt me in on either ſide,
and layeſt thine hand on me.
6 To wonderfull aboue my reach,
Lord is thy cunning skill:
It is ſo hie that I the ſame,
can not attaine vntill.

7 From ſight of thy all-ſeing Spirit,
Lord whether ſhall I goe?
Or whether ſhall I flee away,
thy preſence to ſcape fro?

O Lord thou haſt tried me, and knowen me.
2 Thou knoweſt my ſitting and my riſing, thou vnderſtandeſt my thoughts afarre of.
3 Thou compaſſeſt my pathes, and my lying down and art accuſtomed to all my wayes.
4 For there is not a word in my tongue but loe, thou knoweſt it wholly, O Lord.
5 Thou holdeſt me ſtraite behind and before, and layeſt thine hand vpon me.
6 Thy knowledg is to wonderfull for me it is ſo high, that I can not attain vnto it.
7 Whither ſhall I goe fro thy ſpirit? or whither ſhall I flee from thy preſence?

8 If I aſcend into heauen, thou art there: if I lie downe in hel, thou art there.

8 To heauen if I mount aloft,
loe thou art preſent there:
In hell if I lie downe belowe,
euen there thou doeſt appeare.

9 Let mee take the wings of the morning, and dwel in the vtter moſt parts of the Sea.

9 Yea let me take the morning wings,
and let me goe and hyde:
Euen there where are the fartheſt parts,
where flowing ſea doth ſlyde.

10 Yet thither ſhal thine hande lead me, and thy right hand hold mee.

10 Yet notwithſtanding thither ſhall,
thy reaching hand me guide:
And thy right hand ſhall hold me faſt,
and make me to abyde.

11 If I ſay, Yet the darknes ſhall hide me, euen the night ſhall be light about mee.

11 Yea If I ſay, the darknes ſhall,
yet ſhroud me from thy ſight:
Lo euen alſo the darkeſt night,
about me ſhall be light.

12 Yea, the darkneſſe hideth not from thee, but ỹ night ſhineth as the day, the darknes and light are both alike.

12 Yea darknes hydeth not from thee,
but night doth ſhine as day,
To thee the darknes and the light,
are both alike alway.

The ſecond part.

13 For thou haſt poſſeſſed my reynes, thou haſt couered me in my mothers wombe.

13 For thou poſſeſſed haſt my reines,
and thou haſt couered mee,
When I within my mothers wombe,
encloſed was by thee.

14 I will praiſe thee, for I am fearfully & wõderfully made: marueilous are thy workes, and

14 I wil thee praiſe, for fearefully,
and wondrous made I am:
Thy workes are marueilous and well,

my soule doeth know the same.

15 My bones they are not hid from thee,
although in secret place,
I haue bene made, and in the earth,
beneath I shapen was.

16 When I was formeles then thine eye,
saw me: for in thy booke
Were written all, nought was before,
that after fashion tooke.

17 The thoughts therefore of thee O God
how deare are they to mee:
And of them all how passing great,
the endles numbers bee.

18 If I should count them, lo their summe
more then the sand I see:
And whensoeuer I awake,
yet still I am with thee.

19 The wicked and the bloody men,
Oh that thou wouldest slay,
Euen those (O God) to whom I cry,
depart from me away.

20 Euen those of thee, O Lord my God,
that speake full wickedly.
These that are lifted vp in vaine,
and enemies are to thee.

21 Hate I not them that hate thee Lord,
and that in earnest wise?
Contend I not against them all,

my soule knoweth it well.

15 My bones are not hid frō thee, though I was made in a secrete place, and fashioned beneath in the earth.

16 Thine eyes did see me, when I was without forme, for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

17 How deare therefore are thy thoughts vnto me, O God: how great is y summe of them?

18 If I should cōt thē, they are more thē the sand when I awake, I am still w thee.

19 Oh that thou wouldest slay, O God, the wicked & bloodie men to whom I say: depart ye frō me

20 Which speak wickedly of thee and being thine enemies are lifted vp in vaine.

21 Do not I hate thē, O Lord, that hate thee? & doe not I earnestlie

contend with those that rise vp against thee?

22 I hate them with an vnfained hatred, as they were mine vtter enemies.

23 Trie me, O God, and know my heart: proue me, and know my thoughts.

24 And consider if there be any way of wickednesse in me, and lead me in the way for euer.

that doe against thee rise?

22 I hate them with vnfained hate,
euen as my vtter foes.
23 Try me, O God, and know my heart,
my thoughts proue and disclose.
2 Consider Lord, if wickednes,
in me there any be:
And in thy way O God my guide,
for euer leade thou me.

Eripe me Domine ab homine malo.

PSAL CXL. I. C.

¶ Dauid complaineth of the cruelties, falshood and iniuries of his enemies. Against the which he praieth vnto the Lord, and assureth himselfe of his helpe and succour. Wherfore he prouoketh the Iust to praise the Lord and to assure themselues of his tuition.

DEliuer me, O LORD, frō the euill man: preserue me from the cruell man.

2 Which imagine euill things in their hearts, and make warre continually.

3 They haue sharpened their tongues like a Serpent: Adders poyson is vnder

FRom the peruerse and wicked wight,
O Lord deliuer me:
And from the cruell mans despight,
preserued let me be.
2 Who in their hearts doe mischiefe warp
and euill things inuent:
Continually to warre right sharpe,
on me they are full bent.

3 They wheted haue their tongs as keene,
as is the serpents speare,
They adders poyson may be seen,

vnde

vnder their lippes to beare.
4 From wicked hands Lord me withhold;
preserue me to abide;
Free from the cruel man, that would
my footsteps cause to slyde.
5 For lo the proud a snare haue set;
for me in my path way;
And haue with coardes spred foorth their net
and grenes for me they lay.
6 Therefore vnto the Lord said I,
thou art my God alone:
Heare then, O Lord, the voice and cry,
wherewith I plaint and mone.
7 O Lord my God the strength and stay,
of my saluation:
Mine head thou couerdst in the day,
that battel came me on.
8 Let not the wicked man obtaine,
on me his hearts desire:
Nor yet perform his thoughts most vaine
least pryde him set on fire.
9 Of those that compasse me O Lord,
the chiefe and principall:
The mischiefe of their lips accord,
vpon themselues to fall.
10 Let coales vpon their heads downe fall
them cast in fierie glow,
And that they rise no more at all,

their lips. Selah.
4 Keepe mee, O Lord, from the hends of ỹ wicked: preserue me from the cruell man, which purposeth to cause my steps to slide.
5 The proud haue laid a snare for me, & spread a net with cords in my path way. and set grins for me. Selah.
9 Therefore I said vnto the Lord, Thou art my God: heare, O Lord, the voice of my prayers.
5 O Lord God the strength of my saluatiō, thou hast couered mine head in the day of battell.
8 Let not the wicked haue his desire, O Lord, performe not his wicked thought, least they be proud. Selah.
9 As for the chief of thē that compasse me about, let the mischiefe of their own lips come vpon them
10 Let coales fall vpon them, let him cast thē into

the fire and into the deepe pits that they riſe not.

11 For the backbiter ſhall not be eſtabliſhed vpon the earth: euill ſhal hunt the cruel man to deſtruction.

12 I know that the Lord wil auenge the afflicted, and iudge the poore, Surelie the righteous ſhall praiſe thy Name, & the iuſt ſhall dwel in thy preſence.

into deepe pits them throw.
11 The Lord, I knowe th'afflicteds cauſe,
will ſurelie take in hand:
And he againſt the poore mans foes,
with iudgement iuſt will ſtand.
12 Vndoubtedly the man vpright,
ſhall praiſe thy Name therefore:
And eke the iuſt ſhall in thy ſight,
inhabite euermore.

Domine clamaui ad te, feſtina ad me.

PSAL. CXLI. I. C.
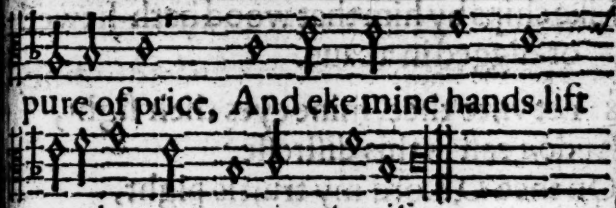
¶ Dauid being grieuouſly perſecuted vnder Saul, onely fleeth vnto God to haue ſuccour, deſiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

O Lord, I call vpon thee: haſte thee vnto mee, heare my voice when I crie vnto thee.

ON thee I call, O Lord, therefore haſte
leaſt I be diſmaide: Oh, heare my voice
when as I roare & cry to thee for ayde.

2 Let my praier be directed in

My prayers in thy ſight let be, as incen
pure



pure of price, And eke mine hands lift
vp to thee, as euening sacrifice.

3 Before my mouth O Lord, a warde,
and watch set I thee pray:
And of my lippes be thou the garde,
and keeper sure for aye.
4 Let not mine heart to ill incline,
that with those wicked mates:
Which mischiefe worke, I fall to sinne,
nor taste their delicates.
5 When I offend then let the iust,
correct me Lord that day,
For as a benefite needes must,
I take the same alway.
Yea his reproofes shall bee sweete oyle,
that shall my heade not breake,
As for my foes within shorte while,
I shall haue cause to speake,
6 And when their iudges down shall fall,
amongst the stones to ground,
The people shall my words heare all,
which sweete and trew they found.
7 O Lord behold our bones are strowed,
about the pit and graue:

thy sight, as incense, & the lifting vp of mine hands as the euening sacrifice.

3 Set a watch, O Lord before my mouth, and keep the doore of my lips.

4 Incline not mine hart to euil that I should commit wicked works with men that worke iniquitie: and let me not eate of their delicates.

5 Let the righteous smite mee: for that is a benefit: and let him reproue me, and it shall be a precious oyle, that shall not breake mine head: for within a while, I shall euen pray in their miseries.

6 When their iudges shall bee cast downe in stonie places, they shall heare my words, for they are sweet.

7 Our bones lie scattered at the graues mouth,

as hee ỹ heweth wood, or digged in the earth.

Like chips by him that wood hath hewed
or digged in a caue.

8 But mine eyes looke vnto thee, O Lord God, in thee is my trust: leaue not my soule destitute.

8 Yet vnto thee, mine eyes their sight,
doe cast in this distresse,
On thee O Lord my trust is pight,
leaue not my soule helpelesse.

9 Keep me from the snare which they haue layde for mee, & from ỹ grennes of the workers of iniquitie.

9 But keep me from the snare which they
haue spread to trape me in:
And from the grenes which such do lay,
as are addict to sinne.

10 Let the wicked fall into his nettes together, whiles I escape.

10 As for the wicked let them fall,
into their nets preparde,
Whilst I escape: yea let them all
together so be snared.

Voce mea ad Dominum clamaui.

PSAL CXLII. W. Ke.

¶ The prophet neither astonied with feare, nor caried away with anger, nor forced by desperation would kill Saull, but with a quiet minde directed his earnest prayer to God, who did preserue him.

I Cried vnto ỹ Lord with my voice: with my voice I praied vnto the Lord.

VNto the Lord I crie did and call,
Yea, with my voice I him besought.
And my requests before him let fall.

2 I powred out my meditation before him, and declared mine affliction in his presence.

2 So that my griefes and troubles withall,
Before his presence I foorth brought,
to stay my troubled thought.

2 Though my spirit was in per-

3 Though I in spirit was troubled & rent,
Yet thou my pathe didst know alway,

The

The selfe same trade, wherin I then went
My foes so much to malice were bent,
They priuilie their snares did lay,
to take me as their pray.

4 As I now at my right hand did looke,
And so beheld on either side,
Not on foūd I which could me wel brook
But seeming strange they there me forsook
All refuge was from me full wyde,
my soule the selfe same tryd.

5 Then cryed I, O Lord, vnto thee,
And also said thus in effect,
Thou art mine hope and so still shall be,
Yea my whole part which thou gauest me
Within the land so seemlie dect,
where dwell doe thine elect.

6 To my complaint o Lord now giue eare
For I am brought full low and base,
Saue me from such as put me in feare,
Which tyrants would a sunder me teare,
For why? their force might soone take
me throughlie to deface. (place

7 Make free my soule in bonds that do lye
That I may praise thine holy name,
The righteous then will still stand me by,
And with much ioy thy praises forth cry,
For shewing Lord to me the same,
they will set forth thy fame.

plexitie in me, yet thou knewest my path: in the way wherein I walked, haue they priuilie laid a snare for mee.

4 I looked vpon my right hand, and beheld, but there was none y would knowe me: al refuge failed me, and none cared for my soule.

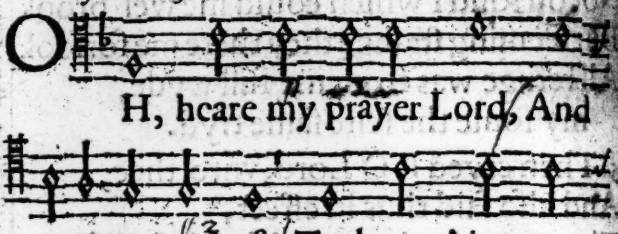
5 Then cryed I vnto thee, O lord and said, Thou art mine hope, and my portion, in the land of the liuing.

6 Hearken vnto my crie, for I am brought verie low, deliuer me from my persecutors, for they are too strong for mee.

7 Bring my soule out of prison, that I may praise thy name: then shal the righteous come about mee, when thou art beneficiall vnto me.

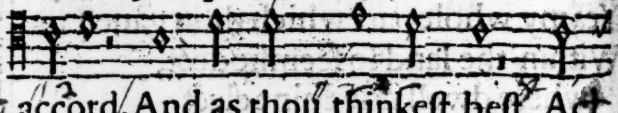
Domine exaudi orationem meam.

An earneſt prayer for remiſsion of ſinnes, acknowledging that the enemies did thus cruelly perſecute him by Gods iuſt iudgement, Hee deſireth to be reſtored to grace, to be gouerned by his holy Spirit, that hee may ſpend the remnant of his life in the true feare and ſeruice of God.

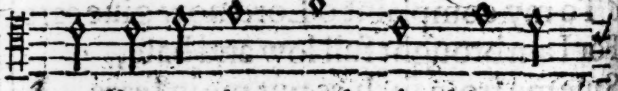


OH, heare my prayer Lord, And

vnto my requeſt, To bow thine eare
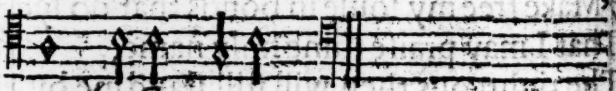


accord, And as thou thinkeſt beſt, Act



cording to thy trueth. And for thy



Iuſtice ſake, O Lord, on me haue rueth,



And anſwere to me make.

HEare my prayer, O Lord, and hearke vnto my ſupplication, anſwer me in thy trueth, and in thy righteouſneſſe.

2 And enter not into iugement with thy ſeruant.

2 To iudgement enter not,
With me thy ſeruant pure.

For why? this well I wote,
No man in ſight may dure,
Of thee the liuing God,
If thou his deeds would trie,
He dare make none abode,
Himſelfe to iuſtifie.

for in thy ſight ſhall none that liueth be iuſtified.

3 Behold mine enemie,
Purſued hath with ſpight,
My ſoule it to deſtroy,
Yea, he my life downe right,
Vnto the earth had ſmot,
And layed me full low,
In darknes, as forgot,
Or men dead long agoe.

3 For the enemie hath perſecuted my ſoule: he hath ſmitten my life down to the earth: he hath laide mee in the darknes, as they that haue beene dead long agoe.

4 Where-through my ſpirit (alas)
Was troubled with vnreſt,
Mine heart amaſed was,
And vexed in my breſt.
5 Yet I to minde doe call
Time paſt, and doe recorde
Thy works: yea thinke on all,
Thine handie-works, O Lord.

4 And my ſpirit was in perplexitie in me, and my heart within me was amaſed.
5 Yet doe I remember the time paſt: I meditate in al thy works, yea, I doe meditat in the works of thine handes.

6 With grieuous plaint and mone,
Mine hands I ſtreatch abrode,
To thee mine helpe alone:
For loe my ſoule (O God)
Moſt ardentlie deſires,
And longeth after thee,
As thirſtie ground requires,

6 I ſtretch forth mine hands vnto thee: my ſoule deſireth after thee as the thirſtie

and Selah.

With raine refresht to be.

7 Heare me speedily O Lord, for my spirit faileth hide not thy face from me, else I shall be like vnto them that goe downe into the pit.

7 O Lord for mine auaile,
To heare me make good speede,
For loe my spirit doth faile,
Hyde not thy face in neede,
From me poore wretch alas,
For doubtlesse else I shall,
Be like to those that passe,
And in the graue doe fall.

8 Let me heare thy louing kindnesse in the morning: for in thee is my trust: shew me the way that I should walk in, for I lift vp my soule vnto thee.

8 Now lith I trust in thee,
Thy clemencie hening,
To heare graunt vnto me,
When breake of day doth spring,
The way to me discry,
That I should walke and goe,
For I my soule on hie,
To thee haue lifted tho.

9 Deliuer me, O Lord from mine enemies, for I hid me with thee.

9 From all my foes me saue,
And set me free I pray,
For Lord, with thee I haue,
Still hid my selfe alway,

10 Teach mee to do thy will, for thou art my God, let thy good spirit lead me vnto the land of righteousnesse.

10 To doe thy will instruct,
Me Lord, my God of might,
Let thy good Spirit conduct
Me to the land of right.

11 Quicken mee, O Lord, for thy Names sake, and for thy righteousnes bring my soule out of trouble.

11 To quicken me accord,
For thy Names sake also
And for thy Iustice Lord,
Bring out my soule from wo.

12 And

And for thy mercies, slay
My foes, and put to shame
My soules oppressors aye,
For I thy seruant am.

12 And for thy mercie slay mine enemies, and destroy all them that oppresse my soule, for I am thy seruant.

Benedictus Dominus fortitudo mea.

PSAL. CXLIIII. N.

Dauid praiseth the Lord with great affection, and humilitie, for his kingdome restored, and for his victories obteined: yet calling for helpe, and the destruction of the wicked, promising to acknowledge the same with song of praises, and declareth wherein the felicitie of anie people consisteth.

Sing this as the 135 Psalme.

BLest be the Lord my strēgth that doth
instruct mine hands to fight:
The Lord that doth my fingers frame,
to battell by his might.
2 He is my goodnes, fort and towre,
deliuerer and shield,
In him I trust, my people he,
subdues to me to yeeld.
3 O Lord what thing is man, that him,
thou holdest so in price?
Or sonne of man that vpon him,
thou thinkest in such wise?
4 Man is but like to vanitie,
so passe his dayes to end.

tom.

BLessed bee the Lord my strength, which teacheth my hāds to fight, and my fingers to battel.
2 He is my goodnesse, & my fortresse, my tower & my deliuerer, my shield, and in him I trust, which subdueth my people vnder me.
3 Lord, what is man that thou regardest him? or the sonne of man that thou thinkest vpon him?
4 Man is like to vanitie, his dayes are like a shadow that vanisheth.

5 Bowe thine heauens, O Lord and come down, touch the mountains, and they shall smoke.
6 Cast foorth the lightnings, and scatter them, shoote out thine arrows, and consume them.
7 Sende thine hand frō aboue, deliuer mee, and take me out of the great waters, & from the hand of strangers.
8 Whose mouth talketh vanity, & their right hand is a right hand of falshood.
9 I will sing a new song vnto thee, O God, & sing vnto thee vpon a Viole, and an instrument of ten strings.
10 It is hee that giueth deliuerāce vnto Kings, and resceueth Dauid his seruant, from the hurtful sword.
11 Rescue mee, and deliuer mee from the hand of strangers, whose mouth talketh vanitie, & their right hād is a right hād of falsho od. 12. That our sons may be

5 As fleeting shade bow down O Lord,
thy heanens and descend.
6 The moūtaines touch & they shal smoke
cast foorth thy lightning flame,
And scatter them, thine arrowes shoote,
consume them with the same.
7 Send downe thine hand euen frō aboue
O Lord deliuer me:
Take me from waters great, from hand
of strangers make me free.
8 Whose subtile mouth of vanitie,
and fondnes doth intreate:
And their right hand is a right hand,
of falshoode and deceite.
9 A new song I will sing, O God,
and singing will I bee:
On Viole and on instrument,
ten-stringed vnto thee.
10 Euen he it is that onely giues,
deliuerance to Kings,
Vnto his seruant Dauid helpe,
from hurtfull sworde he brings.
11 From strangers hand me saue & shield,
whose mouth talkes vanitie,
And their right hand is a right hand,
of guile and subtiltie.
12 So that our sonnes may be as plants,

whom growing youth doeth reare,
ur daughters carued corner ſtones,
like to a palace faire.
Our garners full and plenty may,
with ſundrie ſortes be found,
ur ſheepe bring thouſands in our ſtreets
ten thouſand may abound.
Our oxen be to labour ſtrong
that none doe vs inuade:
here be no going out, nor cry
within our ſtreets be made.
Thoſe people bleſſed are, that with
ſuch bleſſings are ſo ſtord.
Yea bleſſed all the people are,
whoſe God, is God the Lord.

ỹ plants growing vp in their youth, and our daughters as the corner ſtones graue after the ſimilitude of a palace.

13 That our corners may bee full, and abounding with diuers ſorts, & that our ſheep may bring forth thouſands & ten thouſands in our ſtreetes.
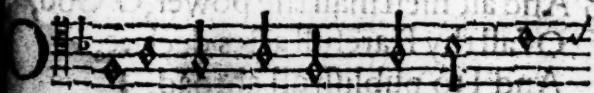
14 That our oxē may be ſtrong to labour, that there be none inuaſion nor going out, nor no crying in our ſtreets.

15 Bleſſed are the people that be ſo, yea, bleſſed are the people, whoſe God is the Lord.

Exaltabo te Deus meus Rex.

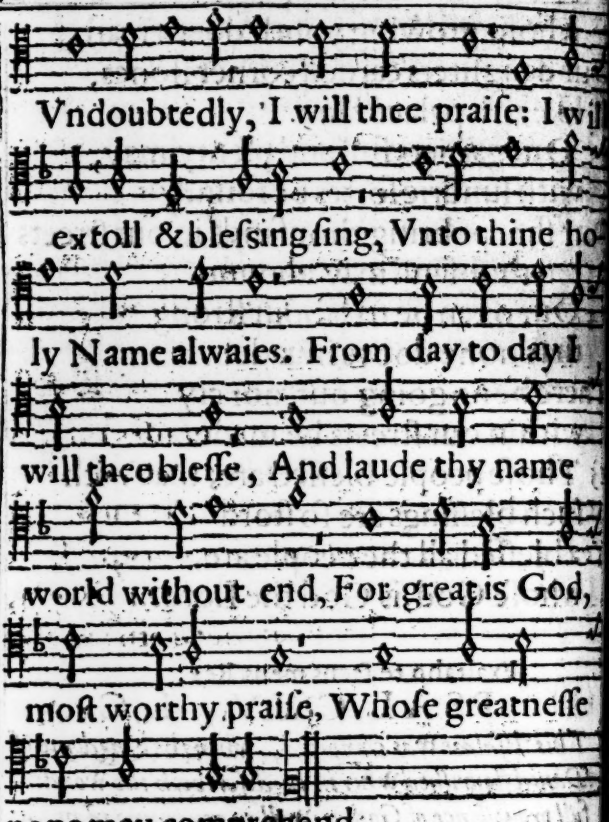
PSAL CXLV. I. C.

This Pſalme was compoſed, when the kingdome of Dauid flouriſhed wherin he deſcribeth the wonderfull prouidence of God as well in gouerning man, as in preſeruing all the reſt of his creatures. Hee praiſeth God for his iuſtice and mercie, but ſpecially for his louing kindnes towarde thoſe that call vpon him, that feare him and loue him, for the which hee promiſeth to praiſe him for euer.



O Lord that art my God and King

O My God and King, I



will extoll thee, & wil blesse thy name for euer and euer.

2 I will blesse thee daylie and praise thy Name for euer and euer.

3 Great is the Lord and most worthie to be praised, and his greatnesse is incomprehensible.

4 Generatiō shal praise thy works vnto generation, and declare thy power.

5 I wil meditate of the beautie of thy glorious maiestie & thy wōderfull workes.

6 And they shall speak of ypower of thy fearefull acts, & I wil declare thy greatnes

4 Race shall thy warks praise vnto race,
And so declare thy power O Lord.
5 The glorious beautie of thy grace,
And wondrous works will I record.
6 And all men shall the power, O God,
Of all thy fearefull actes declare,
And I to publish all abroad,
Thy greatnes at no time will spare.

7 The

7 They shall breake out to mention,
And specifie thy great goodnes,
And with loud voice their songs echone
Shall frame to shew thy righteousnesse.
8 The Lord our God is gratious,
Yea, mercifull is he also,
In mercy he is plentious,
But vnto wrath and anger slow.
9 The Lord to all men is bening,
whose mercies all his works exceede.
10 Thy works echone thy praises sing,
And eke thy Saints thee blesse indeed.
11 The glorie of thy kingdome they
do shew, and of thy power doe tell,
12 That so mens sons his might know may
And kingdome great that doth excell,

The second part.

13 Thy kingdome hath none end at all,
Thy Lordship euer doth remaine.
14 The Lord vpholdeth all that fall,
And doeth the feeble folke sustaine.
15 The eyes of all things, Lord, attend,
And on thee wait that heere doe liue,
And thou in season due doth send,
Sufficient food them to relieue.
16 Yea thou thy hand doest open wyde,
And euerie thing doth satisfie,

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloud of thy righteousnesse.
8 The Lord is gracious & merciful, slow to anger, and of great mercie.
9 The Lord is good to all, & his mercies are ouer all his workes.
10 All thy works praise thee, O Lord, and thy Saints blesse thee.
11 They shew glory of thy kingdome, & speak of thy power.
12 To cause his power to bee knowen to the Sonnes of men, and the glorious renowne of his kingdome.
13 Thy kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.
14 The Lord vpholdeth all that fal, and lifteth vp all that are ready

to fall. 15 The eyes of all waite vpon thee, and thou giuest them their meate in due season. 16 Thou openest thine hande and fillest all things

That

liuing of thy good pleasure.

17 The Lord is righteous in all his waies, & holy in all his works.

18 The Lord is nere vnto al that call vpon him: yea, to al that cal vpō him in truth

19 He wil fulfil the desire of thē that fear him: he also will heare their cry, & will saue them.

20 The Lord preserueth al thē y loue him: but he will destroy all the wicked.

21 My mouth shall speake the praise of y Lord, and all flesh shall blesse his holy Name for euer and euer.

That liue and on this earth abide,
of thy great liberalitie.
17 The Lord is iust in his waies all,
And holy in his works eachone.
18 At hand to all that on him call,
In trueth that call to him alone.
19 The Lord will the desire fulfill,
of such as doe him feare and dread:
And he also their crie heare will,
And saue them in the time of neede.
20 He doth preserue them more and lesse,
That beare to him a louing heart,
But workers all of wickednesse,
Destroy will he and cleane subuert.
21 My mouth therefore my speech shall
To speak the praises of the lord: (frame
All flesh to blesse his holy Name,
For euermore, eke shall accord.

PSAL CXLVI. I. H.

¶ David declareth his great zeale that he hath to praise God, and teacheth, not to trust in man, but onelie God almightie, which deliuereth the afflicted, defendeth the strangers, comforteth the Fatherles, and the widowes, and reigneth for euer.

Sing this as the 13 Psalme.

PRaise thou the Lord, O my soule.

MY soule praise thou the Lord alwa
my God I will confesse:

2 While breath & life prolong my dayes,
my tongue no time ſhall ceaſe.
3 Truſt not in worldly princes then,
though they abound in wealth;
Nor in the ſonnes of mortall men,
in whom there is no health.
4 For why? their breath doth ſoone depart
to earth anone they fall:
And then the counſels of their heart,
decay and periſh all.
5 O happie is that man I ſay,
whom Iacobs God doth aide;
And he whoſe hope doth not decay,
but on the Lord is ſtaide.
6 Which made the earth and waters deep
the heauens hie withall:
Which doth his word and promiſe keepe
in trueth, and euer ſhal.
7 With right alwaies doth he proceed,
for ſuch as ſuffer wrong.
The poore and hungrie he doth feede,
and looſe the fetters ſtrong.
8 The Lord doth ſend the blind their ſight
the lame to limmes reſtore:
The Lord, I ſay, doth loue the right,
and iuſt man euermore.
9 He doth defend the fatherleſſe,
the ſtrangers ſad in heart,

2 I will praiſe the Lord during my life: as long as I haue any being I will ſing vnto my God.
3 Put not your truſt in Prince nor in the ſon of man, for there is no helpe in him.
4 His breath departeth, and hee returneth to his earth: then his thoughts periſh.
5 Bleſſed is hee that hath the God of Iaakob for his helpe, whoſe hope is in the Lord his God.
6 Which made heauen & earth & ſea and all that therein is, which keepeth his fidelitie for euer.
7 Which executeth iuſtice for the oppreſſed, which giueth bread to the hungrie, the Lord looſeth the priſoners.
8 The Lord giueth ſight to the blind, the Lord raiſeth vp the crooked, the Lord loueth the righteous.
9 The Lord keepeth the ſtrangers, he reſtoreth

the fatherles and widow: but he ouerthroweth ỹ way of the wicked.

10 The Lord shall reigne for euer O Sion, thy God, endureth from generation to generation. Praise ye the Lord.

And quite the widow from distresse,
and ill mens waies subuert.

10 Thy Lord and God eternallie,
O Sion still shal reigne,
In time of all posteritie,
for euer to remaine.

Laudate Dominum quoniam bonus.

PSAL CXLVII. N.

¶ *The Prophet praiseth the bountie, wisdome, power, Iustice, and prouidence of God vpon all his Creatures. But specially vpon his Church, which hee gathereth together after their dispersion, declaring his word and iudgements so vnto them, as he hath done to no other people.*



PRaise ye the Lord. for it is good to sing vnto our God, for it is a pleasant thing: and praise is comely.
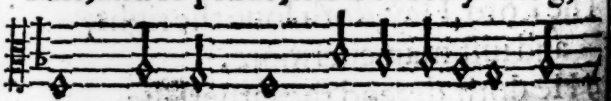
Raise ye the Lord for it is good,



vnto our God to sing: For it is plea-



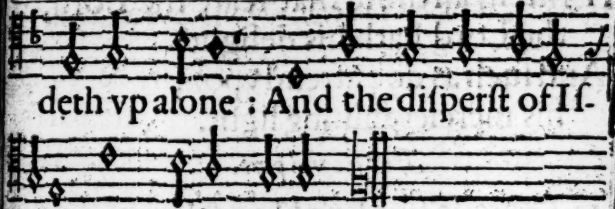
sant, and to praise, it is a comely thing,



2 The Lord doth build vp Ie-

The Lord his owne Ierusalem, he buil-

deth



deth vp alone : And the disperst of Is-

rael doeth gather into one.

3 He heales the broken in their hearts,
their sore vp doth he binde,
4 He counts the Number of the starres
and nameth them in their kinde.
5 Great is the Lord great is his power,
his wisedome infinite,
6 The Lord relieueth the meek, & throwth
to ground the wicked wight.
7 Sing vnto God the Lord with praise,
vnto the Lord reioyce,
And to our God vpon the Harpe,
aduance your singing voice.
8 He couereth heauen with clouds, & for
the earth prepareth raine,
And on the mountaines he doth make,
the grasse to grow againe.
9 He giueth beasts their food, yea, to
young Rauens when they cry,
10 In strength of horse nor in mans legs,
no pleasure taketh he.

salem, & gather togeather the dispersed of Israel.

3 He healeth those that are broken in heart, and bindeth vp their sores.

4 Hee counteth the number of the starres, and calleth them all by their names.

5 Great is our Lord, and great is his power: yea his wisedome is infinit.

6 The Lord relieueth the meek and abaseth the wicked to the ground.

7 Sing vnto the Lord w praise: sing vpon the harpe vnto our God.

8 Which couereth the heauen with clouds, and prepareth raine for the earth, & maketh the grasse to grow vpon the mountaines.

9 Which giueth to beasts their food, and to the yong Rauens that crie. 10 He hath no pleasure in the strength of an horse, neither deliteth in the legs of man.

11 But the Lord delighteth in thē that feare him, and attend vpon his mercy.
12 Praise the Lord, O Ieruſalem, praiſe thy God, O Sion.
13 For hee hath made the bars of thy gates ſtrong, and hath bleſſed thy children within thee.
14 He ſetteth peace in thy borders, and ſatisfieth thee with the floure of wheat.
15 He ſendeth forth his commandment vpon earth, and his word runneth very ſwiftlie.
16 He giueth ſnow like wool, and ſcattereth the hoare froſt like aſhes.
17 He caſts forth his Ice like morſels: who cā abide the cold thereof?
18 He ſendes his word & melteth them, he cauſeth his wind to blow & ỹ waters flow
19 He ſheweth his word vnto Iaakob, his ſtatutes and his

11 But in all thoſe that feare the Lord,
the Lord hath his delight:
And ſuch as doe attend vpon,
his mercies ſhining light.

The ſecond part.

12 O praiſe thy Lord Ieruſalem,
thy God O Sion praiſe,
13 For he the barres hath forged ſtrong,
wherewith thy gate he ſtayes.
14 Thy children he hath bleſt in thee,
and in thy borders hee,
Doeth ſetle Peace, and with the floure
of wheat he filleth thee.
15 And his commandement vpon,
the earth he ſendeth out,
And eke his word with ſpeedie courſe,
doth ſwiftlie runne about.
16 He giueth ſnow like wooll, hoare froſt
like aſhes doeth he ſpread,
17 Like morſels caſt his Ice, whereof
the cold who can abide?
18 He ſendeth out his mightie word,
and melteth them againe,
His wind he maketh blow, and then,
the waters flow amaine.
19 The doctrine of his holie word,
to Iacob doth he ſhewe:
His ſtatutes and his iudgements he

giueth

giueth Iſrael to know.

20 With euery nation hath he not
ſo dealt, nor haue they knowne
His ſecret iudgements, now therefore
praiſe ye the Lord alone.

iudgements vnto Iſrael.

20 Hee hath not dealt ſo with euery natiõ, neither haue they known his iudgments. Praiſe yee the Lord.

Laudate Dominum de cœlis.

PSAL. CXLVIII. I. Pul.

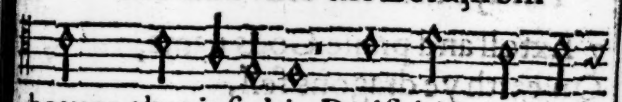
¶ Dauid prouoketh all creatures to praiſe the Lord in heauen, in earth, and in all places, ſpecially for the power hee hath giuen to his people Iſrael, whom hee hath taken ſo neere vnto him.
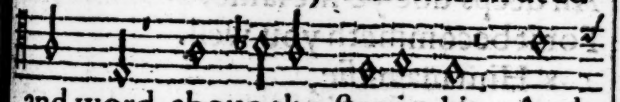


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GIue laud vnto the Lord, from

PRaiſe yee the Lord from the heauens, praiſe ye him in the high places.

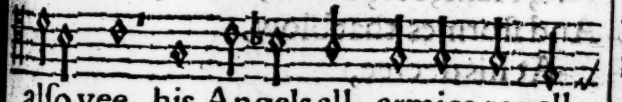


heauen that is ſo hie, Praiſe him in deed
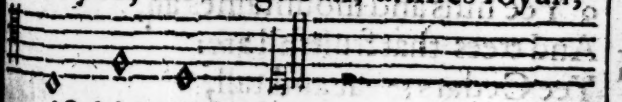


and word, aboue the ſtarrie skie. And

2 Praiſe ye him all ye his Angels: praiſe him, all his armie.



alſo yee, his Angels all, armies royall,



praiſe him with glee.

3 Praiſe him both Sunne and Moone,

3 Praiſe ye him Sunne & Moone:

praise ye him all bright starres.

Which are so cleare and bright,
The same of you be done,
Ye glistring stars of light.
4 And eke no lesse,
Ye heauens faire:
5 And cloudes of the aire,
His laud expresse.

4 Praise yee him heauens of heauens, and waters that be aboue the heauens.
5 Let the praise the Name of the Lord: for he commanded, & they were created.

6 For at his word they were,
All formed as we see,
At his voice did appeare,
All things in their degree,
Which he set fast,
To them he made,
A law and trade,
For aye to last.

6 And he hath established them for euer & euer: he hath made an ordinance which shal not passe.

7 Extoll and praise Gods name,
On earth ye dragons fell,
All deeps doe ye the same,
For it becommeth you well.
8 Him magnifie,
Fire, Haile, Ice, Snow,
And stormes that blow,
At his decree,

7 Praise yee the Lord from the earth, ye dragons and all depths.

8 Fire and haile, snow & vapors, stormie winde, which execute his word.

9 Yee hills and mountaines all,
And trees that fruitfull are:
Yee Cedars great and tall,
His worthy praise declare.
10 Beasts and cattell,

9 Mountaines and all hils, fruitfull trees and all Cedars.

10 Beasts and

Yea birds flying:
And wormes creeping,
That on earth dwell.

11 All Kings both more and lesse,
With all their pompous traine,
Princes and all Iudges,
That in the world remaine,
Exalt his name,
12 Young men and maides,
Old men and babes,
Doe ye the same.

13 For his name shall we proue,
To be most excellent,
Whose praise is farre aboue,
The earth and firmament.
14 For sure he shall,
Exalt with blisse:
The horne of his,
And helpe them all.
His Saints all shall forth tell,
His praise and worthinesse,
The children of Israell,
Echone both more and lesse.
And also they,
That with good will,
His words fulfill,
and him obey.

all cattell, creeping things, and feathered foules.

11 Kings of the earth, & all people, Princes and all Iudges of the world.

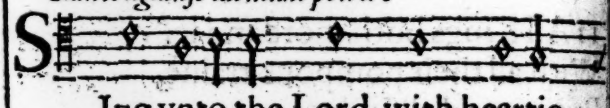
12 Young men & maidens, also old men and children.

13 Let them praise the Name of the Lord: for his Name only is to be exalted, & his praise aboue the earth, & the heauen.

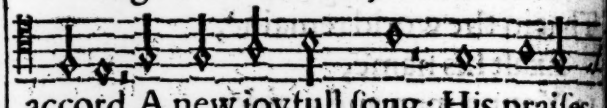
14 For he hath exalted the horn of his people, which is a praise for all his Saints, euen for the children of Israel, a people that is nere vnto him. Praise ye the Lord.

Cantate Domino canticum nouum.

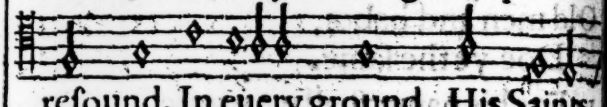
¶ *An exhortation to the Church to praise the Lord for his victories and conqueſt that he giueth to his Saints againſt all mans power.*



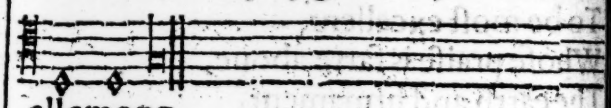
SIng vnto the Lord, with heartie



accord, A new ioyfull ſong: His praiſes



reſound, In euery ground, His Saints



all among.

SIng yee vnto the Lord a new ſong: let his praiſe be heard in the Congregation of Saints.

2 Let Iſrael reioyce
And praiſe eke with voice,
His maker louing,
The Sonnes of Sion,
Let them euery one,
Be glad in their King.

2 Let Iſrael reioyce in him that made him, and let the children of Sion reioyce in their king.

3 Let all then aduance,
His Name in the dance,
Both now and alwaies,
With Harpe and Tabret,
Euen ſo likewiſe let
Them vtter his praiſe.

3 Let thē praiſe his Name with the flute: let thē ſing praiſes vnto him with the Timbrel and Harpe.

4 The Lords pleasure is,
In them that are his,
Not willing to starte:
But all meanes doe seeke,
To succour the meeke,
And humble in heart.

4 For the Lord hath pleasure in his people, he wil make the methe glorious by deliuerance.

5 The Saints more and lesse,
His praise shall expresse,
As is good and right,
Reioycing (I say)
Both now and for ay,
In their beds at night.

5 Let the Saints be ioyful with glorie, let them sing loude vpon their beds.

6 Their throat shall brast out,
In euerie rout,
In praise of their Lord,
And as men most bold,
In hand shal they hold,
A two edged sword,

6 Let the high Actes of God be in their mouth, and a two edged sword in their hande.

7 Auenged to be,
In euerie degree,
The heathen vpon,
And for to reproue,
As them doth behoue,
The people eachone.

7 To execute vengeance vpon the heathen, and corrections among the people.

8 To binde strange Kings fast,
In chaines that will last,
Their Nobles also,
In hard yron bonds,

8 To bind their kings in chaines and their nobles

with fetters of yron.

Aſwell feet as hands,
To their griefe and wo,
9 That they may in deede,
Giue ſentence with ſpeede,
On them to their paine,
Which is writ, alwaies
Such honour and praiſe,
His Saints ſhall obtaine.

9 That they may execute vpon the the iudgements that is written: this honour ſhall be to all his Saints. Praiſe yee the Lord.

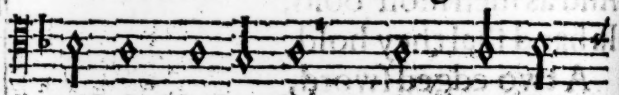
Laudate Dominum in ſanctis eius.

PSAL CL. N.

¶ An exhortation to praiſe the Lord without ceaſing, by all maner of wayes, for all his mightie and wonderfull workes.



Elde vnto God the mightie Lord,



praiſe in his Sanctuarie: And praiſe him



in the firmament, that ſhewes his power



on hie.

P Raiſe ye God in his Sanctuarie: praiſe ye him in the firmament of his power.

2 Aduance his name, and praiſe him in his mightie acts alwaies,
According to his excelleneie,

3 Praiſe yee him in his mightie actes: praiſe yee him according to

of greatneſſe giue him praiſe.
3 His praiſes with the princelie noiſe,
of ſounding trumpets blow:
Praiſe him vpon the Viole, and
vpon the Harpe alſo.
4 Praiſe him with Timbrell & with Flute,
Organs, and Virginals,
5 With ſounding Cimbals praiſe ye him,
praiſe him with loud Cimbals.
6 What euer hath the benefite,
of breathing, praiſe the Lord:
To praiſe the name of God the Lord,
agree with one accord.
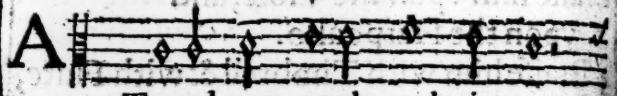
his excellent greatnes.
3 Praiſe ye him in the ſound of the trũpet, praiſe ye him vpon the viole & ỹ harpe.
4 Praiſe yee him with timbrell & flute, praiſe yee him with virginals and organs.
5 Praiſe ye him with ſounding cimbals: praiſe ye him with high ſoũding cimbals.
6 Let euery thing that hath breath praiſe the Lord. Praiſe yee the Lord.

The end of the Pſalmes of Dauid
in meter and proſe.

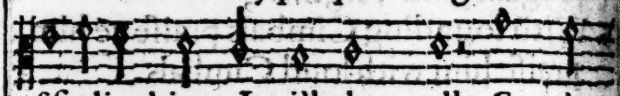


THE X. COMMANDE-
ments of Almightie God.

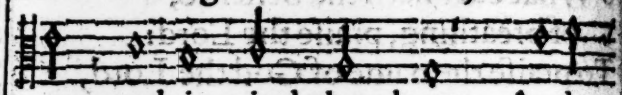
EXODVS XX.
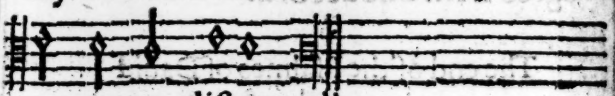


A Ttend my people and giue eare



of ferlie things I will thee tell, See that



my words in mind thou beare, And to



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1 I am thy Soueraine Lord and God,
Which haue the brought frō careful thrall
And eke reclaimde from Pharaos rod,
Make thee no Gods at all to feare

2 Nor faſhioned forme of any thing,
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For I thy God by reuenging,
With grieuous plagues this ſin will ſmite.

3 Take not in vaine his holy Name,
Abuſe it not after thy will,
For ſo thou mightſt ſoone purchaſe blame
And in his wrath he would thee ſpill.

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Beware of murther and cruell hate,
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See thou ſteale not in anie rate,
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And cauſe vs all with one accord,
To magnifie thy name therefore.

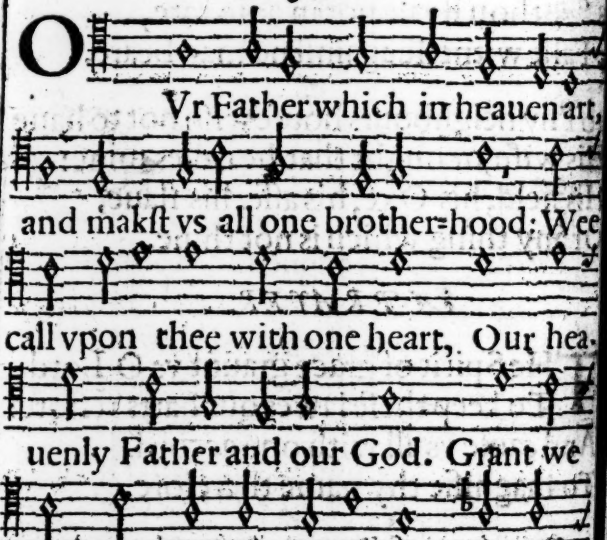
For of our ſelues no ſtrength we haue,
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To thee for euermore be praiſe,
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The comforter of thine Elect.

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D. Coxe.



Thy

Thy bleſſed Name be ſanctified.
Thy holy word mought vs inflame,
In holy life for to abide,
To magnifie thy holy Name,
From all errours defend and keepe,
The litle flocke of thy poore ſheepe,
Thy kingdome come euen at this houre
And henceforth euerlaſtingly,
Thine holy Ghoſt into vs poure,
With all his giftes moſt plenteouſly.
From Sathans rage and filthie band,
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Like as in heauen in earth alſo,
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Let not fleſh, blood, or any ill,
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And all other good giftes of thine,
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That we may liue in quietneſſe,
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From euerlaſting death ſaue vs,
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25	I lift mine heart to thee	
34	I will giue laud and honour	
39	I said I will looke to my	
40	I waited long and sought	
43	Iudge and reuenge my	
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77	I with my voyce to God	
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116	I loue the Lord because my	
120	In trouble and in thrall	
121	I lift mine eyes to Sion hill	
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111	With heart I doe accord	339
114	When Israel by Gods	344
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66	Ye men on earth in God	179
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¶ *These ye shall finde after the Psalmes.*

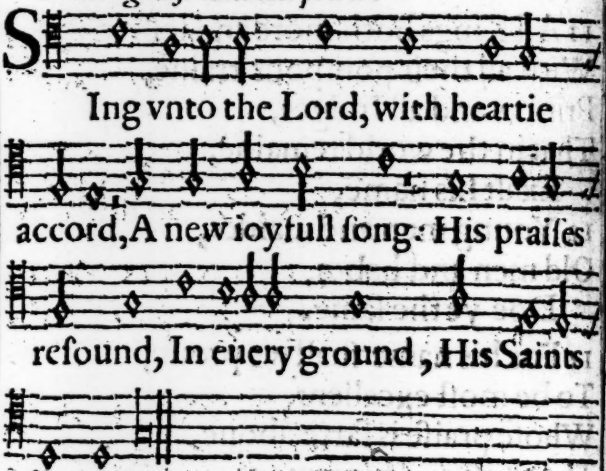
The ten cõmandments of Almighty God

The Lords prayer

FINIS.

Cantate Domino canticum nouum.

¶ An exhortation to the Church to praise the Lord for his victories and conquest that he giueth to his Saints against all mans power.



SIng yee vnto the Lord a new song: let his praise be heard in the Congregation of Saints.

2 Let Israell reioyce in him that made him, and let the children of Sion reioyce in their king

2 Let Israel reioyce,
And praise eke with voice,
His maker louing,
The Sonnes of Sion,
Let them euery one,
Be glad in their King.

3 Let thē praise his Name with the flute: let thē sing praises vnto him with the Timbrel and Harpe.

3 Let all then aduance,
His Name in the dance,
Both now and alwaies,
With Harpe and Tabret,
Euen so likewise let
Them vtter his praise.

4 The Lords pleasure is,
In them that are his,
Not willing to starte:
But all meanes doe seeke,
To succour the meeke,
And humble in heart.

4 For the Lord hath pleasure in his people, he will make the meeke glorious by deliuerance.

5 The Saints more and lesse,
His praise shall expresse,
As is good and right,
Reioycing (I say)
Both now and for ay,
In their beds at night.

5 Let the Saints be ioyful with glorie, let them sing loude vpon their beds.

6 Their throat shall brast out,
In euerie rout,
In praise of their Lord,
And as men most bold,
In hand shal they hold,
A two edged sword,

6 Let the high Actes of God be in their mouth, and a two edged sword in their hande.

7 Auenged to be,
In euerie degree,
The heathen vpon,
And for to reproue,
As them doth behoue,
The people eachone.

7 To execute vengeance vpon the heathen, and corrections among the people.

8 To binde strange Kings fast,
In chaines that will last,
Their Nobles also,
In hard yron bonds,

8 To bind their kings in chaines and their nobles

with fetters of yron.

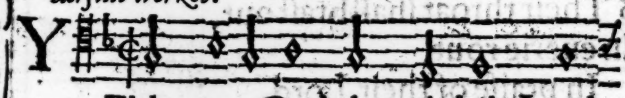
9 That they may execute vpon the the iudgements that is written: this honour shall be to all his Saints. Praise yee the Lord.

As well feet as hands,
To their griefe and wo,
9 That they may in deede,
Giue sentence with speede,
On them to their paine,
Which is writ, alwaies
Such honour and praise,
His Saints shall obtaine.

Laudate Dominum in sanctis eius.

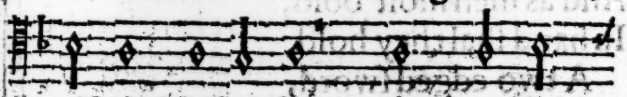
PSAL CL. N.

¶ An exhortation to praise the Lord without ceasing, by all maner of wayes, for all his mightie and wonderfull workes.

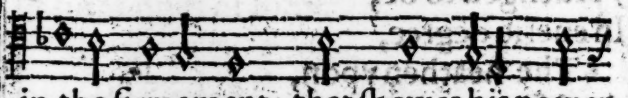


Elde vnto God the mightie Lord,

P Raise ye God in his Sanctuarie: praise ye him in the firmament of his power.



praise in his Sanctuarie: And praise him



in the firmament, that shewes his power



on hie.

3 Praise yee him in his mightie actes: praise yee him according to

2 Aduance his name, and praise him in
his mightie acts alwaies,
According to his excelleneie,

of greatneſſe giue him praiſe.
3 His praiſes with the princelie noiſe,
of ſounding trumpets blow:
Praiſe him vpon the Viole, and
vpon the Harpe alſo.
4 Praiſe him with Timbrell & with Flute,
Organs, and Virginals,
5 With ſounding Cimbals praiſe ye him,
praiſe him with loud Cimbals.
6 What euer hath the benefite,
of breathing, praiſe the Lord:
To praiſe the name of God the Lord,
agree with one accord.

his excellent greatnes.
3 Praiſe ye him in the ſound of the trũpet, praiſe ye him vpon the viole & ỹ harpe,
4 Praiſe yee him with timbrell & flute, praiſe yee him with virginals and organs.
5 Praiſe ye him with ſounding cimbals: praiſe ye him with high ſoũding cimbals.
6 Let euery thing that hath breath praiſe the Lord. Praiſe yee the Lord.

The end of the Pſalmes of Dauid
in meter and proſe.
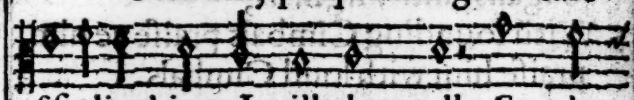


THE X. COMMANDE-
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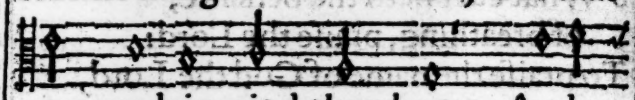
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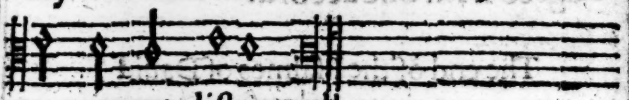


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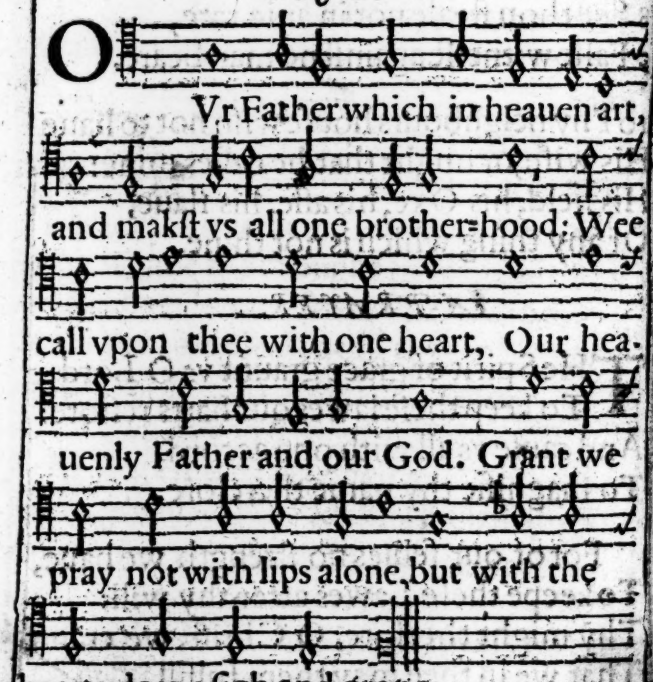
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The ten cõmandments of Almighty God

The Lords prayer

FINIS.

THE CATECHISME
or maner to teach Children the Christian Religion.

Wherein the Minister demandeth the question, and the Childe maketh answere: Made by the excellent Doctor & Pastour in Christs Church, IOHN CALVIN.

EPHES 2.

The doctrine of the Apostles and Prophets, is the foundation of Christs Church.



At Edinburgh, Printed by Andro Hart. 1611.

THE CATECHISME

or manner to teach Children the Christian Religion.



OF THE ARTICLES OF THE FAITH.

THE MINISTER.

VVHat is the principall and chiefe ende of mans life?

THE CHILDE.

To know God.

Mi. What mooueth thee to say so?

C. Becauſe he hath created vs, and placed vs in this world, to ſet foorth his glorie in vs. And it is good reaſon that wee employ our whole life to his glorie, ſeeing he is the beginning and fountaine thereof.

Whereunto man was created and made.

M. What is then the chiefe felicitie of man?

C. Euen the ſelfe-ſame, I meane to know God, and to haue his glorie ſhewed foorth in vs.

The greateſt felicitie that man can attaine to.

M. Why doeſt thou call this, mans chiefe felicitie?

C. Becauſe that without it, our condition or ſtate were more miſerable then the ſtate of brute beaſtes.

M. Hereby then wee may euidentlie ſee that there can no ſuch miſerie come vnto man, as not to liue in the knowledge of God?

C. That is moſt certaine.

M. But what is the true and right knowledge of God?

The true knowledge of God.

C. When a man ſo knoweth God, that hee giueth him due honour.

M. Which is the way to honour God aright?

The right maner to worshippe God, standeth in four points.

C. It is to put our whole trust and confidence in him: to studie to serue him, in obeying his will: to call vpon him in our necessities, seeking our saluation, and all good things at his hand, and finallie to acknowledge, both with heart and mouth, that he is the liuely fountaine of all goodnesse.

II. *Sonday.*

M. Well then, to the end that these things may be discussed in order, and declared more at large: Which is the first point?

C. To put our whole confidence in God.

The first poynt of honoring God.

M. How may that be?

C. When wee haue an assured knowledge that he is almightie, and perfectlie good.

M. And is that sufficient?

C. No.

M. Shew the reason.

C. For there is no worthines in vs, why God should either shew his power to helpe vs, or vse his mercifull goodnesse to saue vs.

M. What is then further required?

C. That euerie one of vs be fully assured in his conscience, that he is beloued of God, and that he will be both his Father and Sauiour.

M. How shall we be assured hereof?

C. By his owne word, wherein he vttereth vnto vs his mercie in Christ, and assureth vs of his loue towards vs.

The foundation of our faith.

M. Then the very ground to haue sure cõfidence in God, is to know him in our Sauiour Christ.

C. Yea truely.

M. Then briefly, what is the effect of this knowledge of God in Christ?

C. It is contained in the confession of the Faith

vsed

vſed of all Chriſtians, which is commonly called the Creede of the Apoſtles: both becauſe it is a briefe gathering of the Articles of that Faith, which hath bene alwaies continued in Chriſts Church, and alſo becauſe it was taken out of the pure doctrine of the Apoſtles.

M. Rehearſe the ſame.

C. *I beleeue in God the Father Almightie, maker of heauen and earth: And in Ieſus Chriſt his onely Sonne our Lord: Who was conceiued by the holy Ghoſt, borne of the Virgine Marie: Suffered vnder Pontius Pilate, was crucified, dead, buried, and deſcended into Hell: Hee roſe againe the third day from death: He aſcended into heauen, and ſitteth at the right hand of God the Father almightie: From thence he wil come to iudge the quicke and the dead.* The Creed of the Apoſtles.

I beleeue in the holie Ghoſt: The holie Church vniuerſall: The communion of Saints: The forgiueneſſe of ſinnes: The riſing againe of the bodies, and life euerlaſting.

M. To the intent that this confeſsion may be more plainly declared, into how many parts ſhall we diuide it? *III. Sonday.* The Chriſtian Faith ſtandeth in four points.

C. Into foure principall parts.

M. What be they?

C. The firſt concerneth God the Father: The ſecond is of his Sonne Ieſus Chriſt, wherein briefly alſo the whole hiſtorie of our redemption is rehearſed. The third is, touching the holy Ghoſt. The fourth, concerneth the Church and Gods gifts vnto the ſame.

M. Seeing there is but one God, what mooueth thee to make rehearſall of the Father, the Sonne, and the holy Ghoſt, as if there were three?

C. Becauſe that in the ſubſtance or nature of God

As concerning the Trinitie.

we haue to consider the Father as the fountaine beginning and originall cause of all things: then secondly his Sonne, who is his euerlasting wisdom, & thirdly the holy Ghost, who is his vertue and power, spread vpon all creatures, and yet neuertheless remaineth al-wayes wholly in him-selfe.

M. This is then thy meaning, that there is no inconuenience at all to vnderstand seuerally these three persons in the God-head, who not-with-stading is one, and not there-by deuided?

C. It is euen so.

M. Make rehearsall now of the first part of the Creede.

The first part of the beliefe.

C. I beleeue in God the Father Almightie, maker of heauen and earth.

M. Wherefore doest thou call him Father?

The Father.

C. I call him so hauing respect to Iesus Christ, who is the euer-lasting word, begotten of God, before al worlds, who being afterwards openly shewed vnto the world, was euidently declared to bee his Son. Now seeing God is our Sauior Christs Father, it followeth necessarily, that he is also our Father.

What is meant by this worde Almightie.

M. What meanest thou by that, that thou callest him *Almightie?*

C. I meane not only that he hath a power which he doth not exercise, but also that all creatures be in his hand and vnder his gouernance: that he disposeth all things by his prouidence, that he ruleth the world as it pleaseth him, and guideth al things after his owne good pleasure.

The power of God is not idle.

M. So then by thy saying the power of God is not idle, but continually exercised, so that nothing is done but by him and by his ordinance?

C. That

C. That is moſt true.

M. Wherefore is that clauſe added, *Maker of heauen and earth?*

IIII. *Sonday.* Pſal. 104. Rom. 2.

C. Becauſe he hath made him-ſelfe knowen vnto vs by his workes, it is neceſſarie for vs to ſeeke him out in them. For our capacitie is not able to comprehend his diuine ſubſtance: therefore hee hath made the world as a glaſſe, wherein we may behold him, in ſuch ſort as it is expedient for vs to know him,

Heb. 11. A glaſſe wherein we may ſee God.

M. Doeſt thou not comprehend all creatures in theſe two words, *heauen and earth?*

C. Yes verelie: and they may right well bee conteined vnder theſe two words, ſeeing that al things be either heauenlie or earthlie.

M. And why calleſt thou God only *Creator*, ſeeing that to order things and to conſerue them alwayes in their ſtate, is a thing of much more importance, then to haue for one time created them?

Concerning the prouidence of God.

C. By this word *Creator* it is not only meant that God did once create them, hauing no further regard to them after-wards, but we ought to vnderſtand, that as the world was made of him in the beginning, euen ſo now he doeth conſerue the ſame, ſo that the heauen & earth with the reſt of the creatures could not continue in their eſtate, if his power did not preſerue them. Moreouer, ſeing in this maner he doth maintaine all things, holding them as it were in his hand, it muſt needs follow, that he hath the rule and gouernance of all. Wherefore in that, that he is Creator of heauen and earth, it is he that by his goodneſſe, power, and wiſedome, doeth gouerne the whole order of nature. It is

he that ſendeth raine and drought, haile, tempeſt and faire weather, fertilitie and barrennesse, dearth and plentie, health and ſickneſſe, and to be ſhort, he hath all things at commandement, to doe him ſeruice at his owne good pleaſure.

Cõcerning the deuils.

M. What ſayeſt thou as touching the deuils and wicked perſons, be they alſo ſubiect to him?

C. Albeit that God doth not guide them with his holy Spirit, yet he doeth bridle them in ſuch ſort, that they be not able to ſtirre or moue without his permiſsion and appointment: yea, and moreouer, he doeth compel them to execute his will, although it be againſt their intent and purpoſe.

M. To what purpoſe doeth it ſerue thee to know this?

The deuils hath no power but of God.

C. The knowledge heereof doeth wonderfully comfort vs. For we might think our ſelues in a miſerable caſe, if the deuils and the wicked had power to doe any thing contrarie to Gods will. And moreouer we could neuer be quiet in our conſciences, if we ſhould thinke our ſelues to be in their danger. But for-ſo-much as wee know that God bridleth them faſt, and chayneth them as it were in a priſon, in ſuch wiſe, that they can doe no-thing, but as he permitteth, we haue juſt occaſion, not onely to bee quiet in minde, but alſo to receaue moſt comfortable joy, ſince God hath promiſed to be our protector and defender.

M. Goe to then: let vs come to the ſecond pare of our beleefe.

V. Sonday. The ſecond part of the beleefe.

C. *And in Jeſus Chriſt his onely Sonne our Lord.*

M. What is the effect of this part?

C. It is to acknowledge the Sonne of God to be

our

our Sauiour: and to vnderſtand the meane whereby he hath redeemed vs from death, and purchaſed life vnto vs.

IESVS.

M. What ſignifieth this word IESVS, by which thou nameſt him?

Mat. 1.

C. It is as much to ſaye, as Sauiour: and this Name was giuen vnto him by the Angel at Gods commandement.

M. What? is that of more eſtimation then if that Name had bene giuen vnto him by men?

C. Yea, a great deale, for ſince Gods pleaſure was that he ſhould be ſo named, he muſt needs be our Sauiour in-deed.

M. What ſignifieth then this word *Chriſt*?

Chriſt.

C. This worde *Chriſt* doth expreſſe more effectuallie his office, and doth vs to wit, that hee was anointed of the Father, King, Prieſt and Prophet.

M. How haſt thou the knowledge hereof?

C. By the Scripture, which doeth teach vs that anointing did ſerue for theſe three offices, the which be alſo attributed vnto him in many places of the ſame.

M. But what maner of oyle was it, wherewith hee was anointed?

C. It was no ſuch materiall oyle as we vſe, and as did ſerue in olde time, to the ordeining of Kings, Prieſts, and Prophets, but a far more excellent oyle, euen the grace of Gods holy Spirit, whereof the outward anointing in the old Teſtament was a figure.

M. What maner of Kingdome is that, whereof thou ſpeakeſt?

The Kingdome of Chriſt.

C. It is Spirituall, and doeth conſiſt in Gods worde, and in his holy Spirit, wherein is contay-

ned

ned both righteousnesse and life euerlasting.

The Priesthood of Christ. Heb. 7.8.9. 10.13.

M. And what is his Priest-hood?

C. It is an office and authoritie to present himselfe before God to obtaine grace and fauour for vs, and to pacifie his Fathers wrath, by offering an acceptable sacrifice vnto him.

Wherein Christ was a Prophet, Isai 7. Heb. 1.

M. Why calleſt thou him a Prophet?

C. Becauſe that he came downe into the world as a chiefe embaſſadour of God his Father, to declare at large his Fathers will, and to finiſh all reuelations and prophecies.

VI. *Sonday.*

M. Commeth there any profite vnto thee by thoſe Names and dignities of Chriſt?

Iohn 1.

C. Yea, they altogether belong to our comfort: for Chriſt did receiue all theſe of his Father, to mak vs partakers thereof, whereby we might euery one, receiue of his fulneſſe.

M. Declare this thing vnto me more at large.

Ephes. 4.

C. He receiued the holy Ghoſt in ful perfection, with all the gift of the ſame to beſtow them on vs, and to diſtribute them vnto euery one of vs, in the meaſure and quantity that God knoweth to bee moſt meete, and ſo by this meanes we draw out of him, as out of a fountain all the ſpirituall gifts that we haue.

Chriſt is the fountaine of all goodneſſe,

M. To what vſe doeth the Kingdome of Chriſt ſerue vs?

To what vſe the kingdome of Chriſt ſerueth vs.

C. To ſet vs in libertie of conſcience, to liue godly and holily, that we beeing enriched with his ſpirituall treaſures, and armed with his power, may be able to ouercome the deuill, ſinne, fleſh and the world, which be pernitious enemies vnto our ſoules.

M. What

M. What profit haue we of his Prieſthood?

C. Firſt, by this meanes he is our Mediatour to bring vs into the fauour of God his Father: and againe hereby wee haue a free entrie to come in and ſhew our ſelues boldlie before God, and to offer vp our ſelues, with all that belongeth vnto vs for a ſacrifice. And in this poynt we are fellowes, after a ſort of his Prieſthood.

The profit of Chriſts Prieſthood. Heb. 7. 8. 9, 10. 13. Rom. 12.

M. The vtilitie of his office, in that he is a Prophet, is yet behinde.

C. Since our Lord Ieſus hath receaued this office to become the maiſter & teacher of his flocke, the end of this dignitie is, to bring vs to the right knowledge of the Father and of his trueth, ſo that we might become Gods houſe-hold-ſcholers, and of his familie.

Wherefore Chriſt was a Prophet.

M. This is it then that a man may briefly gather of thy words, that this name *Chriſt*, doeth include three ſundrie offices, the which God hath giuen to his Sonne, to the intent to beſtow the fruite and profite of the ſame vpon his elect.

C. It is verie true.

VII. *Sonday.*

M. By what reaſon calleſt thou Chriſt the only Sonne of God, ſince God doeth name all vs alſo his children?

Chriſt the onlie Sonne of God. Iohn. 1. Epheſ. 1. Heb. 3.

C. As touching that, that wee are Gods children, we are not ſo of nature, but onely by his Fatherlie adoption, and by grace, in that God doeth accept vs for his children: now our Lord Ieſus being begotten of the ſubſtance of his Father, and being of the ſelfe-ſame nature, may juſtly be called Gods onely Sonne, for that there is none other that is ſo by nature.

M. This is then thy meaning, that this honour pertaineth peculiarly to him alone, as to whom it belongeth by nature, the which notwithstanding he hath by free gift of his goodnes communicated vnto vs, in that we are his members.

Rom. 8. Colo. 1. C. It is euen so: and therefore in respect of that his communicating with vs, the Scripture calleth Christ in another place, the first borne among manie brethren.

M. Why calleſt thou him *our Lord*?

C. Becauſe he is appoynted of the Father to haue lordship ouer vs, and to rule in heauen and earth, and to be the head of men and Angels.

M. What is the meaning of that that followeth?

The anointing of Christ. C. It declareth after what sort the Sonne of God was annoynted of his Father to become our Sauiour: that is to say, hee tooke vpon him our flesh, and therein fulfilled all things necessarie for our redemption, according as they be here rehearsed.

M. What meanest thou by these two clauses, *conceiued by the holy Ghost, borne of the virgin Marie*?

Christ became verie man. Psal. 126. Luke 1. C. That he was fashioned in the Virgins womb, taking very substance and manhood of her, that he might thereby become the seede of Dauid, as the Prophets had before signified, and yet notwithstanding all this was wrought by the secreet and marueilous power of the holy Ghost, without the companie of man.

M. What? is it then needfull that he should take vpon him our very flesh?

Rom. 5. C. Yea verilie: for it was conuenient that mans disobedience against God should be purged in the

nature

nature of man. And moreouer, if Christ had not bene partaker of our nature, he had not bene a meete Mediatour to make vs at one with God his Father. 1. Tim. 2. Heb. 4.

M. Then this is thy saying, that it behoued that Christ should become very man, to the ende hee might execute the office of a Sauiour, as in our person?

Christ hath performed that which lacked in vs

C. Yea verily: for wee must borrow of him all that which is lacking in our selues: for this our default could not otherwise be remedied.

M. But for what cause was this thing wrought by Gods holy Spirit, and not rather by the companie of man, according to the order of nature?

Christ was conceiued by the Spirit of God.

C. Because that the seede of man is of it selfe altogether corrupted with sinne, it behooued that this conception of Christ should be wrought by the power of the holy Ghost, whereby our Sauiour might be preserued from all corruption of sin and repleniſhed with all manner of holinesse.

M. So the by these sayings it is euidentlie declared vnto vs, that he which should purifie & cleanse other from filth or sinne, must be himself free from all spots thereof, & euen from his mothers womb dedicated vnto God in pureneſſe of nature, so that he may not be guilty of that corruption, wherewith the whole stocke of man is infected.

C. I meane so.

VIII. *Sonday.*

M. Wherefore speakest thou of his death immediatly after his birth, and leauest out the whole history of his life?

C. Because there is nothing mentioned or spoken of in our Creede, but that which peculiarlie belon-

belongeth to the ſubſtance of our redemption.

M. Why is it not ſaid plainely in one word, that he died, without any ſpeaking of Pontius Pilate, by whoſe iudgement he ſuffered?

C. This was not onely to make the hiſtorie of Chriſts paſsion to haue more euident aſſurance, but alſo to declare vnto vs, that he was condemned to death by a iudge.

M. How ſo?

Chriſt was condemned to cleare vs.

C. He died to ſuffer the paine that was due vnto vs, that wee might be thereby deliuered from the ſame. Now for-ſo-much as we were guiltie before Gods iudgement, as wicked miſdoers, Chriſt to take vpon him our perſon, vouchſafed to ſhewe himſelfe before an earthly iudge, and to be condemned by his mouth, that thereby wee might be cleared before the iudgement ſeate of God.

Mat. 27. Luke 23.

M. Notwithſtanding, Pilate doeth pronounce him innocent, and ſo by that he doeth not condemne him as worthie of death.

Chriſt was condemned for vs.

C. Pilate did both the one and the other: firſt he was pronounced innocent & juſt by the Iudges owne mouth, to ſignifie that hee ſuffered not for his owne deſert, but for our treſpaſſe: and yet withall, the ſame Iudge did giue ſolemnly the ſentence of death againſt him, to teſtifie and expreſſe that he is our true pledge and ranſome, as he, who alſo hath taken vnto him our condemnation, to deliuer vs from the ſame.

Chriſt was our raunſome.

M. That is well ſaid: for if he had bene a ſinner in deed, hee had not bene meete to haue ſuffered death for the offences of other: and neuertheleſſe to the ende that wee might be clearly quit by his

Eſa 53

con-

condemnation, it was neceſſarie that he ſhould be counted as among the wicked.

C. So I meane.

M. Where thou ſayeſt, Chriſt ſuffered on the Croſſe, was that kinde of death, of more importance, then if hee had bene otherwiſe put to death?

IX. *Sonday.* Chriſt took vpon him ſelfe ỹ curſe due vnto vs that wee might bee free. Gala. 3. Deut. 21

C. Yea verily: and touching that matter, Saint Paule ſaith, that hee was hanged on a tree, to the intent that he might take vpon him our curſe, and ſo diſcharge vs: for that kinde of death was accurſed of God.

M. What? is it not a great reproch and diſhonour vnto our Lord Ieſus, to ſay that hee was accurſed, and that before God?

C. No, not a whit: for he through his almighty power, by taking the curſe from vs vnto him ſelfe, did in ſuch ſort make it voide and of none effect, that hee himſelfe neuertheleſſe continued ſtill ſo bleſſed, that hee was able to fulfill vs alſo with his bleſſings.

M. Declare that, that followeth.

C. In ſo much as death was a puniſhment appoynted vnto men for ſinne, therefore our Sauiour Chriſt did ſuffer death, and by ſuffering ouercame it. And to the intent alſo to make it the more certainely knowen vnto vs, that his death was not counterfait, it pleaſed him alſo to be buried after the common maner of men.

Chriſt euen in ſuffering death, vanquiſhed death.

M. But it appeareth not that any profit commeth to vs by this that Chriſt hath wonne the victorie of death, ſeeing that wee notwithſtanding ceaſe not to die.

C. That

The death of the faithfull, is a right passage to life euerlasting.

C. That doeth not hinder: for the death of the faithfull, is now nothing else, but a reache passage to a better life.

M. It followeth then necessarily hereof, that wee ought in no wise to be afraide of death, as though it were a dreadfull thing, but rather it behoueth vs willingly to walke the trace of our Head and captaine Iesus Christ, who as he perished not by death, so will he not suffer vs to perish thereby.

C. It is euen so.

X *Sonday.*

M. What is the sense of that clause, *He descended into Hell?*

The vnderstanding of this, Christ went down into Hell, Act. 2.

C. That Christ did not onely suffer naturall death, which is a sepetation of the soule from the bodie, but also that his soule was in wonderful distresse, induring grieuous torments, which Saint Peter calleth the sorrowes of death.

M. For what consideration sustained he those paines, and in what sort?

C. Because hee presented himselfe before the iudgement seat of God, to satisfie for sinnes, it was necessary that he should feele this horrible tormet of conscience, as if God had vtterly forsaken him, yea, as though God had bene his extreame enemie: and being in this extreamitie, he cryed to his Father: My God, my God, why hast thou forsaken mee?

Mat. 27. Mat. 15.

M. Why? was God then angry with him?

C. Nay, howbeit it was meete that God should punish him in such sort, to performe the words of *Esay*, that hee was beaten with the hand of his Father for our sinnes, and that hee was wounded for our transgressions.

M. But how could it be that hee was in such dreadful anguish, as though God had vtterly forsaken him, seeing he was God himselfe?

C. We must vnderstand, that he was in such distresse onely as touching his humanitie. And to the intent that hee might feele these pangs in his manhood, his godhood did in the meane time for a litle space keepe it selfe close, that is to say, it did not shew the might thereof.

M. But how could this be, that Christ who is the Saluation of the world, could be vnder such condemnation?

C. He was not so vnder it, that he should continue in the same: for he hath in such wise felt these terrours which we haue spoken of, that he was not ouercome of the same, but hath rather thereby made battell against the power of Hell, to breake and destroy it.

The difference betweene the anguish of Christs Spirit, and the conscience of the wicked.

M. Hereby then we see the difference betweene the griefe of minde, which Christ did suffer, & that which the impenitent sinners doe abide, whom God doeth punish in his terrible wrath, for that verie paine which Christ sustained for a time, the wicked must endure continually: and that which was vnto Christ but a pricke, is vnto the wicked in stead of a glaiue to wound them to death.

C. Trueth it is: for our Sauiour Christ euen in the midst of his torments, did not cease to put a full trust euermore in God his Father, but the damned sinners do dispaire: yea, they despise God, in-so-much, that they blaspheme his Majestie.

M. May we now gather by this what profit commeth to the faithfull, by the death of Iesus Christ?

XI. Sonday.

The profit and vertue of Christes death standeth in thre points.

C. Yea very well: and first of all, we see that it is a sacrifice wherewith he hath fullie satisfied his Fathers judgement in our behalfe: and thereby also he hath appeased Gods wrath, & hath brought vs into his fauour againe: secondly, that his blood is a washing of our soules from all maner of spots: & finallie, that hee hath so cleane wiped away our sinnes through his death, that God will neuer hereafter haue remembrance of them, so that the obligation which was against vs, is now cancelled and made voide.

M. Haue we none other profit of his death?

C. Yes verely: that is, if we be true members of Christ, our olde man is crucified, and our flesh is mortified, to the ende, that none euill lustes doe hereafter beare rule in vs.

M. Expound the article following.

C. *He rose the third day from death to life*, wherein he shewed that he had gotten the victorie of death and sinne. For through his resurrection he swallowed vp death, he broke asunder the chanes of the diuell, and finallie he destroied all his power.

1 Pet. 3

M. Tell me how manie wayes this resurrection of Christ doeth profit vs?

The benefit and vertue of Christes r surrection standeth in three points Rom. 4.6 1 Cor. 15

C. Three maner of wayes. The first, that wee haue fullie obtained to be righteous thereby: secondly, it is a sure gage of our immortalitie: thirdly, that if we be in deede truely partakers of his resurrection, we rise now in this present world into a new kinde of life, whereby we serue God onlie, and leade our liues agreeable to his will.

M. Let vs goe forward to the rest.

C. *He ascended vp into heaven.*

M. We

M. Went Christ vp into heauen in such sorte that he is no longer in the earth?

XII. *Sonday.*

C. Yea: for when he had performed wholie all things that were enjoyned him by the commandement of his Father, and had accomplished all that was necessarie for our saluation, it was not needfull that he should remaine any longer in the world.

Christ ascended into heauen.

M. What profit haue we by his ascension?

C. We receiue double profit thereby, for since that our Sauiour Christ, is entred into Heauen in our name, euen in like maner as he came downe from thence for our sakes, he hath therby made an ope entrie into the same place for vs, giuing withal an assured knowledge, that the gate of heauen is now open to receiue vs, which was before shut through our sins. The second profit is, that he appeareth in the sight of God the Father, to make intercession for vs, & to be our Aduocat to make answere for vs

The profit of Christs ascension standeth in two poynts

Rom. 8. Heb. 7. 1. Ioh. 2

M. But is our Sauiour Christ so ascended into heauen, that he is no more here with vs?

C. No not so: for he himselfe promiseth contrarie, that is, that he wil bee present with vs vnto the worlds end.

Mat. 28.

M. Is it meant of his bodily presence, that hee maketh promise so to continue with vs?

C. No verilie, for it is an other matter to speake of his bodie which was taken vp into heauen, and of his power which is spread abroad throughout the whole world.

Luke 24. Act. 1

M. Declare the meaning of this sentence, *Hee sitteth at the right hand of God the Father.*

C. The vnderstanding of that is, that hee hath

Mat. 28

receaued into his hand the gouernance of heauen and earth, whereby he is King and ruler ouer all.

To sit at the right hand of God.

M. What signifieth this word right hand, and the sitting at the right hand?

C. It is a similitude, or a manner of speach borowed of earthlie Princes, which are wont to place on their right side such as they substitute next vnder them, to rule in their Name.

Ephes. 1.

Philip. 2.

M. Then thou meanest no-thing else there-by but that which S. Paul speaketh, that hee was appointed head of the Church, set in authoritie aboue al powers, and that he hath receiued a Name or dignitie passing all other.

C. Euen so it is.

M. Goe forward to the residue.

XIII. *Sonday.* Acts 3. 1. Cor. 15. Heb. 10. 1. Thes. 4. Acts 1.

C. *From thence he will come to iudge the quicke and the dead*, that is to say, hee will come downe from heauen, and shewe himselfe visiblie once againe in judgement, as he was seene to ascend.

Heb 9.

M. Seeing the judgement of God shall be in the end of the world, how may that be which thou sayest, Some shall bee aliue, and other-some shall bee dead, since it is a thing appointed vnto all men to die once?

1. Cor. 15. 1. Thess. 4.

C. Saint Paul maketh answere to this question him-selfe, saying that they which at that time shall be left aliue, shalbe suddenly changed, to the end that their corruptible nature being abolished, they may be clothed with incorruption.

M. Thy meaning is then, that this change shall be vnto them in stead of a death, in so much as it shal abolish their former nature, & make them rise againe in a new state.

C. Trueth

C. Trueth it is.

M. Do we receiue any comfort by this, that our Sauiour CHRIST will come once to judge the world?

C. Yea verelie and that great: for we are taught certainlie, that this comming at that time, shall be only for our saluation.

M. Then there is no cause, why we should be afraid of the day of judgement, or that wee should tremble therefore?

C. No truelie: for so much as wee shall appeare before none other judge but him, who is our Aduocate, and hath taken vpon him to defende our cause.

Christ shall judge vs, & answere for vs.

M. Let vs now come to the third part.

XIIII. *Sonday.* The third part of the Creed. Of the holy Ghost and his gifts.

C. That concerneth our faith in the holy Ghost.

M. And to what purpose doth it serue vs?

C. It doeth vs to vnderstand, that euen as God hath redeemed vs, and saued vs in Iesus Christ, euen so it pleased him to make vs partakers of his redemption and saluation through his holy Spirit.

M. How so?

C. In like manner as the blood of Christ is the only purgation of our soules: euen so the holy Ghost must sprinkle our consciences with the same to make them cleane.

1. Pet. 1. 1. Iohn 1. Psal. 51. Rom. 5.

M. This needeth a more euident declaration.

C. It is to saye, that the Spirit of God, dwelling in our hearts, doeth make vs feele the vertue of our Lord Iesus: for it is he that doeth open the eyes of our heart to behold Christs benefites towards vs: he doth seale them in our hearts: and this Spirite doeth also regenerate vs, and make vs newe crea-

Ephes. 2.

tures, in such sort that by his meanes wee receaue all those gifts and benefits, which be offered vnto vs in Christ our Sauiour.

XV. *Sunday.* The fourth part, which is of the Church.

M. What followeth now next?

C. The fourth part of our beliefe, where it is said, *I beleeue that there is an holy vniuersal Church.*

What the Church is.

M. What is the Church Vniuersall?

C. It is the body and fellowship of them that beleeue, whom God hath ordeined and chosen vnto life euerlasting.

M. Is it necessarie that wee beleeue this article?

C. Yea, vnlesse we minde to make Christs death of none effect, and make all those things to no purpose which we haue rehearsed alreadie: for all Christs doings proue there is a Church.

M. This is then thy saying, that al which hitherto hath bene declared, doth touch the cause, and ground of our saluation, in so much as God hath receiued vs into his fauour, by the meane of our Sauiour Iesus Christ, and hath stablished this grace in vs through his holy Spirit, but now the effect that commeth of all this, is declared vnto vs, to giue the more euident assurance thereof.

For what purpose Christ suffered death.

C. It is euen so.

M. What meanest thou by calling the Church holie?

Rom. 8. Ephes. 1.

C. I call the Church holy in this sense, because that those whom God hath chosen, hee iustifieth and reformeth vnto holinesse, and innocencie of life to make his glorie to shine in them: and also our Sauiour Christ hath sanctified his Church which he reedemed, to the end it might be glorious and without spot.

Ephes. 1.

M. What

M. What meaneth this word, Catholike or Vniuerſall?

The meaning of this word Catholike.

C. It ſerueth to put vs in remembrance, that as there is but one head of the faithfull, euen ſo it behooueth thē to be knit together in one body, ſo that there be not diuers churches but one church onely diſperſed throughout the whole world.

1 Cor. 11. Epheſ. 4.

M. Declare as touching the communion of Saints.

The communion of the Faithfull.

C. That clauſe is put to for a more plaine declaration of the vnitie of the members of Chriſts Church. Moreouer, it doeth vs to vnderſtand, that al the benefits that Chriſt hath giuē to his church, belong to the profite and ſaluation of euery faithful perſon, for ſo much as they haue all a communitie together.

M. But is this holineſſe of the Church now alreadie perfect?

XVI. *Sonday.*

C. No verely, for it is in continuall battell ſo long as it is in this world, & laboreth alway vnder imperfection and infirmities, which ſhall neuer be cleane takē away, vntil it be altogether coupled to her head Chriſt, by whom it is perfectly ſanctified.

Epheſ. 5.

M. Is there none other way to know this Church but by faith?

C. Yes verely: there is a Church which may be ſeene to the eye, for ſo much as God hath giuen ſure tokens, by the which we may know the ſame: but here in this place mention is made properlie of that Church which he hath choſen by his ſecret election to euerlaſting life: the which can not be perfectly diſcerned by our ſenſes.

C. What is there more?

C. I beleeue the remiſsion of our ſinnes?

Touching the forgiuenesse of ſinnes.

M. What is the proper ſignification of this word, Remiſsion?

C. That God doeth freelie forgiue al the ſinnes of them which beleeue in him, in ſuch ſort, that they ſhal neuer be called to any account, to receiue any puniſhment therefore.

M. It is eaſie then to be gathered of this, that wee doe not merit by our owne ſatisfaction, that God ſhould pardon our ſinnes.

C. Ye ſay true: our Sauiour Chriſt hath made ſatisfaction, by ſuſteining the paine due vnto the ſame: for wee of our part be not able to make any recompence to God, but of his meere liberalitie we obtaine this benefite freelie.

M. Wherefore doeſt thou make mention of remiſsion of ſinnes, immediatly after that thou haſt ſpoken of the Church?

There is no remiſsion of ſins without the bodie of the Church. Iſa. 46. Eze. 13. Ioel. 2. Gen. 8. 1. Pet. 3.

C. Becauſe that no man can receaue forgiuenes of his ſinnes, vnleſſe he be joyned in fellowſhip of Gods people, and ſo continue in the vnitie of Chriſts bodie euen to the end, like a true member of his Church.

M. By this ſaying then, without the Church there is nothing but hell, death and damnation?

C. That is moſt certaine: for all ſuch as doe diuide themſelues frō the bodie of Chriſt, to breake the vnitie thereof by ſectes, are vtterly deſtitute of all hope to enioy euerlaſting life, whiles they keepe themſelues ſo diuided.

XVII. *Sonday.* Of our reſurrection.

M. What followeth more?

C. *The riſing againe of the bodie, & life euerlaſting.*

M. Whereto ſerueth this article in our beliefe?

C. To

C. To teach that our felicitie consisteth not in any thing vpon earth, the which knowledge may serue vs for two necessarie purposes. First it serueth to teach vs to passe through this transitorie world, as through a strange countrey, setting not by earthly things. Secondly, it putteth vs in comfort, that although as yet wee doe not fully enjoy the fruit of that grace which our Lord God hath freelie giuen vs in Christ, that yet we ought not to be discouraged, but patiently to wait for him vnto the time that he shall appeare, Cor. 15.

M. What shalbe the maner of our resurrection?

C. All they which be dead before that time, shall then take their owne bodies againe vnto thē: howbeit they shal be of another sort, that is, they shalbe no more subiect to death or corruption: and yet notwithstanding they shall be of the selfe same nature and substance as before: & such as shal then remaine aliue, God will raise them vp marueilouslie and suddenlie change their bodies, in the twinkling of an eye, as wee haue said before.

M. Shall not the wicked be aswell partakers of this resurrection, as the faithfull?

C. Yes verily, but they shalbe in condition farre vnlike, for the faithful shall rise againe to euerlasting ioy and saluation, and the other to euerlasting death and damnation. Mat. 25 Ioh. 3.

M. Wherefore is there mention made of life euerlasting, and not of hell?

C. Because the Creede is a briefe summe of our faith, conteining in as few wordes as can be, that that belongeth peculiarlie to comfort the consciences of Gods faithfull, therefore Gods bene-

fits

fits which he freelie beſtoweth vpon his people, be rehearſed only, without any mention of the wicked, who are cleane ſhut out of his kingdome.

M. Since wee haue the foundation whereupon our faith is builded, wee may well gather hereof, what is the right faith.

XVIII *Sonday*. What thing liuelie faith is.

C. Yea verelie, that is to ſay, it is a ſure perſwaſion and ſteadfaſt knowledge of Gods tender loue towards vs, according as he hath plainelie vttered in his Goſpel, that he will be both a Father, and a Sauiour vnto vs, through the meanes of Ieſus Chriſt.

M. Doth faith ſtand in our power? either is it a free gift of God?

C. The Scripture teacheth vs, that it is a ſpeciall gift of the holy Ghoſt, and verie experience doeth alſo confirme the ſame.

M. How ſo?

C. For the feebleneſſe of our wits is ſuch, that wee can by no meanes atteine vnto the ſpirituall wiſedome of God, the which is reueiled vnto vs by faith: and our hearts are naturally inclined to a certaine diſtruſt or at leaſt a vaine truſt either in our ſelues, or in other creatures: but what time Gods ſpirit hath lightened our hearts, and made vs able to vnderſtand Gods will, (the which thing we can not attaine other-wiſe) then doeth he arme vs alſo with a ſteadfaſt confidence in his goodneſſe, ſealing the promiſes of ſaluation in our hearts.

The holie Ghoſt doth lighten our mindes.

This faith maketh vs ſure of our righteouſneſſe.

M. What profite commeth to vs through this faith, when we haue it?

C. It doeth juſtifie vs before God, and maketh vs inheritours of euerlaſting life.

M. Is not a man then iuſtified through good workes, if hee liue holily, and in the obedience of Gods will?

C. If any man were ſo perfect before God, hee might worthilie bee called righteous: but for ſo much as we are all wretched ſinners in the ſight of God, we are driuen to ſeeke elſe-where for a worthineſſe, to make anſwere for vs to Gods iudgement.

XIX. *Sonday.*

M. But be all our workes ſo diſproued, that they can merit nothing at all for vs before God?

All mans workes be damnable vntill they be regenerat through Gods Spirit

C. Firſt, all ſuch workes as we doe of our ſelues, by our nature, are vtterlie corrupt: whereof it followeth neceſſarily, that they can not pleaſe God, but rather do prouoke his wrath, and he condemneth them euery one.

M. This is then thy ſaying, that vntill the time that God hath receiued vs to mercie, and regenerate vs by his Spirit, we can doe nothing but ſinne: euen as an euill tree can bring foorth no frute, but that that is euill.

Mat. 7.

C. Euen ſo it is: for although our workes make a faire ſhow to mans ſight, yet they are wicked before God, ſo long as the heart is naught, vnto the which God chiefly hath reſpect.

M. Hereby then thou doeſt conclude, that it lieth not in our power to preuent God with our merits, and ſo to prouoke him to loue vs, but much rather we thereby do ſtirre him to be more & more angrie againſt vs.

C. Yea ſurelie, and therefore I ſay, that without any conſideration of our owne workes, hee doeth receiue vs into his fauour, of his bountiful mercie

Titus 3.

through

through the merits of our Sauiour Christ, accounting his righteousnes to be ours, and for his sake imputeth not our faults vnto vs.

M. What meaneſt thou then, that a man is iuſtified by faith?

C. For as much as through beleeuing, that is, receiuing with an aſſurance of the heart, the promiſes of the Goſpel, wee enter into poſſeſsion of this righteouſneſſe.

M. This is then thy meaning, that as God doth offer righteouſueſſe vnto vs by his Goſpel, ſo the onely way to receiue it, is faith.

C. So I meane.

XX. *Sonday.* The good workes which proceede onely of faith.

M. Well then, after that God hath once receiued vs into his fauour, be not the workes which we doe by the vertue of his Spirit, acceptable vnto him?

C. Yes verelie, becauſe he doth of his free goodneſſe ſo accept them, and not becauſe their worthineſſe doeth deſerue ſo to be eſteemed.

M. How is it that they be not worthy of themſelues to be accepted, ſince they proceede of the holy Ghoſt?

C. Becauſe there is mixed ſome filth through the infirmitie of the fleſh, whereby they are defiled.

The way to doe good workes which pleaſe God.

M. By what meanes then are they made acceptable vnto God?

C. By faith onely, whereby a man is aſſured in his conſcience, that God will not ſtraightly examine his works, nor trie them by the ſharpe rigor of his juſtice: but that he will hide the vnperfectneſſe and the vncleane ſpots that be in them, with the pureneſſe of our Sauiour Chriſt, and ſo account

them

them as perfect.

M. May we say then that a Christian is iustified by his workes, after that God hath called him, or that he doeth merite through them Gods fauour, to the procurement of life euerlasting?

C: No verely: but rather it is said, that no man liuing shalbe iustified in Gods sight, and therefore wee must pray, that hee doe not enter into iudgement with vs. Psal. 143.

M. Thou meanest not hereby that the good deedes of the faithfull are vnprofitable?

C. I meane nothing lesse: for God promiseth to reward them largely, both in this world, and in the life to come: and yet this notwithstanding, those rewardes of God be not giuen for our worthy deserts, but onely because it pleaseth God of his goodnesse to loue vs freelie, and so to couer and forget our faults, that hee will neuer call them anie more to remembrance.

M. May we be just without good workes?

C. That is not possible: for to beleeue in Christ, is asmuch to say, as to receiue Christ in such sorte, as he doeth giue himselfe vnto vs: now this is an euident thing, that Christ doeth not only promise to deliuer vs from death, and to restore vnto vs the fauour of God his Father, through the onely merits of his innocencie, but also hee promiseth to make vs new creatures by his Spirit, to the end that wee should lead an holy conuersation in all good workes, so that these must be joyned together, except we would diuide Christ from himselfe. A right faith is neuer idle. What is it to beleeue in Christ.

M. Then I see, that it is so farre from the office of faith, to make men despisers of good deedes,

that it is the very root, whence all good workes do ſpring?

The effect of the Goſpel is Faith and Repentance.

C. It is moſt certaine: and for this cauſe the doctrine of the Goſpel doeth conſiſt in theſe two points, Faith and Repentance.

XXI. Sonday.

M. What maner of thing is Repentance?

What repentance is.

C. It is the hatred of ſinne, and loue of juſtice, proceeding of the feare of God, which bringeth vs to the forſaking of our ſelues, and to the mortifying of our fleſh, that we may giue our ſelues to bee gouerned by the Spirit, in the ſeruice of God.

M. This then was the ſecond member in the diuiſion, which we made at the beginning concerning a Chriſtian mans life?

Wherin the right ſerting of God ſtandeth.

C. Yea verelie: and we haue ſaid alſo that the verie right and allowable ſeruice of God doth conſiſt in obeying his will.

M. Why ſo?

C. Becauſe he will not be ſerued after our fantaſie, but after his owne pleaſure.

M. What rules hath he giuen vnto vs, to lead our life by?

C. His Law.

M. What things doeth it conteine?

The Law hath two parts. Leuit. 19. Deut. 6. Exod. 20. Deut. 10.

C. It is diuided into two parts, whereof the firſt doth conteine foure commandements: the ſecond conteineth ſix, ſo that there be ten in the whole.

M. Who hath made this diuiſion thereof?

C. God him-ſelfe: who alſo gaue it written in two tables vnto Moſes, ſaying, that the whole was reduced into ten ſentences.

The effect of the firſt table.

E. What is the content of the firſt table?

C. It conteineth the manner of the true wor-

ſhip

ſhip of God.

M. What is conteined in the ſecond table?

C. How we ought to behaue our ſelues towards our neighbors, & what duetie we owe vnto them.

The effect of the ſecõd table.

M. Rehearſe the firſt commandement.

XXIII. *Sonday.* The firſt commandement. Exod. 20. Deut. 5.

C. Hearken, and take heede Iſrael, I am the Lord thy God, which haue brought thee out of the land of Egypt, from the houſe of bondage: thou ſhalt haue none other gods before my face.

M. Declare the meaning hereof.

C. In the beginning he vſeth as it were an introduction to the whole Law. For he doeth chalenge heere vnto him-ſelfe, firſt authoritie to commande, naming him-ſelfe Euer-laſting, and the Creator of the world: and againe after, he calleth himſelfe our God, to make vs highly to eſteeme his doctrine: for if that he be our Sauiour, it is good reaſon, that we be alſo his obedient people.

M. But that which followeth after, touching the deliuerance from the bondage of Egypt, is it not referred peculiarly to the people of Iſrael?

What ſignifieth the deliuerãce out of Egypt.

C. Yes verily, as concerning the body, howbeit it belongeth alſo indifferently vnto all, in ſo much as he hath deliuered our ſoules from the ſpiritual captiuitie of ſinne, and from the tyrannie of the deuill.

M. Why doeth he make mention of this in the beginning of his Law?

C. To put vs in remembrance, how greatlie wee are bound to obey his good pleaſure, and what vnkindneſſe it is to doe the contrarie.

M. What requireth hee in this firſt commandement?

M. To

The ſumme of the firſt commaudement.

C. To reſerue vnto him only his whole honor, not giuing any part thereof to any other.

M. What is his due honour?

C. To worſhip him, to put our whole truſt in him, to call vpon him, and ſuch other like, which bee attributed onely vnto his Majeſtie.

The honor that is due to God alone.

M. Wherefore ſaith he, before my face?

C. For ſo much as he ſeeth and knoweth all things, and judgeth the ſecrete thoughts of mens hearts, he ſignifieth vnto vs, that he doeth not require onely that in outwarde profeſsion, but that vnfainedly from the bottome of our hearts, we do take him for our only God.

M. Rehearſe the ſecond commandement,

XXIII. Sonday. The ſecond commandement touching Images and the worſhiping of them.

C. Thou ſhalt make thee no grauen image, neither any ſimilitude of things that are in heauen aboue, neither that are in earth beneath, nor that are in the waters beneath the earth: thou ſhalt not bowe downe to them, neither ſerue them.

M. Doeth hee vtterlie forbid the making of Images?

C. No: but hee doeth forbid expreſlie either to make any image to repreſent God, either to worſhip him thereby.

M. Wherefore are wee forbidden to repreſent God in any viſible image?

C. Becauſe there is no compariſon betweene him that is an euerlaſting Spirit, incomprehenſible: and a materiall bodie, mortal, corruptible and viſible.

Deut. 4. Iſai 41. Acts 17. Rom. 6.

M Thy minde is then that he doth great diſhonour to Gods Majeſtie, that goeth about to repreſent him in ſuch ſort?

C. Yea

C Yea verelie.

M. What manner of adoration is here condemned?

C. We are forbidden heere to come before any image to make our prayers, or to bow our knee before it, or to make any other signe of reuerence, as though God did there shew him-selfe by them.

Of honor forbidden to images.

M. This is not then to bee taken, as though all keruing or painting of images were vtterlie prohibited, but alonely to make images, either to seek or to honour God in them, or to abuse them vnto any kinde of superstition or idolatrie.

C. It is euen so.

M. For what purpose was this commandement giuen?

C. That as in the first commandement God sheweth himselfe to be him alone, whom we ought to worship and honour, euen so now hee sheweth the right kind of worship to withdraw vs from all superstitious and carnall imaginations.

XXIII. Sonday.

M. Goe foorth.

C. He ioyneth vnto it a threatning, that he is the Eternall, our God ielous, visiting the iniquities of the fathers in their children, vpon the third and fourth generation of such as do hate him.

M. Wherefore doeth he make mention of his might?

C. To signifie, that he is of sufficient power to maintaine his honour.

M. What meaneth he by speaking of ielousie?

C. That hee can not abide a companion with him: for euen as he hath of his vnspeakable goodnesse freelie giuen him-selfe vnto vs, euen so he wil

that we become altogether his, and this is the chastitie of our soules, that they bee dedicated vnto him, and kept holy for him: as contrariewise, it is a spirituall whoredome, if they be withdrawen from him to any kinde of Idolatrie or superstition.

Touching spirituall whoredom.

M. How ought this to be taken, that he punisheth the trangressions of the fathers in their childrē

C. To pearce our hearts more deeplie with the terrour of his wrath, who doeth not onlie threaten to punish the offenders, but also their posteritie after them.

M. What? is not this contrarie vnto the righteousnesse of God, to punish the one for the others fault?

How God punisheth the fathers wickednesse in the child.

C. If we consider the state of man, the question is soone answered, for wee are euery one of vs by nature vnder the curse of God, so that wee can not find fault with God, when he leaueth vs in this state. And as he sheweth his fauour towards his seruants, when he doth blesse their posteritie, so doeth he shew his vengeance towardes the wicked, when he suffreth their of-spring to continue in their cursed state.

M. What sayeth he more?

C. To the end he might stirre vs also with tender loue, he sayeth moreouer that hee sheweth foorth his aboundant mercie vntō the thousand descent of such as loue him and keepe his commandements.

M. Doth he meane that the obedience of a faithfull man shalbe sufficient to saue his posteritie, although it be wicked?

C. No: but that he will in such sort shew foorth

his

his goodneſſe toward the faithfull, that for the fauour he beareth vnto them, he wil alſo bee knowen vnto their children, not onely minding to proſper them here in things of this world, but to ſanctifie them alſo with the gifts of his Spirit, whereby they may become obedient to his will.

How God sheweth mercie to a thouſand generations

M. But this ſeemeth not alwayes ſo.

C. No: for as the Lord doth reſerue this libertie to him-ſelfe alwayes, to ſhewe mercie vnto the children of the wicked, ſo on the other part hee hath not ſo bound his grace to the children of the faithful, but that hee may at his pleaſure, reject whom he will: yet not-with-ſtanding hee doeth in ſuch wiſe order theſe things, that all men may eaſilie ſee, that hee hath not made this louing promiſe for nought.

Rom 6.

M. Wherefore doth he rehearſe here in the promiſe a thouſand deſcent, whereas in the threatning he made mention but of three or foure?

C. To ſignifie that God is alwayes more ready to vſe gentleneſſe and fauour, then roughneſſe, or rigour, according as he ſaith of him-ſelfe, that hee is ready to ſhew mercie, and ſlow to anger.

Exod. 34. Num, 14. Pſal. 103.

XXV. *Sonday.*

M. Let vs come to the third commandement.

The third commandement.

C. *Thou ſhalt not take the Name of the Lord thy God in vaine.*

Of othes.

M. What is the vnder-ſtanding thereof?

C. He doth not onely forbid to abuſe and blaſpheme the bleſſed Name of God by perjurie, but forbiddeth aſwell al vaine and ſuperfluous oathes.

M. May a man then ſweare lawefully at any time?

C. Yea verely, when there is juſt occaſion, that is

to say, to maintaine the trueth, when the time shall require, and likewise to keep brotherlie charitie among vs.

M. Doeth he disproue no othes, but such as are made to the hinderance of Gods honour?

With what reuerence we should name God.

C. In one kinde of oath he teacheth vs a general rule, that we neuer vse the Name of God, but in feare and humblenesse to glorifie his Name. For euen as it is holy, and of most worthie price, so it behoueth vs to take diligent heed, that we doe not in such sort name it, that either wee may seeme to passe lightlie of it our selues, or giue to other occasion to haue it in small reuerence.

M. How shall this be?

C. If we do neither think nor speak of God, nor of his workes, but with all reuerence and honour.

M. What followeth?

C. A threatning, *that hee wil not holde him innocent, that taketh his Name in vaine.*

M. Seeing that God pronounceth threatninglie in other places in a generalitie, that he will punish all transgressours, what vehemencie is there besides in these words?

C. He doeth expreslie declare heereby in how great estimation hee hath the honor of his Name, for so much as he sayeth euidentlie, that he cannot abide, that any man doe despise it, to the intent that wee might reuerence it the more.

XXVI Sonday.

M. Let vs come to the fourth commandement.

The 4. commandment.

C. *Remember to keepe holie the Sabbaoth day: sixe dayes shalt thou labour, and doe al thy worke, but the seuenth day is the rest of the Lord thy God: thou shalt doe no worke in it, neither thou, nor thy sonne, nor thy daughter, neither thy ser-*

uant,

uant, nor thine handmaid, nor thine oxe, nor asse, neither the stranger that is within thy gates: for in sixe dayes God made heauen and earth, and al that is in them, and the seuenth day he rested: Wherefore he hath blessed the daye of rest, and hath made it holie to himselfe.

M. Doeth God command to labour sixe dayes, and rest the seuenth?

C. No, not precisely: but he doth giue men leaue to trauell six dayes, and maketh a restraint onely of the seuenth in the which he forbiddeth to labour.

M. Are wee then bound by Gods commandement to refraine one day in the weeke from al maner of labour?

C. This commandement hath a certaine speciall consideration in it: for as touching the obseruation of bodily rest, it belongeth to the ceremoniall lawe, which was abolished at the comming of Christ.

M. Sayest thou then that this commandement belongeth peculiarlie vnto the Iewes, & that God did giue it onely for the time of the olde Testament?

C. Yea verelie, as touching the ceremonie thereof.

M. Why then, is there any other thing conteined in it besides the ceremonies?

C. There be three considerations, why this commandement was giuen.

M. What are they?

C. The first is, that it might be a figure to represent our spirituall rest: The second, for a comlie order to be vsed in the Church: And thirdlie, for the refreshing of seruants.

Three considerations for the which the Sabbaoth day was

M. What is ſpirituall reſt?

C. That we ceaſe to doe our owne workes, that the Lord may bring foorth his works in vs.

M. How may we thus reſt?

C. By mortifying our fleſh, and ſubduing the inordinate affections of our nature, to the ende that Gods ſpirit may beare rule in vs.

M. Are wee bound to this reſt but one day in the weeke?

C. Yes, continuallie: ſo that when wee haue once begun to enter into it, wee muſt goe on forward whiles our life laſteth.

M. Why is there but one day appointed to repreſent vnto vs a thing that dureth our whole life?

C. It is not neceſſarie that the figure do reſemble in all poynts the thing it is ordeined to repreſent: It is ſufficient, if they be like in ſome points.

M. Wherefore was the ſeuenth day appoynted rather then any other?

The number of ſeauen.

C. The number of ſeauen doeth ſignifie perfection in the ſcripture: wherefore the ſeuenth day was moſt meete to ſet out vnto vs a thing that ſhould ſtill continue: moreouer, it putteth vs in remembrance, that our ſpirituall reſt is but begun in this life, neither ſhall it be perfect vntill wee depart this world.

XXVII. *Sonday.*

M. What is meant by that which our Lord alleageth here, ſaying, that it behoooueth vs to reſt, for ſo much as he hath done the ſame?

C. Whē God had created all his workes in ſixe dayes, he appoynted the ſeuenth to the conſideration of his workes. And to the intent we might be the more ſtirred thereto, he ſetteth foorth his own

example

example vnto vs, becauſe there is nothing ſomuch to be deſired, as to become like vnto him.

M. Muſt wee then daily meditate the workes of God? or is it inough to haue minde of them one day in the weeke?

C. Our dutie is to be exerciſed daily therein: but for our weakneſſe ſake, there is one certaine day appoynted. And this is that politike order, whereof I ſpake.

Wee are bound to praiſe God continually in his workes.

M. What order then is to be obſerued that day?

C. That the people come together & giue diligent eare to the word of God, vſe common praiers, and make profeſsion of their faith & religion.

As touching politike order for d aies.

M. What meaneſt thou by ſaying, that it was partly ordeined for the eaſe of ſeruants?

C. That they which be vnder the power of others, might be releaſed ſome-what of their labour, the which thing alſo, ſerueth to the furtherance of the common wealth, for ſo much as euery man hath iuſt cauſe to be the readier willingly to trauel the other ſixe dayes, when they conſider, that they may take their reſt in the ſeuenth.

Colo. 2.

M. Let vs now ſee how this commandement belongeth vnto vs?

C. As touching the ceremonie thereof, it is aboliſhed, for we haue the accompliſhment thereof in Chriſt.

The ceremonial Sabbaoth is ended.

M. How ſo?

C. For our olde man is now crucified by the vertue of his death: and through his reſurrection we are raiſed againe into a newneſſe of life.

M. What is there then in this commandement that concerneth vs?

C. We are bound to obserue the politike order appoynted in the Church, for the hearing of Gods word, for comming together to make common prayers, and for the right vse of the Sacraments.

M. And doeth the figure profite vs no more?

C. Yes verely: for it leadeth vs to the trueth of that thing, whereof the Sabbaoth day is a figure; which is, that wee being made the true members of Christ, ought to cease from our owne workes, and commit our selues wholie vnto Gods gouernance.

XXVIII. Sonday. The 5. commandemet.

M. Let vs come now to the second table.

C. *Honour thy father and thy mother.*

M. What doest thou meane by this word, Honour?

What honour is due to our Superiours.

C. That children vse humble obedience towardes their father and mother, bearing a reuerent minde toward them, readie to assist and aide them, and willing to doe after their commandements, according to their duetie.

M. Proceede.

C. God joyned also a promise to this commandement, saying: *That thy dayes may be prolonged vpon the land which the Lord thy God hath giuen thee.*

M. What is the meaning of this promise?

C. That God will indue them with a long life, which haue their father & mother in due reuerence.

M. How commeth it to passe, that God promiseth man to prolong his life (as if it were a speciall benefite) since this life present is so full of miserie?

A long life.

C. Though our life be neuer so full of wretchednesse, yet it is the blessing of God vnto the faithfull, at the least for this one cause, that it is a token

of

of his Fatherlie fauour, in that he nouriſheth them here and preſerueth them.

M. May a man gather of the contrarie parte, that he who liueth not many yeares, is accurſed of God?

C. No, but rather it commeth to paſſe many times, that our Lord taketh them ſooneſt of al out of this world, whom he loueth moſt dearely.

M. In doing thus, it ſeemeth that hee keepeth not alwaies promiſe?

C. What promiſe ſo euer God maketh vs, touching the benefites of this world, we ought to take it with this condition, ſo farre foorth as it ſhall be expedient for the health of our ſoule: for it were a contrarie order, not to haue chiefe regard of the ſoule.

Benefits of this worlde are promiſed, with one condition.

M. And what is to be ſaid of them that be diſobedient vnto father and mother?

C. God will not onely puniſh them with euerlaſting paine in the day of judgement, but he will execute his vengeance alſo on their bodies here in this world, either by ſhortning their life, either puniſhing them by a ſhamefull death, or ſome other waies.

The puniſhment of children, which diſobey their parents.

M. Doeth not God ſpeake expreſlie of the land of Canaan in this promiſe?

C. Yes, as touching the Children of Iſrael: but we muſt now take it in a more generall ſignification, ſo that in ſo much as the whole earth is the Lords, we ought to acknowledge, that what countrey ſoeuer we doe inhabite, God hath giuen vnto vs the ſame for a dwelling place.

Pſal. 24. Pſal. 88. Pſal. 115.

M. Is there nothing elſe to be vnderſtood in

this

this commandement?

C. Though no mention be made in it expreſſelie, but of the father and mother, yet wee muſt vnderſtand in them all Magiſtrates and Superiours: for ſo much as there is one maner of conſideration of them all.

M. What is that?

C. Becauſe God hath giuen vnto them preeminence: for there is none authoritie of Parents, of Princes, or Magiſtrates, or maiſters, neither any other office or title or preeminence, but ſuch as God hath ordeined.

Rom 13

XXIX. *Sonday.*

M. Rehearſe the ſixt commandement.

C. *Thou ſhalt not kill.*

M. Is there nothing forbidden here but open murther?

C. Yes verely: for conſidering that it is God who giueth this in commandement, he doeth not giue vs a law to reſtraine our outward deedes, but ſpeciallie to bridle the affections of our minde.

M. Thy meaning is then, that there is a certaine kinde of murther, lying priuily in the heart, the which is forbidden here of God?

C. It is euen ſo: for hatred or rancour, and al deſire to doe hurt vnto our neighbour, is murther before God.

M. Is it inough then, if we beare no hatred nor malice towards any man?

C. No, for in that, that God condemneth hatred, it is to be vnderſtand alſo that he requireth of vs to loue al mē vnfainedly, procuring their wealth

The 7. commandement

M. What is the ſeuenth commandement?

C. Thou ſhalt not commit adulterie.

M. Wha

M. What is the effect of this commandement?

C. All whoredome is declared to be accurſed of God, and therefore it behoooueth vs to refraine from it, except wee will prouoke his wrath againſt vs.

All whoredome is accurſed.

M. Is there none other thing required in this commandement?

C. Wee muſt alwaies haue regard to the lawmaker, who conſidereth not onely the outward worke, but rather the affection of the heart.

The minde of the lawmaker is to be conſidered.

M. What is there more required?

C. For ſo much as our bodies and ſoules are the temples of the holy Spirit, that wee keep them in all pureneſſe, and therefore wee muſt not onely be chaſte as touching the carnal act, but alſo in heart, wordes, and behauiour, ſo that there muſt be no part in vs defiled or vnchaſte.

1. Cor. 3. 2. Cor. 6

M. Goe on to the eight commandement.

XXX. *Sonday.* The 8. commandement.

C. Thou ſhalt not ſteale.

M. Doeth this commandement forbid onely ſuch robberies, as be puniſhed by common lawes, either doeth it reach any further?

C. This commandement reacheth vnto all vnlawful and deceauable occupations, whereby wee plucke vnto vs any part of our neighbours ſubſtance, whether it be by violence, by fraud, or by any other meanes that God hath not allowed by his word.

M. It is inough if a man refraine from the deede doing, either is it forbidden alſo to deſire any ſuch thing?

Of inward theft.

C. We muſt alwaies haue a conſideration, that God was the maker of this law, who for ſo much

as he is a Spirit, hath not onely regard to robberies that be committed in deed, but he considereth aswell our secrete enterprises, our deuises, and purposes, and the desires of our minds, to come by riches through our neighbours losse.

M. What behoooueth it vs then to doe?

C. We are bounde to doe our endeuour, that euerie man may haue his due and right.

The 9 commandment.

M. What is the ninth commandement?

C. *Thou shalt not beare false witnesse against thy neighbour?*

M. Doeth God forbid in this commandement open perjurie before a judge onely? either are we charged to make no lie, to the disprofite of our neighbours?

A generall doctrine.

C. Vnder one kinde, hee giueth a generall doctrine: meaning, that we may not speake any thing to the reproach of our neighbour falselie, and wee may in no wise back-bite him or make lies of him: whereby hee might sustaine losse in his goods, or be hindered in his good name.

M. Wherefore doeth he speake expressely of open perjuries?

After custo mable sclandering and lying, there followeth shortly opē periurie.

C. To the intent that wee might the more earnestly detest this vice of back-biting, and lying, signifying vnto vs withall, that who-so-euer doeth accustome himselfe to speake sclanderouslie of his neighbour, or to make any lie to his hinderance priuilie, hee will not be ashamed shortly after to forswear himselfe openly.

M. Be sclanderous and lying words forbidden here alone? either be wee also restrained from all euill thinking?

C. Af-

C. Aſwell the one as the other, by the reaſon which we haue alreadie allead ged: for that that is euill in the doing before men, is as euill to be willed or thought before God.

That that is ill to bee done before men, is ill to be thought before God

M. Declare this in few words.

C. We are taught by this commandement, not to judge euill, or to ſpeake any words that ſound to the reproach of others, but rather to haue a good opinion of our neighbours, and to maintaine their good fame, ſo farre footh as the trueth will beare vs.

M. Let vs come now to the laſt commandment.

XXXI. Sonday. The 10. commandement.

C. Thou ſhalt not couet thy neighbours houſe: neither ſhalt thou couet thy neighbours wife, nor his ſeruant, nor his maide, nor his oxe, nor his aſſe, neither any thing that is thy neighbours.

M. Seeing the whole Law is ſpirituall (as thou haſt ſaid) and forſomuch as euery one of the other commandements were ordeined, aſwel to correct the rebellious affections of the heart, as to gouerne the outward doings, it appeareth that this commandement is ſuperfluous?

C. In the other commandements God would ſuppreſſe our will and affections, but here in this he vtterly inhibiteth all euill thoughts, light motions, ſudden affections, yea, though we neuer fullie purpoſe them, neither conſent willingly to do the.

M. Sayeſt thou then, that the leaſt motion or tentation that can enter into the thought of a faithfull man is ſinne, though hee ſtrine againſt it, and will not by any meanes conſent vnto it?

Euery euill motion is ſinne.

C. It is certaine, that all euil thoughts and motions do proceed out of our corrupt nature: where-

of I conclude, that the luſtes which doe kindle or ſtirre vp mans heart to doe amiſſe, though he neuer conſent to doe the thing, be neuertheleſſe directly againſt this commandement.

M. This is then briefly thy ſaying, that as euill luſts, whereunto men conſent & ſubject themſelues, are reprooued as ſinne in the former commandements: euen ſo by this commandement God requireth of vs ſuch perfection, that there may not ſo much as one euill motion once enter into our hearts, the which might prouoke vs to do amiſſe.

C. Euen ſo I meane.

M. May wee not now make a briefe ſumme of the whole Law?

The effect of ỹ whole Law.

C. Verie eaſelie: for the whole Law is comprehended in theſe two poynts: the one is, *That wee loue God with all our heart, with all our ſoule, and with all our whole minde:* The other is, *That we loue our neighbour as our ſelfe.*

M. What is included in the loue of God?

C. To loue him as our God: that wee acknowledge and take him for our ſoueraigne Lord, Maſter, Sauiour and Father: ſo that hereby our duetie is to loue him, to feare him, to honour him, to put our whole truſt in him, and to obey him.

To loue God with al our hart-

M. What doeſt thou meane by theſe wordes: *With all our heart, all our ſoule, and our whole minde?*

C. It is, that we loue God with ſuch a zeale and feruent affection, that there may be in vs no deſire, no will, no thought, no indeuour contrarie vnto his loue.

XXXII. *Sonday.*

M. What is the meaning of the ſecond poynt?

C. As wee be naturallie inclined to loue our

ſelues,

ſelues, and as this affection doeth paſſe all the reſt, euen ſo our loue towards our neighbours ought in ſuch ſort to beare rule in our hearts, that it ſhould guide vs altogether, and ſhould be a line and rule, thereby to order all our thoughts and deeds.

M. And whom meaneſt thou, when thou ſayeſt our neighbours?

C. I do not only ſignifie our kinred, friends, and ſuch others, as be of our familiar acquaintance, but ſuch alſo as bee ſtrangers vnto vs, and more then that, our verie enemies.

M. How are we bound to them?

C. There is a bond, whereby God hath tyed all men together, which is holy, and can not bee broken by any mans malice.

M. Then thou wilt ſay, if any man hate vs, that commeth of him-ſelfe: and yet by the very order which God himſelfe hath appointed, hee ceaſeth not to continue ſtill our neighbour, and wee are bound euen ſo to take him.

C. So I meane.

M. Seeing the Law requireth ſuch a perfect ſeruing of God, is not euery Chriſtian man bound to frame his life after the ſame?

C. Yes truelie: but we haue in vs ſo much weakneſſe, that there is no man which fully doeth performe all that the law requireth. No man can fulfill the Law.

M. Why doth God therefore require of vs ſuch an exquiſite perfection as we be not able to reach vnto?

C. God requireth nothing of vs, but that which we are bound to doe. But if wee giue diligence to frame our liues to this rule, ſet foorth in the Law,

then albeit wee be farre from attayning vnto the perfection thereof, yet the Lord will not lay to our charge our defaulte.

M. Speakest thou generally of all men, or of the faithfull onely?

C. No man is able to begin to doe the least point that the Law requireth, vntill he be regenerate through the spirit of God. Moreouer, if it were possible to finde out any man who were able to performe some part of that, that the Law demandeth, it should not be inough to discharge him before God: for the Lord pronounceth, that whosoeuer doeth not throughly accomplish euery poynt conteyned in the Law, is accursed.

Deut. 17 Galat. 3.

XXXIII. *Sonday.*

M. Hereof we must needs gather, that the Law hath two distinct offices, according as there be two sorts of men.

C. What else? For as touching them that beleeue not, it serueth to none other purpose but to reproue them, and to take from them all maner occasion, to excuse themselues before God, and this is that which S. Paule speaketh, naming it the instrument of death and damnation. But as touching the faithful, it serueth to another vse.

To what vse the Law serueth touching the vnfaithfull. 2. Cor. 3

M. To what?

C. First the Law maketh it knowen vnto them, that they cannot be justified by their workes: and so by humbling them, it doth stirre them to search their saluation in Christ. Secondly, whereas it requireth more then is possible for any man to doe, it warneth them to pray vnto God, that he would giue them strength, and also doeth put them daily in remembrance of their faults, to beate downe

To what vse the law serueth as touching the faithful

their pride: Thirdly, it serueth them in steed of a bridle, to hold them fast in the feare of God.

M. Then albeit for the time of this transitorie life, wee neuer accomplish the law, yet it is not to be thought a vaine thing, that it requireth of vs such a perfection: for thereby it setteth vp a marke vnto vs, to the ende that we euery one according to the grace wherewith God hath indued vs, might continually with so much more feruent affection walke towards it, and studie dailie more and more to come vnto it.

C. So it is meant.

M. Haue wee not a perfect rule of all righteousnesse set out in the Law?

C. Yes, so perfect, that God demandeth none other thing of vs, then to follow it: and contrariwise, God disalloweth and refuseth whatsoeuer man taketh in hand to doe besides, for obedience is the onely sacrifice which he requireth.

Obedience to the Law is gods only seruice, and the sacrifice, that he requireth of vs. 1 Sam 15. Iere. 7.

M. To what purpose then doe all those motions, declarations, exhortations, and commandements serue, which the Prophets make and the Apostles?

C. They are nothing else but expositions of the Law, which lead vs to the obedience of the Law, rather then draw vs from it.

M. Yet it seemeth that the Law doeth not set out euery mans particular vocation.

C. Whereas the Law of God prescribeth that wee ought to render vnto euery man that, that is his due, wee may right well gather thereof, what euerie mans dueti̇e is in his state and calling: further (as wee haue alreadie said) the residue of the

Scripture maketh a more particular and plaine declaration of the ſame: for the ſelfſame things which God hath in few wordes comprehended in theſe tables of his commandements, other parts of the Scripture doe intreat heere and there more at large,

XXXIIII. *Sonday.* The 3. point touching the true honouring of God ſo calling on him in our neede.

M. Seeing wee haue now ſpoken ſufficiently of the right ſeruing of God (that is to ſay, of obedience to his will) which is the ſecond part of the honour due vnto him, let vs treat now alſo the third point.

C. We haue ſaid here before, that the third maner of honour which he demandeth of vs, is to call vpon him, and to ſeeke for helpe at his hand in all our needs.

M. Doeſt thou meane, that wee muſt call vpon him alone?

C. Yea, for he chalengeth this, as a peculiar honour due vnto his diuine Maieſtie.

M. Since it is ſo, after what ſort is it lawfull for vs to require ſuccour at mans hand?

C. There is great difference betweene thoſe two things: for we call vpon the Name of God, to proteſt that we look for no helpe but at his hand, hauing our whole affiance in him, and in none elſe: yet in the meane time we ſeeke the helpe of men ſo farre foorth as God giueth vs leaue, and as he hath lent them meanes to ſuccour vs.

M. Then to demand ſuccour of men is nothing at all contrarie to this, that we are bound to make our prayer only vnto God for helpe, for ſo much as we put not our truſt in them, neither ſeeke their ſuccour, but ſo farre foorth as God hath ordeined

them

them ministers and bestowers of his goods to our necessitie and comfort.

C. Ye say well: and in very deed, whatsoeuer benefite we receiue at any mans hand, wee are bound so to take it, as if God him-selfe did deliuer it vnto vs: for the trueth is, that it is he who sendeth vs all those things by their hands.

M. Is it not then our duetie, to giue thankes vnto men for their benefites, seeing the law of nature so teacheth?

C. Yes, and it were for no more, but for that it hath pleased God to call them to such honour as to be the dealers and distributers of his benefites: for God in so doing, doeth binde vs vnto them, and will that we take the same thankefully at their hands.

M. It appeareth by this, that we may not call vpon Angels or Saints departed for helpe.

Neither Angels nor Saints departed, are to be called vpō for any helpe.

C. It is certaine: for touching Saints departed, God hath not appointed vnto them anie such office, as to helpe vs. And as concerning his Angels, although he doth vse them as ministers to serue for our health, yet is it not his will that we should call vpon them for helpe, either haue our refuge vnto them in time of neede.

M. Then whatsoeuer is not agreeable to the order which God hath set foorth vnto vs, is repugnant vnto his will?

C. I meane no lesse: for if so be we bee not content with that order which God hath by his word set foorth vnto vs, it is a most certaine token of infidelitie. Moreouer, if in stead of seeking vpon God alone for helpe in all our needes, wee shall haue re-

An euident token of infidelitie.

recourse vnto Angels or any other creatures, putting any part of our confidence in them, we commit therein damnable idolatry, by attributing vnto them that thing which ought to bee peculiarlie reserued vnto God.

XXXV. *Sonday.* Of Prayer.

M. Let vs come now to the right maner of prayer vnto God. Is it enough to pray with the tongue, either is a feruent minde, and earnest affection of the heart also required?

We must pray with an heartie affection.

C. The tongue is not alway necessary in praying but the vnderstanding and earnest affection are alwayes necessarilie required?

M. How proue you that?

Psal. 115. Psal. 29.

C. For so much as God is a spirit, hee requireth alwayes the heart: and as at all other times so speciallie in time of prayer, when wee shew our selues in his presence, & enter into communication with him: and there-upon hee maketh a restraint of his promise, saying, that he wil be at hand to heare only al them which call vpon hm in trueth, contrariwise he pronounceth all them accursed which pray hypocritically, or without an earnest affection.

They are cursed of God that pray without heartie affection.

M. Then all such prayers as be made onely with the mouth, be vnprofitable, and to no vse?

C. They be not onely vnprofitable, but prouoke God to displeasure.

To pray for things whē we feele not the necessity thereof, is both vnprofitable, and also offend God.

M. What maner of affection is required to mak the prayer acceptable?

C. We must first of all haue such a feeling of our pouertie and wretchednesse, that wee may perceiue an earnest vexation and griefe of minde, through the loathsomnesse of sinne, we must also haue a feruent desire to obteine grace at Gods hand, which

desire

desire must kindle our hearts, and ingender in vs a feruent prayer.

M. Doe these things proceed of our nature? either are they giuen vnto vs by the speciall goodnes of God?

C. God must worke therein: for wee are of our selues dull, and without all lust to prayer: but the Spirit of God doth stirre vp in our hearts such sighs as no tongue is able to expresse, and indueth our mindes with such a zeale, and feruent affection, as God requireth in prayer. Rom. 8. Galat. 4.

M. Doth this doctrine teach vs, that we ought not to dispose, and stirre vp our selues to prayer?

C. Nothing lesse: but rather contrariwise, so oft as we doe feele our selues colde, and not disposed to prayer, we ought to make our supplication vnto the Lord, that it would please him to inflame vs with his Spirit, whereby we may be framed to prayer, with such affection of minde, as wee ought to doe. Gods spirit is our onlie schoole-master to teach vs to pray.

M. As touching the vse of the tongue, doest thou not count it vtterly vnprofitable in making of prayers?

C. No: for the words which the tongue vttereth, do many times helpe, stirre vp and confirme the minde, so that it is not so easielie drawen from God. Moreouer, for so much as the tongue is created of God for his glorie, aboue all other members of the bodie, it is reason, that the tongue be emploied by all meanes to that vse: finallie, the very feruent affection of the heart doeth manie times through a vehemēt motion, enforce the tongue to speake though a man did not purpose so to doe. The toung seruеth to a good vse in the making of our prayers.

M. Since

XXXVI. *Sonday.*

M. Since it is as thou sayest: to what purpose is it to pray in a language that a man doeth not vnderstand?

C. It is a very mocking of God, and a superstitious hypocrisie.

To pray in a strange language is a mocking of God. 1. Cor. 14.

M. When we make our prayers vnto God, doe wee it at all adventures without sure knowledge whether we shal obtaine any profite or not? either ought we to be surely perswaded that our prayers will be heard?

Praier must proceede of a sure confidence in Gods promise.

C. We must haue this euermore as a sure ground in all our prayers, that they shall be accepted of God, and that we shall obtaine our request so farre foorth as it shal be expedient and necessarie for vs: whereupon S. Paul sayeth, that the right inuocation and praying vnto God, proceedeth of faith. For if wee haue not a sure trust in the mercie of God, it is vnpossible to make our prayer vnto him aright.

Rom. 10.

Whosoeuer doubteth whether God heareth his prayer, obteineth nothing. Mat. 12. Marc. 11

M. What sayest thou then of them which be in doubt, whether God will heare them or not?

C. Their prayers are vtterly voyde, seeing God hath made no promise to any such prayers: for he sayeth, whatsoeuer we shal aske, if we beleue, he will graunt it vnto vs.

Three things make vs bolde to aske of God.

M. It remaineth to know by what meanes, and in whose name wee may come by this sure confidence, to present our selues before God, considering that wee are vile sinners, and farre vnworthie so to doe.

1. His promise.

C. First of all, we haue promises of God, whereupon we must stay our mindes, without hauing any regard of our owne worthinesse. Secondly, (if

we be the children of God) he doeth incourage vs & puſh vs forward with his holy Spirit, to come to him familiarly as to our father: and that we ſhould not be afraid to come before his glorious Majeſtie (although we be but as poore wormes of the earth & moſt wretched ſinners) he hath giuē vnto vs our Lord Ieſus to be our mediatour, to the intent that we by the meane of his merits, hauing recourſe vnto God, might haue an aſſured truſt to find grace.

Pſal. 50. 91. 145 Iſa. 30. 65. Iere. 29. Iocl. 2. Matth. 6. 2. His Spirit. Rom. 8. The mediatiō of Chriſt his owne Sonne. 1. Tit. 2. Heb. 4. Ioh. 2.

M. Doeſt thou meane it thus, that we may not call vpon God by prayer, vnleſſe it be done in the name of our Sauiour Chriſt?

C. Yea: for we haue an expreſſe commandemēt ſo to doe: and in ſo doing, we haue a ſure promiſe that through his interceſsion all our requeſts ſhall be granted vnto vs.

Wee may not pray but in the name of our Sauiour chriſt Ioh. 14. 1. Ioh 2 Ephe. 3. Heb. 4. Rom. 8.

M. Is it not then a fooliſh preſumption, to preſent our ſelues boldly before God, ſince wee haue Chriſt for our Advocate, and ſet him before vs, to the end that God may for his ſake, accept both vs and our prayers.

C. No verily: for we make our praiers, as it were by his owne mouth, forſomuch as hee him-ſelfe openeth the way for vs, & maketh our prayers to be heard, yea, & intreateth alſo continuallie for vs.

XXXVII. *Sonday.*

M. Let vs treat now of the ſubſtāce of our prayers. Is it lawfull for vs to pray for all things that we fantaſie, either is there a certaine rule to pray?

Wee may not frame our praiers according to our own fantaſie, but as Gods word teacheth vs, and his holy ſpirit directeth vs.

C. If we ſhould follow our owne fantaſie in making our prayers, they ſhould be very ill framed. For we are ſo blinde, that we are not able to judge what is meete to be prayed for: moreouer, all our deſires are ſo inordinate, that it is expedient for vs

to bridle them.

M. What is then to be done?

Matth. 6. C. We muſt learne of God what is meete to be prayed for, ſeeing he alone knoweth what is neceſſarie for vs, and that he leadeth vs, as it were by the hand, ſo that we our owne ſelues doe nothing but follow.

M. What inſtructiō hath he giuen vs for prayer?

C. He hath taught vs ſufficiently, how & wherefore to pray, throughout the whole ſcripture, but to the intent to bring vs to one certaine and ſure marke, hee hath ſet foorth vnto vs one maner of prayer, wherein he hath brieflie comprehended all ſuch points as be meet or lawful for vs to demand.

Matth 6. Luk. 11. M. Rehearſe that forme of prayer.

C. It is the verie ſame that our Lord Ieſus taught his diſciples to pray. For when they asked of him how they ſhould pray, he anſwered that they ſhould ſay on this wiſe: *Our Father which art in heauen, halowed be thy name: Thy kingdome come: Thy will be done euen in earth as it is in heauen: Giue vs this day our daily bread: And forgiue vs our † debts, euen as wee forgiue our debters: And lead vs not into tentation, but deliuer vs from euill. For thine is the kingdome, and the power, and the glorie for euer. So be it.*

The faithfull prayer which the Lord hath taught vs

†Or ſinnes

M. For the more eaſie vnderſtanding hereof, tell me how many articles be contained herein.

C. Sixe: whereof the firſt three doe concerne the glorie of God, without any conſideration of our ſelues: the other three, touch vs properly and concerne our wealth and profite.

The diuiſiō of the lords prayer.

M. Why then, ought we to deſire any thing of God, that bringeth no maner of commoditie vn-

to

to our ſelues?

C. This is true, that God of his infinite goodnes doth diſpoſe and order all things in ſuch ſort, that nothing can turne to the glorie of his Name, which is not alſo profitable vnto vs, ſo that when his Name is ſanctified and honoured, he maketh it redound to our ſanctification: and when his kingdome cõmeth, we are after a ſort partakers thereof, yet notwithſtanding our duetie is at ſuch time as we aske theſe things, to haue only regard to his honour, without any conſideration to our ſelues, or to our owne commoditie and profite.

M. By thy ſaying then, though theſe three firſt petitions are greatly profitable to vs, yet we may not make them for any other purpoſe but onely to deſire to haue God honoured?

C. It is euen ſo: and likewiſe, albeit the three laſt requeſts be ordeined to pray for things expedient and neceſſarie for vs, yet euen in them alſo wee ought moſt earneſtlie to ſeeke Gods honour, ſo that it muſt be the chiefe ende & marke wherevnto all our wiſhings and deſires be directed.

M. Let vs come now to the expoſition of it: and before that we proceede any further, wherefore is God named here our Father, rather then by ſome other name?

28. *Sonday.* In what ſenſe we call God Father

C. Since in time of prayer ſpecially we ought to haue a ſteadfaſt aſſurance of Gods fauour in our conſciences, it pleaſeth God to be called of vs by a name which ſoundeth nothing but all ſweetnes, bountie and mercifulneſſe, thereby to driue away all doubtfulneſſe & feare, & to make vs conceiue a bold courage to come familiarly into his preſence.

M. May we then come boldlie and familiarlie vnto God, euen as a childe may vnto his father?

C. Yea, and with a great deale more assured confidence to obtaine whatsoeuer wee shal desire: for if wee being euill, cannot choose but giue vnto our children bread and meate when they aske it, how much lesse can our heauenly Father refuse to giue vs such things as wee haue neede of, since hee is not onely good, but the very soueraigne goodnesse it selfe?

Matth 7

M. May wee not prooue sufficiently by this, that God is named our father the same thing which we affirmed touching Christ, that our prayer ought to be grounded vpon sure trust in his merits and intercession?

C. Yes certainly: for God doeth acknowledge vs none otherwise to be his children, but only in so much as we be the members of his Sonne Christ.

M. Wherefore doest thou not rather call God thy Father, then our Father, as it were in common?

Why wee cal him our Father.

C. Euery faithfull man may right well call God his Father particularly: but in this forme of prayer, our Sauiour Christ doeth teach vs to pray in common, that wee might remember thereby the duetie and charitie which wee owe to our neighbours in our prayers, and to monish vs, not to care onely for our selues.

M. What meaneth this clause, *Which art in heauen?*

C. It is asmuch to say, as to name him high mightie, and incomprehensible.

M. To what purpose serueth that?

C. That when wee call vpon him by prayer, wee

might learne to lift vp our mindes, and to withdraw our imagination from thinking any thing of him worldly or earthly, and that wee ſhould not meaſure him by our fleſhly iudgement, & ſo make him ſubiect to our will or appetite, but rather that wee might with all humbleneſſe of minde, honor his excellent majeſtie, and alſo that we might haue occaſion to put ſo much the more our truſt aſſuredly in him, conſidering that he is Lord and Maſter of all.

XXXIX. *Sonday.* The firſt petition.

M. Make an expoſition of the firſt petition.

C. The Name of God is his honour and renoune, whereby he is ſanctified and praiſed among men: therefore we deſire that his glory may be aduanced aboue all things, and euery where.

M. Doeſt thou meane that his glory may either increaſe or diminiſh?

In what ſenſe we wiſh the ſetting foorth of Gods glorie.

C. No verily, in it ſelfe: but the meaning hereof is, that it may be knowen as it ought to be, & that all the workes which God doeth, may appeare vnto men to be glorious euē as they be in very deed, ſo that he might by all meanes be magnified.

M. What doeſt thou meane in the ſecond requeſt by the kingdome of God?

The ſecond petition. Wherin the kingdome of God cōſiſteth.

C. This kingdome conſiſteth principallie in two points: that is to ſay, firſt in that he gouerneth his elect through his holie Spirit: and againe, in that he deſtroyeth the wicked, which will not become ſubiects to his kingdome, to the ende that it may euidently appeare that there is no power able to with-ſtand his power.

The kingdome of Chriſt.

M. What vnderſtandeſt thou in praying that this kingdome may come?

C. That it would pleaſe God from day to day to increaſe the number of his faithfull flocke, that hee would continually more & more beſtowe the gifts of his holy Spirit among them, vntil the time come, when they ſhalbe fully repleniſhed: that hee would alſo cauſe the light of his trueth more and more to ſhine, & that he would in ſuch wiſe make his juſtice to be knowen, that the divell & his kingdome of darknes may come to vtter confuſion, & that all wickedneſſe may be cleane aboliſhed and rooted out.

M. Is not this requeſt performed dailie?

The perfect ſtate of Chriſtes kingdome.

C. It is partly fulfilled: yet wee deſire that it may be continually increaſed and aduanced vnto ſuch time as it ſhall come to ful perfection: which thing ſhalbe at the day of iudgement, what time God alone ſhalbe magnified, and all creatures ſhal be abaſed and ſubjeſt vnto his maieſtie, and ſo hee ſhalbe all in all things.

1. Cor. 15

M. In what ſenſe prayeſt thou that Gods will may be done?

XI. *Sunday.* The 3 requeſt touching the accompliſhment of Gods will.

C. That all creatures may be ſubiect to him and obey him, in ſuch ſorte, that whatſoeuer is done, may be pleaſant to him.

M. Doeſt thou meane then, that nothing may be done contrarie vnto his will?

C. Our requeſt is not only that he would bring all things to paſſe as hee hath appoynted by his vnſearchable counſell, but that he would beate downe all rebellion, ſo that all wils may obey his will onely.

M. In ſo doing, doe wee not vtterlie refuſe our owne wils?

C. Yes

C. Yes vtterlie: and wee pray not onely that hee would bring to nought ſuch deſires as be againſt his will, but that he would alſo create in vs newe mindes and new hearts, that our owne will being ſet apart, his Spirit may worke ſuch a will in vs, as may be in all poynts agreeable vnto him.

Regeneration.

M. Wherefore putteſt thou vnto it, In earth, as it is in heauen?

C. Becauſe the Angels which be his heauenly creatures, ſtudy nothing but to pleaſe him without any motion to the contrarie, wee deſire that the like may be done in the earth, & that all men may be framed vnto a like willing obedience.

How Gods wil is done in heauen.

XLI *Sonday.*

The fourth petition.

What is meant by our daily bread.

M. Come now to the ſecond part: What doeſt thou meane by the daily bread which thou askeſt?

C. That word conteyneth all things whereof we haue neede in this preſent life, not only as touching meate, drinke and clothes, but all maner of things that God knoweth to be expedient for vs in this worlde, whereby we may haue the fruition of his benefites in quietneſſe.

M. Why beggeſt thou of God thy daily nouriſhment, ſince he hath giuen a charge vnto al men to get their liuing with the labour of their handes?

C. Albeit we are commanded to labour for our liuing, yet all our labour, diligence, and prouiſion that wee can make, is not able to procure vs a liuing, but the only bleſsing of God vpon our hands and trauel, which proſpereth the things we goe about in his Name. Moreouer, this is to be conſidered, that it is not meate or drinke that nouriſheth vs (notwithſtanding wee be commanded to make prouiſion for thoſe things) but the power of God

God muſt bleſſe our labours.

main-

maintaineth our life, and we vse them onely as instruments.

M. Why calleſt thou it, our bread, ſince we deſire that it may be giuen vs?

C. That commeth of the onely bountifulneſſe of God, whoſe pleaſure it was to name it ours, albeit it is nothing at all due vnto vs: and againe by this word we are put in remembrance not to deſire any other mans bread, but that onely which we ſhall come by, by honeſt and lawfull meanes, agreeable to Gods ordinance.

Wherefore we call it daily bread.

M. Why ſayeſt thou, this day, and dailie?

C. Theſe two words doe teach vs to be contented, and not to wiſh more then is ſufficient for our neceſsitie.

M. Seeing this is a common prayer belonging indifferently vnto all men, how is it that the rich (who haue prouided abundance of goods for a long time) may make this petition for one day?

C. All men both rich and poore, muſt vnderſtand, that what goods ſo euer they haue, they can nothing profite them, but ſo farre forth as it pleaſeth God to giue them the vſe thereof, ſo that whe we haue plentie, yet wee haue nothing vnleſſe he of his goodneſſe giue vs alſo the fruition and vſe of the ſame.

XLII. *Sonday.* The 5. petition.

M. What is contained in the fift requeſt?

There is none ſo holy that hath not need to aske God forgiueneſſe of his ſins or debts.

C. That it would pleaſe God to forgiue vs our debts.

M. Is there any man liuing ſo juſt, that needeth not to make this requeſt?

C. No ſurelie: for our Lord Ieſus preſcibed this forme of prayer to his Apoſtles for the behoofe of

his

his whole Church: so then whosoeuer would exempt himselfe from this, refuseth to be of the companie of Christs flocke: and in very deede the Scriptures doe plainely testifie, that the most perfect man that is, if hee would alleadge one poynt to iustifie himselfe thereby before God, should be found faultie in a thousand: it is meete therefore that euery man haue a recourse continuallie vnto Gods mercie. Iob. 9.

M. After what sort thinkest thou that our sinnes be pardoned vs?

C. Euen as the very words of Christ do sound: for as much as our sinnes be as debts, whereby we are holden fast bound vnder the danger of euerlasting damnation, wee make supplication vnto God, that hee would of his meere goodnesse pardon them. Heere by dettes are meant sins.

M. Thou meanest then, that wee obteine forgiuenesse of our sinnes, by the free mercie of God onelie? In what sort our sins are forgiuen.

C. Yea, for we can by no meanes make amends for the least fault that we haue committed, if God did not vse his bountifull liberalitie towards vs, by forgiuing them freelie euerie one.

M. What profit cometh to vs by that, that wee are pardoned of our sinnes?

C. By this meanes, wee are as acceptable vnto God, as if we were just and innocent, and also our consciences bee surelie perswaded of his fatherlie loue towards vs, whereby we atteine to everlasting life and felicitie. The fruit of remission of sinne.

M. Whē thou makest thy prayer, that he would pardoun vs our dettes, euen as wee pardoun our

detters

detters, doest thou meane hereby that we deserue to haue our sinnes forgiuen in that, that we forgiue other men their faults?

C. No verelie: for by that meanes we should not haue pardon of our sinnes freelie, neither should the remission of them be sufficientlie grounded vpon the satisfaction, which was made in the death of Christ; as it ought to be: but in that wee forget the wrongs done vnto vs, we follow his example in gentlenesse and meekenesse. And now to declare that we are his children, hee hath giuen vs this as a badge to bee knowne by, and to certifie our selues that we are so. On the other part also he doth vs to wit, that we may looke for nothing of him, but extremitie and rigour, if we bee not ready to pardon, and shewe fauour vnto them which bee in fault towards vs.

Our sinnes be pardoned freelie

Whom god refuseth to count as his children.

M. Thou meanest then, that God heere refuseth to take them for his children, which can not forget wrongs committed against them: and that they should not thinke themselues to bee partakers of the heauenly forgiuenesse.

C. Yea verelie, and also to the ende that all men might haue knowledge that the self-same measure, which they mette vnto other, shall be payed vnto them againe.

M. What is the next petition?

C. Lead vs not into tentation but deliuer vs from euill,

XLIII. *Sunday.* The sixt petition.

M. Makest thou but one request of this?

C. No; for the second part doth expound the first.

M. What is the substance of this petition?

C. We desire that God doe not suffer vs to fall

to wickednesse, neither permit vs to be ouercome of the deuil, nor to be led with the naughtie lustes of our flesh which continually warre against vs: but that he would giue vnto vs power to withstand the holding vs vp with his hand, and keeping vs alwaies in his sauegarde, to be our protector and guide. Rom. 7. Gal. 5. 1 Cor. 1. 11

M. By what meanes is this brought to passe?

C. What time God doeth guide vs by his holy Spirit, thereby causing vs to loue goodnesse, and to hate euill, to seeke after righteousnesse, and to flee from sinne: for by his holy Spirit we ouercome the deuill, sinne and the flesh.

M. Hath euery man neede thus to be guided?

C Yea euery man: for the deuill watcheth continually for vs euē as a roaring lyō ready to deuour vs, and we on the other part be so feeble, and fraile, that he would out of hand ouercome vs, if God did not both strengthen vs, & giue vs the victorie. 1 Pet. 5.

M. What signifieth this word, tentation?

C. The wilie guiles and subtill assaultes of the deuill, wherewith he assaulteth vs: forasmuch as we are naturally apt to be deceiued, yea readie to deceiue our selues: and our will is wholie bent to doe euill, no white to doe good. What is tentation. Gen. 6. 8.

M. But wherefore requirest thou of God, that he doe not lead vs into tentation, since that is an office belonging peculiarlie to the deuill?

C. God of his infinite mercie doth preserue his faithful, not suffering the deuil to lead them out of the way, neither permitting that sinne haue the vpper hand of them: so likewise he doth not onelie giue vp cast off and withdraw his grace from such

as he will punish, but also hee deliuereth them to the deuill: committing them vnto his tyrannie: he striketh them with blindnesse, and giueth them vp vnto reprobate mindes, that they become vtterlie slaues vnto sinne and subject to all tentations.

M. What meaneth the clause which followeth, *For vnto thee belongeth the kingdome, and the power, and the glory for euer?*

C. It putteth vs again in remembrance that our prayers be grounded vpon God and his Almightie power and goodnesse, and not in any thing that is in vs, since we of our selues be vnworthie once to open our mouths to call vpon him: againe wee are taught heereby to conclude all our prayers in the praysing of his power and goodnesse.

XLIIII. *Sonday.*

M. Is it not lawfull for vs to aske any other petition or thing, then is here rehearsed?

C. Albeit wee are not forbidden to vse other wordes, and to frame them also after another sort, yet there can no prayer be acceptable vnto God, vnlesse it bee in effect and sense framed after this, which is vnto vs, as it were a perfect rule whereby to pray as we ought to do.

M. It seemeth now conuenient time to come to the fourth point touching the honour due vnto God.

The fourth kind of honour due to GOD.

C. We haue said alreadie, that it consisteth in acknowledging with the heart, and in confessing with the mouth, that God is the author of al goodnesse, that thereby we may honour him.

M. Hath God set foorth no rule to teach vs how we should doe this?

C. All the examples in the Scripture of praising and thanks-giuing, ought to be as rules vnto vs.

M. Is there nothing conteined in the Lords praier touching this matter?

C. Yes: for in that we pray that his Name may be glorified, we desire also that all his workes may be seene (according as they bee in deed) excellent and praise worthie: in such sort that if he punish vs, we may thereby praise the vprightnesse of his judment: if he pardon our faults, we may thereby haue occasion to magnifie his mercie: when he performeth his promise, wee may acknowledge him to be the infallible truth: briefly, we require that there be nothing at all done wherein the brightnesse of his glorie bee not shewed foorth vnto vs: and this is to giue vnto him the laud and praise of al goodnesse.

M. What conclusion may we gather of all that we haue hitherto spoken?

C. We may well conclude of this the saying of Christ, that this is life everlasting to know the very liuing God, and him whom he hath sent, our Sauiour Christ: to know him, I say, to the end to render due honour vnto him, that thereby he may become vnto vs, not onely a Lord and Master, but also a Father, and Sauior: whereby also we on the other part may be his seruants, his children, and a people wholly consecrated to his glory.

Ion. 17. What euerlasting life is Mat. 1.

XLV. *Sonday.*

M. What is the meanes to come by a state so excellent?

C. He hath for the same purpose left with vs his holy word, which is vnto vs as it were an entry vnto the kingdome of heauen.

Euerlasting life is offred and presented vnto vs by Gods word.

M. Where shall we seeke for this his word?

C. It is conteined in the holy Scripture.

M. How must we vse this worde, to haue this profite by it?

C. We must receiue it, being perfectlie perswaded thereof in our conscience, as of an vndoubted trueth sent downe from heauen, submitting our selues vnto it with due obedience, louing it heartilie with a feruent and vnfained affection, hauing it so printed in our harts that we may follow it and conforme our liues wholie vnto it.

M. Doe all these in our things lie power?

C. No, not one of them all: but God worketh them in our hearts in this wise by his holy Spirit.

M. Is it not required of our part, that we take paine and doe our diligence both to heare and to reade this doctrine, which is set foorth vnto vs?

Wee must giue diligēt labour to learne God's worde.

C. Yes doubtlesse: and first it is requisite that euerie man priuatlie in his own house, giue himselfe to the studie of this word: but principallie euerie man is bound to haunt duelie all Sermons made in the congregation of Christ, where this word is expounded.

M. Thinkest thou then that it is not enough that euerie man doe giue diligence to reade Gods word in his owne house, vnlesse they come also together to heare it preached openlie.

C. I thinke it necessarie, if God of his goodnes doe prouide such meanes that wee may heare it openly.

Eph 4.

M. What is the reason?

C. Because our Sauiour hath set and established this order in his Church, not to the end that two or three onelie should obserue it, but as a generall order for all men: and he hath likewise declared

that

that this is the onelie way to build his Church and to preſerue the ſame, let vs therefore euerie one be content to haue recourſe to this rule and not become wiſer then our Maiſter.

M. Is it then a thing neceſſarie to haue Paſtours and miniſters in the Churches?

Paſtours or Miniſters in the Church are neceſſarie. Matth 10. Luc, 10.

C. Yea verie neceſſarie, and at their mouths men are bound to receiue the word of the Lord with all humble obedience: ſo that whoſoeuer doeth ſet light of them and regard not to heare their ſayings they contemne alſo Ieſus Chriſt, and deuide themſelues, from the fellowſhip of his flocke.

M. Is it ſufficient that we haue ben once inſtructed by their meane, either elſe muſt we heare their doctrine continuallie?

C. It is nothing if a man begin wel, vnles he continue ſtil in the ſame for we muſt keep vs in Chriſts ſchoole, & continue ſtill his ſchollers vnto the end, & for that cauſe he hath ordeined Miniſters in the church to teach vs continuallie in his Name.

XLVI, *Sonday*.

M. Is there none other meane beſides his word whereby God ſheweth himſelſe vnto vs?

Of Sacraments.

C. God hath ioyned the Sacraments with the preaching of his word.

M. What is a Sacrament?

C. A Sacramēt is an outward tokē of Gods fauour which by a viſible ſigne doth repreſēt vnto vs ſpirituall things to the end that Gods promiſes might take the more deepe root in our hearts, & that wee might ſomuch the more ſurely giue credit vnto thē.

M. What? is this poſsible that a viſible and a materiall ſigne ſhould haue ſuch vertue to certifie our conſcience?

C. No

C. No, not of it ſelfe, but God hath ordeined it for ſuch an ende.

M. Since it is the proper office of Gods holie Spirit, to ſeale and print the promiſes of God in our hearts, how canſt thou attribute or giue this propertie vnto the Sacraments?

The difference betwen Gods Spirit and his Sacraments.

C. There is a great difference betweene the one and the other: for Gods Spirit is hee alone, who in verie deed is able to touch & moue our hearts, to illuminate our mindes, & to aſſure our conſciences in ſuch ſort, that all theſe ought to be accounted his only works, ſo that the whole praiſe & glory hereof ought to be giuen vnto him only: notwithſtanding, it hath pleaſed our Lord to vſe his Sacraments as ſecond inſtruments thereof, according as it ſeemed good vnto him, without diminiſhing any point of the vertue of his Spirit.

M. Thou meaneſt then that the efficacie of the Sacraments doeth not conſiſt in the viſible ſigne, but wholy in the working of the Spirit of God?

C. I meane euen ſo: according as it is Gods pleaſure to worke by meanes by him ordeined without any derogation thereby to his glorious power.

The Sacraments were ordeined to helpe our infirmitie.

M. What mooued God to inſtitute ſuch inſtruments or meanes.

C. He ordeined them to helpe and comfort our weakneſſe: for if we were of a ſpiritual nature, as the Angels are, then we were apt to cõſider both God and his manifold graces after a ſpiritual maner alſo, but for aſmuch as we are clogged with earthly bodies, it was needfull for vs, that God did inſtitute ſenſible ſignes, to repreſent vnto vs ſpiritual & heauenly things: for otherwiſe we could not com-

prehend them. Moreouer, it is neceſſarie for vs, that all our ſenſes be exercised in his holy promiſes, that wee might be the better ſtabliſhed in the ſame.

XLVII. *Sonday.* The Sacraments are neceſſarie.

M. Since God hath ordained his Sacraments for our neceſsitie, it were a poynt of arrogancie & preſumption, to thinke that they might be aſwell left off, as vſed.

C. Yee ſaie trueth: ſo that whoſoeuer doth willingly forbeare the vſe of them, eſteeming them as things more then needeth, hee diſhonoreth Ieſus Chriſt, he refuſeth his grace, and doeth quench his holy Spirit.

M. But what aſſurance of Gods grace be the Sacraments able to giue, ſeing both the godly and wicked doe receaue them?

C. Albeit the infidels and wicked doe make the grace (which is preſented vnto them by the Sacraments) of none effect, yet it followeth not that their office and propertie is ſuch.

M. How, and when is it that the Sacraments haue their effect?

When the Sacraments doe take their effect. How chriſt ought to be ſoght in his Sacraments.

C. When a man receiueth them in faith, ſeeking onely in them Chriſt and his grace.

M. What meaneſt thou by ſaying that wee may ſeeke nothing elſe but Chriſt in them?

C. I ſignifie thereby, that we may not occupie our mindes in conſidering the outward ſignes, as though we would ſeeke our ſaluation in them: neither may wee imagine that there is any peculiar vertue incloſed in them, but contrariwiſe do take the ſigne for an aide to leade vs ſtraight to Chriſt, and to ſeeke in him ſaluation and all our felicitie.

M. If faith then be required in the miniſtration of them, how are they giuen vnto vs to ſtrengthen vs in the faith, and to aſſure vs of Gods promiſes?

C. It is not enough that faith be once begun in vs for a time, but it muſt ſtil be nouriſhed and mantained, ſo that it may grow dayly, & be increaſed in vs. For the nouriſhment, ſtrength & increaſe thereof, God hath giuen vs the Sacraments, the which thing S. Paulldeclareth, ſaying: that the vſe of them is to ſeale the promiſes of God in our hearts.

The Sacraments be meanes to nouriſh our faith Rom 4

M. But is not this a token of infidelitie, when we doe not beleeue the promiſes of God, vnleſſe they be confirmed vnto vs by ſome viſible ſigne, as an ayde joyned vnto them?

C. It is a token of a weak faith, and yet the faith of all the children of God is ſuch, not-with-ſtanding they ceaſe not therefore to be faithful, albeit they haue not as yet attained vnto the perfection therof. For ſo long as we liue in this world, there abideth continually certain remnants of vnbeleefe in our fleſh: and therefore we muſt endeuour by all means continually to profit and increaſe in faith.

Gods children are not fully perfect in his life.

XLVIII. *Sonday.*

M. How many Sacraments bee there in the Church of Chriſt?

How many Sacraments there be.

C. There be but two which be common vnto all men, and which Chriſt him-ſelfe ordained for the faithfull.

M. What be they?

C. Baptiſme and the holie Supper.

M. In what points doe they agree, and wherein differ they, the one from the other?

Of baptiſme

C. Baptiſme is vnto vs an entrie into the Church, for it witneſſeth vnto vs, that where as wee were

before ſtrangers from God, he doeth now receiue vs into his familie. The ſupper of the Lord is a teſtimonie vnto vs, that God will nouriſh and refreſh vs with food, euē as a good maſter of an houſe ſtudieth to ſuſteine & feed ſuch as be of his houſhold.

The ſignification of Baptiſme.

M. To the ende that we may vnderſtand them both ſo much the better, let vs conſider them apart one after another. Firſt, what is the ſignification of Baptiſme?

Rom 6. Eph 5.

C. It ſtandeth in two points: firſt, our Lord repreſenteth vnto vs heerein the remiſsion of our ſinnes: ſecondly our regeneration.

XLIX. *Sonday.*

M. What ſimilitude hath water with thoſe things, that it may repreſent them?

The myſterie of the water in Baptiſme.

C. Firſt, the remiſsion of ſinnes is a maner of waſhing, whereby our ſouls are cleanſed from their filthineſſe, euen as the filth of our body is waſhed away with water.

M. What ſayeſt thou of regeneration?

C. Becauſe the beginning of our regeneration ſtandeth in the mortification of our nature, & the end that wee become newe creatures through the Spirit of God, therefore the water is powred vpon the head to ſignifie that we are dead or buried, and that in ſuch ſort, that our riſing againe into a new life is there-withall figured, in that, that the powring of the water is but a thing of a very ſhort continuance, and not ordeined that wee ſhould bee drowned thereby.

Wherefore the water is powred on the head.

M. Thou meaneſt not that the water is the waſhing of our ſoules?

C. No: for that belongeth to the blood of our Sauiour Chriſt alone, which was ſhed that all our

1. Iohn. 1. 2. Pet. 1.

filth might be wiped away, and that wee might be counted pure and without ſpot euen before God: the which thing then taketh effect in vs, what time our conſciences be ſprinkled therewith by Gods holy Spirit, but the Sacrament doeth teſtifie and declare it vnto vs.

The water is not a bare ſigne. The promiſe is ioyned to it.

M. Meaneſt thou then that the water ſtandeth in none other ſtead vnto vs but as a figure?

C. It is ſuch a figure as hath the veritie ioyned vnto it: for God keepeth his promiſe & deceiueth no man: wherefore it is certaine, that remiſsion of ſinnes, & newneſſe of life is offered vnto vs in Baptiſme, and that we receaue the ſame there.

M. Is this grace receaued indifferently of al men?

C. No: for diuers through their wickedneſſe, cauſe it to ſtand thē in no ſtead: neuertheles the Sacramēt looſeth not his propertie, albeit that none feele the comfort thereof, but onely the faithfull.

M. What thing is that, whereby our regeneration is wrought in vs?

Whereby wee are renewed in Spirit.

C. By the death and reſurrection of our Sauiour Chriſt: for his death ſtādeth in this ſtead vnto vs, that by it our olde Adam is crucified, and our ſinful nature is as it were, buried, ſo that it beareth no more rule or dominion in vs. As touching the newneſſe of life, which is to be obedient to Gods will, that we obtaine by his reſurrection.

M. How do we obtaine this grace in Baptiſme?

C. Becauſe wee are there clothed with Chriſt & indued with his holy Spirit, if ſo be that wee make not our ſelues vnworthy of his promiſes, which be there giuen vnto vs.

M. As touching our part, what is the right vſe

of

of Baptiſme?

C. The right vſe thereof ſtandeth in faith and repentance: that is, in that we be ſure that we haue our conſciences cleanſed in the blood of Chriſt: and in that wee both feele in our ſelues, and make it knowen to others by our workes, that his Spirit abideth in vs, to mortifie our affections, and ſo to make vs readie to doe the will of God.

Wherin the right vſeing of Baptiſme ſtandeth.

M. Seeing al this is required in the right vſing of Baptiſme, how is it that litle children be baptized?

C. I did not meane that faith and repentance ought alwaies to goe before the miniſtratiō of this ſacrament: for that is onely requiſite in them that be of age and diſcretion, ſo that it is ſufficient if the little children ſhew foorth the fruits of Baptiſme, when they are come to ſufficient age to know it.

L. Sonday. The baptiſme of infants.

M. How wilt thou prooue, that there is no inconuenience in this doing?

Deu. 10. 30

C. For in like maner Circumciſion was a ſacrament of repentance, as Moſes & the Prophets doe witneſſe, and alſo a ſacrament of faith, as S. Paule teacheth, & yet God did not debarre litle children from the receiuing of the ſame.

Iere. 4. Rom. 4.

M. No: but art thou able to proue ſufficiētly, that there is as good reaſō that they ſhould be receiued to Baptiſme as that the other ſhould be circūciſed?

C. Yea: for the ſame promiſes which God did make in time paſt to his people of Iſrael, are now extended vnto all coaſtes of the world.

The promiſes which were made to the Iewes onely, are now offred to all men.

M. And followeth it therefore, that we muſt vſe alſo the ſigne?

C. Yea, if wee will conſider the thing effectuallie, for Chriſt hath not made vs partakers of that

grace,

grace, which belonged in time past to the children of Israel, to the intent hee would in vs diminish or obscure it, but rather to shew foorth his goodnes more euidentlie, and in greater abundance.

M. Doest thou count then that if wee did denie Baptisme to litle children, the grace of God should be diminished by the comming of Christ?

C. Yea surely: for we should be by that meanes destitute of the expresse signe of Gods bountifull mercie towards our children, the which thing they that were vnder the Law had: and in very deed this thing serueth highlie to our comfort, and to the stablishing of the promise, which hath bene made vnto vs from the beginning.

M. Thy mind is then, that forasmuch as it pleased God in olde time to declare himselfe to be the Sauiour, yea of litle children, and that he thought it also good to seal his fauourable promises in their bodies by an outward Sacrament, that therefore it is very good reason, that there be no lesse tokens of assurance after Christes comming, since the selfesame promise continueth still, and is more openlie vttered aswell by word as deede?

C. Yea: and moreouer it seemeth a thing worthy of notable reprehension, if men would do somuch wrong vnto children, as to denie them the signe, which is a thing of lesse pryce, since the vertue and substance of Baptisme belongeth vnto them which is of much higher estimation,

To what purpose children are Baptized.

M. For what consideration ought we to baptize litle children?

C. In token that they are inheriters of the blessing of God, which is promised to the seed of the

faith

faithfull, that when they come to age they ſhould be inſtructed what the meaning of Baptiſme is, to profite them-ſelues thereby.

M. Let vs now ſpeake of the Supper: and firſt what is the ſignification thereof?

LI. *Sonday.* Of the Lords Supper.

C. Our Lord did ordein it to put vs in aſſurance that by the diſtribution of his body & blood our ſoules are nouriſhed in the hope of life euerlaſting.

Chriſt offereth to vs his body by the bread and his blood by the wine.

M. Why is it that our Lord repreſenteth vnto vs his body by the bread, and his blood by the wine?

C. To ſignifie vnto vs, that what propertie the bread hath towards our bodies, that is to feed and ſuſteine them in this tranſitorie life, the ſelfe-ſame propertie alſo his body hath touching our ſoules, that is to nouriſh them ſpiritually. And in like maner as the wine doeth ſtrengthen, comfort and reioyce man, euen ſo his blood is our full ioy, our comfort and ſpirituall ſtrength.

The onely ſtay of our truſt.

M. Doeſt thou meane, that we muſt be in deed partakers of the body and blood of the Lord?

C. I meane ſo, for ſince the whole truſt and aſſurance of our ſaluation doeth conſiſt in the obedience which he hath performed vnto God his Father (in that, that God doeth accept and take it as if it were ours) we muſt firſt poſſeſſe him, ſeing that his benefites doe not belong vnto vs, vntill hee haue firſt giuen himſelfe vnto vs.

M. Why? did not Chriſt giue himſelfe vnto vs, what time hee gaue himſelfe to bee crucified, that thereby we might bee brought into the fauour of God his Father, & be deliuered from damnation?

C. Yes: but that doth not ſuffice, vnleſſe we doe receiue him with-all, in ſuch ſort as we may feele in

our consciences the fruit and efficacie of his death and passion.

M. Is not faith the readie meanes to receaue Christ by?

After what sort we receiue Christ

C. No doubt: and not onely in that we beleeue that he died and rose againe to deliuer vs from euerlasting death, and to procure vs also euerlasting life, but also by that he dwelleth in vs, and is ioyned with vs as the head with his members, to the end to make vs partakers of all his graces, by the force of this joyning together.

LII. Sonday 1. Cor. 1

M. Haue wee Christ joyned vnto vs by none other meanes then by his Supper?

C. Yes: for we receaue Christ with the fruition of his benefits, by the preaching of the Gospel, as S. Paul witnesseth, in that that our Lord Iesus doth promise vs therin, that we are bone of his bones & flesh of his flesh, and againe, that he is the bread of life, which came downe from heauen to nourish our soule, and in an other place, that wee are one with him, euen as he himselfe is one with his Father, and such like.

Ephe. 5.

Ioh. 6.

Ioh. 17

M. What is there more to be had in the sacrament? or to what vse doeth it serue vs besides?

C. This is the difference, that this our ioyning together is more euidētly, & plenteouslie set forth vnto vs, for albeit our Sauiour Christ be in verie deed exhibited to vs, both by Baptisme, & by the preaching of his word, yet that is but in a part, as it were, and not fullie.

What doth the signe of bread teach vs.

M. What is it then briefly, that we haue by this signe of bread?

C. That the bodie of our Lord Iesus, forsomuch

as it was once offred vp for vs in ſacrifice, to bring vs into Gods fauour, is now giuẽ vnto vs, to aſſure vs that we are partakers of this reconciliation.

M. And what haue we by the ſigne of wine?

C. It aſſureth vs that as our Lord Ieſus did ſhed his blood once on the croſſe for a price and ſatiſfaction of all our ſinnes, euen ſo he now giueth it vnto our ſoule to drinke, whereby we ſhould not doubt to receiue the fruit and benefite thereof.

What is ſignified to vs by the wine

M. By theſe thine anſweres, I gather, that the Lords Supper doeth direct vs to the death and paſſion of our Sauiour Chriſt, to the intent we may be partakers of the vertue thereof.

C. It doth ſo: for euen then the only and euerlaſting ſacrifice was offered vp for our redemption. Wherefore there remaineth now nothing elſe, but that we ſhould haue the fruits thereof.

The Lords Supper is not a ſacrifice propitiatorie. Chriſt alon is the euerlaſting Biſhop. Heb. 5. Mat. 26.

M. The Supper then, was it not ordeined to offer vp the body and blood of our Sauiour to God his Father?

C. No: for there is none but he alone vnto whom that office belongeth, forſomuch as he is the euerlaſting ſacrifice: but the charge that he hath giuen vnto vs, is that we do receiue his body & not offerit

M. Wherefore be there two ſignes inſtituted?

LIII. *Sonday.*

C. Our Lord did that to help our infirmitie, ſignifying that he is aſwell the drinke as the meate of our ſoul, to the end wee might be content to ſeeke our nouriſhment fullie and whollie in him, and no where elſe.

The ordeining of two ſignes was for our weakneſſe

M. Doth the ſecond ſigne which is the Cup, belong indifferentlie vnto all men?

C. Yea, and that by the commandement of our

Sauiour Christ, contrarie whereunto we may in no wise doe.

M. Receiue we in the Supper only the tokens of the things afore rehearsed, either are they effectually in deed there giuen vnto vs?

C. For so much as our Sauiour Christ is the trueth it selfe, it is most certaine, that the promises which he made at the Supper, be there in deed accomplished, and that which is figured by the signes is truely performed: so then according as he there made promise, & as the signes do represent, there is no doubt but he makth vs partakers of his very substace, to mak vs also to grow into one life with him.

How we receiue Christ in the Supper.

M. How may this bee done, seeing the body of our Sauiour Christ is in heauen, and we are here as pilgrims on the earth?

C. Verelie it commeth to passe by the wōdrous & vnsearchable working of his Spirit, who joyneth easilie together things being far asunder in place.

M. Then his body is not presentlie included in the bread, neither his blood conteined in the cup?

What is to be done if we will receiue the substance of the Sacrament.

C. No: but cleane contrariwise: if wee will haue the substance of the Sacrament, we must lift vp our hearts into heauen, where our Sauiour Christ is in the glory of his Father, from whence we haue sure hope that he will come for our redemption: and therefore wee may not search him in these corruptible elements.

M. So then thy judgement is, that there be two things in this Sacrament: the substance of bread and wine, which wee see with the eye, touch with our hand, and tast with our mouth: and also Christ by whom our soules are inwardlie nourished.

C. You

C. You say trueth: and in such sort we haue therwith also a sure token, and, as it were a pleadge, of the rising againe of our bodies, in so much as they are alreadie made partakers of the signe of life.

Pleadges of our resurrection.

M. How ought this Sacrament to be vsed?

LIIII. Sonday. 1 Cor. 11.

C. S. Paul teacheth the right maner of the vsing thereof: which is, that euery man examine himselfe before that he come vnto it.

M. Wherein ought a man to examine himselfe?

C. He must consider whether he be a true member of Christ.

M. Wherby may a mã haue sure knowledge therof?

The sure tokens of a true christian.

C. If he haue true faith and repentance, and doe loue his neighbour with an vnfained loue, not keeping in his heart any rancour, hatred or debate.

M. But is it requisite to haue a perfect faith, and perfect loue?

C. We must needes haue both sound, right and not counterfaited: but to speak of such a perfectiõ, as vnto which nothing can be added, it can not be found in man: also this Supper had beene a thing ordeined in vaine if none were meet to come to it vnlesse he were throughlie perfect.

M. By this saying, our imperfection doeth no whit hinder vs from coming thereunto,

C. Rather contrariwise, it should stand vs in no stead, if we were not vnperfect: for it is an help and succour against our infirmitie.

M. Doe these two Sacraments serue to none other end, but to support and beare vp our imperfection?

C. Yes, they are also signes and badges of our profession, that is to say, by them we protest open-

lie that we are the people of God, and make open profession of our Christian religion

M. What shall we then iudge of him that refuseth to vse them?

C. We ought not to count him a Christian man for in so doing he refuseth to confesse him-selfe to be a Christian, and what else but as it were, couertlie to refuse Christ?

M. Is it enough to receiue them both once only in our life-time?

C. Baptisme was ordeined to bee receiued but once: wherefore it is not lawful to be baptized again: but it is otherwise to be thoght of the supper

M. What is the reason thereof?

How is it that we receiue the Supper oft-times thogh we may be but once baptized.

C. By Baptisme God doth bring and receiue vs into his Church: and when he hath once receiued vs, he declareth also to vs by the Supper, that hee will feed vs continuallie.

M. To whom belongeth the ministration of Baptisme, and of the Lords Supper?

LV *Sonday.*

To whom the ministration of the Sacraments doe belong. Mat. 28.

C. Vnto them, who haue the charge to preach openly in the Church: for the preaching of Gods word, and the ministration of the Sacraments, be things ioyntlie belonging to one kind of office.

M. Is there not a proofe to be brought for this out of the Scripture?

C. Our Lord giueth speciall charge to his Apostles, aswell to baptize as to preach: and as touching the Supper, he giueth them iniunction to follow his example: now he did the part of a Minister in that he gaue it to others.

M. The Pastors, who be the Ministers of the Sacraments, ought they to receiue indifferentlie euerie

rie perſon that commeth?

C. As touching Baptiſme, for as much as there be none in our time baptized, but litle children, there ought to be no choiſe vſed: but as concerning the Supper, the *Miniſter* muſt refuſe to giue it to them that be vtterly vnworthie.

Who ought to be ſhut out from the Supper.

M. Wherefore?

C. Becauſe that other wiſe the Supper of the Lord, ſhould be defiled and diſhonored.

M. But yet our Lord admitted Iudas to the holy Supper, not-with-ſtanding his wickedneſſe.

Wherefore Iudas was admitted.

C. Yea: for his wickedneſſe was hitherto hid: and albeit our Lord knew it right well, yet was it not notorious and knowne vnto men.

M. What way is to be vſed then towards the hypocrites?

C. The Miniſter ought not to exclude and ſhut thē out as vnworthie, but he muſt tarie vntill it ſhal pleaſe God to make their cloſe wickednes knowen.

M. What if he himſelfe know, or if he be priuilie aduertiſed of any ſuch?

C. That is not a ſufficient cauſe for him to denythē the ſupper, vnles hee haue the thing tried by ſufficient proofe, and therewith the iudgement of the Church.

M. Is it then meet to haue a politike order touching this matter?

C. What elſe? if the Congregation be wel ordered, there muſt be certeine appointed to watch, & take diligent heed for ſuch open crimes as may be committed: and they hauing authority, ought in the name of the whole Church to inhibite ſuch

as be by no other meanes meete, neither can be partakers thereof, without the dishonour of God, and the offence of the faithfull.

The end of the instruction of children in the Faith.

THE MANER TO EXAMINE Children, before they be admitted to the Supper of the Lord.

The Minister.

IN whom doest thou beleeue?

The Childe.

I beleeue in God the Father, and in Iesus Christ his Sonne, and in the holie Ghost, and looke to be saued by none other meanes.

M. The Father, the Sonne, and the holie Ghost be they any more then one God?

C. No: although they be distinct in persons.

M. What is the effect of thy faith?

C. That God the Father of our Lord Iesus Christ (and so by him of vs al) is the beginning and principall cause of all things, the which he gouerneth in such sort, that nothing can be done without his ordinance and prouidence. Next, that Iesus Christ his Sonne came downe into this wotld, and accomplish all things which were necessarie for our saluation: and ascended into heauen, where he sitteth at the right hand of the Father, that is, that he hath all power in heauen and in earth, and shall come againe frō thence to iudge the whole world. Furthermore, that the holie Ghost is verie God,

be-

becauſe hee is the vertue and power of God, and printeth in our hearts the promiſes made vnto vs in Ieſus Chriſt. And finallie, that the Church is ſanctified and deliuered from their ſinnes, through the mercies of God, and ſhall after this life riſe againe to life euerlaſting.

M. Muſt wee ſerue God according as he hath commanded? or elſe as mens traditions teach vs?

C. Wee muſt ſerue him as he hath taught vs by his word and commandements, and not according to the commandements of men.

M. Canſt thou keepe Gods commandements of thy ſelfe?

C. No verily.

M. Who then doeth keepe and fulfill them in thee?

C. The holie Ghoſt.

M. When God then giueth thee his holy Ghoſt, canſt thou perfectly obſerue them?

C. No, not ſo.

M. Why? God doeth curſe and reiect al ſuch as do not euery poynt fulfil his commandements.

B. It is true.

M. By what meanes then ſhalt thou be ſaued, and deliuered from the curſe of God?

C. By the death & paſsiō of our Lord IeſusChriſt.

M. How ſo?

C. For becauſe that by his death he hath reſtored vs to life, & reconciled vs to God his Father.

M. To whom doeſt thou make thy prayers?

C. I pray to God in the name of our Lord Ieſus Chriſt our Aduocat & Mediator, referring all my prayers to that ſcope which Chriſt our Sauiour

hath left vs as a moſt ſufficient and abſolute rule,

M. How manie *S*acraments are there in Chriſts Church?

C. Two: Baptiſme, and the Lords *S*upper.

M. What is meant by Baptiſme?

C. Firſt it ſignifieth that wee haue forgiueneſſe of our ſinnes by the blood of Chriſt, Secondlie it ſetteth before our eyes our regeneration or newe ſpirituall birth.

M, What ſignifieth the *S*upper of the Lord?

C. That by the ſpirituall eating and drinking of the bodie and blood of our *L*ord Ieſus Chriſt, our ſoules are nouriſhed vnto life euerlaſting.

M. What doe the bread and wine repreſent in the Lordes *S*upper?

C. That as our bodies are nouriſhed therewith, ſo our ſouls are ſuſtained and nouriſhed with the vertue of Chriſts bodie and blood: not that they are incloſed in the breade and wine but we muſt ſeeke Chriſt in heauen in the glorie of God his Father.

M. By what meanes may we atteine vnto him there?

C, By faith, which Gods Spirit worketh in our heartes, aſſuring vs of Gods promiſes made to vs in his holy Goſpell.

A FORME OF PRAYER TO be vſed in priuate houſes euerie morning and euening.

Morning Prayer.

ALmightie God, and moſt mercifull Father, we doe not † preſent our ſelues heere before thy Majeſtie, truſting in our owne merites or

† Pſal. 2

wor-

worthineſſe, but in thy manifolde mercies, which haſt promiſed to heare our praiers and † grant our requeſts which we ſhall make to thee, in the name of thy beloued Sonne Ieſus Chriſt our Lord, who hath alſo commanded vs to aſſemble our ſelues together in his Name, with full aſſurance that hee will not onely be among vs, but alſo be our Mediatour and Advocate towardes thy Majeſtie, that wee may † obtaine all things which ſhall ſeeme expedient to thy bleſſed will for our neceſsities. Therefore wee beſeech thee, moſt mercifull Father, to turne thy louing countenance towardes vs, and † impute not vnto vs our manifolde ſinnes and offences, whereby we iuſtlie deſerue thy wrath and ſharpe puniſhment: but rather receaue vs to thy mercie, for thy welbeloued Sonne Ieſus Chriſts ſake, accepting his death and paſsion as a juſt recompence for all our offences, in whom onelie thou art pleaſed, and through whom thou canſt not be offended with vs.

Iohn. 16.

1. Tim 2.
1. Iohn. 3.

Pſal. 32.

1. Iohn. 2.

And ſeeing that of thy great mercies, wee haue quietlie paſſed this night, graunt O heauenly Father, that wee may beſtow this day whollie in thy ſeruice, ſo that all our † thoughts, wordes and deedes, may redound to the glorie of thy Name, and good enſample to all men: who ſeeing our good workes, may glorifie thee our heauenly Father. And for as much as of thy meere fauour and loue thou haſt not onely created vs to thine owne † ſimilitude & likenes, but alſo haſt choſen vs to be heires with thy deare Son Ieſus Chriſt, of that immortal kingdome which thou preparedſt for vs before the beginning of the world, we beſeech thee

Colo. 3.

Gala. 3.

Luk. 17. †increase our faith and knowledge, and to lighten our hearts with thine holie Spirit, that wee may in the meane time liue in godly conuersation and integritie of life, knowing that †idolaters, adulterers, covetous men, contentious persons, drunkardes gluttons and such like, shall not inherite the kingdome of God.

Gene. 5.

(·.·) And because thou hast commanded vs to pray one for another, wee doe not onely make request, O Lord, for our selues and them that thou hast alreadie called to the true vnderstanding of thine heauenly wil, but for all people &†nations of the world, who as they know by thy wonderfull works, that thou art God ouer all, so they may be instructed by thine holy Spirit, to beleeue in thee their only Sauiour and Redeemer. But for as much as they cannot †beleeue except they heare, nor can not heare but by preaching, and none can preach except they be sent, therefore, O Lord, raise vp faithfull distributers of thy mysteries, who setting apart all worldly respects, may both in their life & doctrine, onely seeke thy glorie. Contrarily confound † Satan, Antichrist, with all hirelings & Papists, whom thou hast alreadie cast off into a reprobate sense, that they may not by sects, schismes, heresies and errours disquiet thy litle flocke. And because, O Lord, we be fallen into the latter daies, and † dangerous times, wherein ignorance hath gotten the vpper hand, & Satan with his ministers seeke by all meanes to quench the light of thy Gospel, we beseech thee to maintaine thy cause against those rauening wolues, & strengthen all thy seruants whom they keepe in prison & bondage.

Act. 10.1 1 Tim. 2.

Rom. 10.

Rom. 16.

2 Tit. 3.

Mark. 2.

Let

Let not thy long ſuffering be an occaſion either to increaſe their tyrannie, or to diſcourage thy children, neither yet let our ſinnes and wickednes be an hindrance to thy mercies, but with ſpeede, O Lord, conſider the great miſeries & afflictions of thy poore Church, which in ſundry places by the rage of enemies, is grieuouſlie tormented. & this wee confeſſe, O Lord, to come moſt iuſtlie for our ſinnes, which (notwithſtanding thy manifold benefites, whereby thou doeſt daily allure vs to loue thee, & thy ſharpe threatnings, whereby wee haue occaſion to feare thee, and ſpeedily to repent) yet continue in our owne wickednesſe, & feele not our hearts ſo touched with that diſpleaſure of our ſins as we ought to doe. Therefore, O Lord, create in vs new hearts, that with feruent mindes, we may bewaile our manifold ſinnes, and earneſtly repent vs for our former wickednes & vngodly behauiour towards thee: and whereas we cannot of our ſelues purchaſe thy pardon, yet we humbly beſeech thee for Ieſus Chriſts ſake, to ſhew thy mercies vpon vs, & receaue vs againe to thy fauour. Grant vs, deare Father, theſe our requeſts, and all other things neceſſarie for vs and thy whole Church, according to thy promiſe in Ieſus Chriſt our Lord: In whoſe Name wee beſeech thee, as he hath taught vs ſaying, *Our father, &c.*

Rom. 7.
1 Cor. 3.
Luke. 17.

A Prayer to be ſaid before meales.

ALL things depend vpon thy prouidence, O Lord, to receaue at thine hands due ſuſtenance in time conuenient. Thou giueſt to them, and they gather it: thou openeſt thine hand, and they are ſatisfied with all good things.

2 Tim. 4. O heauenly Father, which art the fountaine & full treasure of all goodnesse, wee beseech thee to shew thy mercies vpon vs thy children, & sanctifie

Tit. 2. these gifts which wee receaue of thy merciful liberalitie, granting vs grace to vse them † soberly and purely, according to thy blessed will: so that hereby we may acknowledge thee to be the author & giuer of all good things: and aboue all, that wee may remember continually to seeke † the spirituall

Iohn. 6. food of thy word, wherewith our soules may be

Iohn. 6. nourished euerlastingly, through our Saviour Christ, who is the true † bread of life, which came downe from heauen, of whome, whosoeuer eateth, shall liue for euer, and reigne with him in glorie, world without end. So be it.

¶ *A thankesgiuing after meales.*

Psal. 117. LEt all nations magnifie the Lord: let all people reioyce, in praysing and extolling his great mercies. For his fatherlie kindnesse is plentifully shewed foorth vpon vs, and the trueth of his promise endureth for euer.

Col. 3. Wee render thankes vnto thee, O Lord for the manifolde benefites, which we continually receaue at thy bountifull hand, not onely for that it hath pleased thee to feede vs in this present life, giuing vnto vs all things necessarie for the same, but especially because thou hast of thy free mercies † fashioned vs new into an assured hope of a farre better life, the which thou hast † declared vnto vs by

Rom. 8. Tit. 3. 2 Tim. 1. 1. Ioh. 2. thine holy Gospel. Therefore, we humblie beseech thee, O heauenly Father, that thou wilt not suffer

1 Ioh. 2. our affections to be † so intangled or rooted in these earthly and corruptible things, but that wee

may

may alwaies haue our mindes directed to thee on † high continually watching for the comming of our Lord and Sauiour Christ, what time he shal appeare for our full redemption. To whom with thee and the holy Ghost, be all honour and glory, for euer and euer. So be it.

1 Tim. 2. 1 Cor. 1. Rom. 8.

Another thankesgiuing before meate.

ETernall & euerlasting God, Father of our Lord Iesus christ, who of thy most singular loue which thou beareſt to mankinde, hast appointed to his sustenance, not only the fruits of the earth, but also the foules of the aire, & beasts of the earth, & fishes of the sea, & hast cõmanded thy benefits to be receiued as frõ thine hands with thankesgiuing, assuring thy children by the mouth of thine Apostle, that to the cleane, all things are cleane, as the creatures which be sanctified by the word, & by prayer: grant vnto vs so moderatly to vse these thy gifts present, that the bodies being refreshed, the soules may be more able to proceed in all good workes, to the praise of thine holy Name, through Iesus Christ our Lord. So be it. *Our Father &c.*

Tit. 1. Act. 10.

Another.

THe eies of al things do looke vp & trust in thee, O Lord: thou giueſt thẽ meat in due seasõ: thou openeſt thine hand & filleſt with thy blessings euery liuing creature: good lord, blesse vs & the gifts which wee receiue of thy large liberalitie, through Iesus Christ our Lord, So be it. *Our Father &c.*

Psal. 109.

Another thankesgiuing after meate.

GLorie, praise and honour be vnto thee most mercifull & omnipotent Father, who of thine infinite goodnes hast created man to thine owne image & similitude, who also hast fedde, and daily

feedeſt

feedest of thy most bountifull hand all liuing creatures, grant vnto vs that as thou hast nourished these our mortall bodies with corporall food, so thou wouldest repleniſh our ſoules with the perfect knowledge of the liuelie word of thy beloued Sonne Ieſus, to whom be praiſe, glory, and honour, for euer. So be it.

God ſaue the Church vniuerſall: God comfort them that be comfortleſſe: Lord, increaſe our faith O Lord, for Chriſt thy Sonnes ſake, be mercifull to the common-wealths, where thy Goſpel is truelie preached, and harbour graunted to the afflicted members of Chriſts body: and illuminate, according to thy good pleaſure, al nations with the brightneſſe of thy word. So be it.

Another.

THe God of glory and peace, who hath created redeemed and preſently fed vs, be bleſſed for euer. So be it.

The God of al power, who hath called from death that great Paſtour of the ſheep, our Lord Ieſus, comfort and defend the flocke which hee hath redeemed by the blood of the eternall Teſtament, increſe the number of true preachers: repreſſe the rage of obſtinat tyrants: mitigat and lighten the hearts of the ignorant: releeue the paines of ſuch as be afflicted, but eſpecialliè of thoſe that ſuffer for the teſtimonie of his trueth, and finallie confound Satan by the power of our Lord Ieſus Chriſt. ſo be it.

Euening prayer.

O Lord God, Father euerlaſting and full of pity we acknowledge and confeſſe, that we be not wor-

worthie to lift vp our eyes to heauen, much leſſe to preſent our ſelues before thy Majeſtie with confidence that thou wilt heare our prayers and grant our requeſts: if we conſider our owne deſeruings. For our conſciences doe accuſe vs, and our ſinnes witneſſe againſt vs, and wee know that thou art an vpright iudge, which doeſt not iuſtifie the ſinners and wicked men, but † puniſheſt the faults of all ſuch as tranſgreſſe thy commandements. Yet moſt mercifull Father, ſince it hath pleaſed thee to †command vs to call on thee in all our troubles and aduerſities, promiſing euen then to helpe vs, when we feele our ſelues, as it were, ſwallowed vp of death and † deſperation, we vtterly renounce all worldlie confidence, and flee to thy ſoueraigne bountie, as our only ſtay and refuge, beſeching thee not to call to † remembrance our manifold ſinnes & wickedneſſe, whereby we continuallie prouoke thy wrath and indignation againſt vs: neither our negligence and vnkindneſſe, which haue neither worthilie eſteemed, nor in our liues ſufficientlie expreſſed the ſweet comfort of thy Goſpel reuealed vnto vs: but rather to accept the obedience and death of thy Sonne Ieſus Chriſt, who by offering vp his body in † ſacrifice once for all, hath made a ſufficient recompenſe for all our ſinnes. Haue mercie therefore vpon vs O Lord, and forgiue vs our † offences. Teach vs be thine holy Spirit, that we may rightlie weigh them, and earneſtly repent for the ſame, and much the rather, O Lord, becauſe that the [illegible] bat, and ſuch as thou haſt forſaken, cannot thee nor call vpon thy Name, but the [illegible] heart, the ſorrowfull mind, the conſcience

Luk. 15.

Exod. 2. 4

Pſal. 50.

Pſal. 18.

Pſal. 79

Psal. 107.

Psa. 22.

1 Cor. 6.

Iere. 10.
Psal. 6.

Ezek. 18.

This marke directeth vs to the paint of the morning prayer that is for increase of the Gospell. Which also may be said here as time serueth.
Luk. 14.
Mat. 16.
Luk. 11.

fed, † hungring and thirsting for thy grace, shall euer set foorth thy praise and glorie. And albeit we be but † wormes and dust, yet thou art our Creatour, & we be the worke of thine handes: yea, thou art our Father, and wee thy children: thou art our sheepheard and we thy flocke: thou art our Redeemer, and wee thy people whom thou hast bought: thou art our God, and we thine inheritance. † Correct vs not therefore in thine anger, O Lord, neither according to our deserts punish vs, but mercifullie chastise vs with a fatherly affection: that all the world may know that at what † time so euer a sinner doeth repent him of his sinne, from the bottome of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thine holy Prophet.

(.) Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordeined him the day to trauel: grant, O deare Father, that wee may so take our bodily rest, that our soules may continuallie † watch for the time that our Lord Iesus Christ shall appeare for our deliuerance out of this mortal life, & in the meane season that we, not ouercome by any † fantasies, dreames, or other tentations, may fully set our minds vpon thee, loue thee, feare thee, and rest in thee: furthermore, that our sleepe be not † excessiue or ouermuch after the inordinable desires of our flesh: but such sufficient to content our weake nature, that we may be the better disposed to liue in all godly conuersation, to the glorie of thine holy Name, and profite of our brethren. So be it.

A PRAYER MADE AT THE first assemblie of the English Church at Geneua, when the confession of the faith, and whole orders were there read and approued.

O Lord God Almightie, and Father most merciful, there is † none like thee in heauen, nor in earth, which workest al things for the glory of thy Name, and the comfort of thine elect: thou didst once make man ruler ouer all thy creatures, and † placed him in the garden of all pleasures, but how soone, alas did he in his felicitie † forget thy goodnes? Thy people Israel also in their wealth, did euermore runne † astray, abusing thy manifold mercies, like as all flesh continually rageth, when it hath gotten libertie, and externall prosperitie.

1. Kin. 8.

Gen. 1.
Gen. 3.

Exod 23.

Ezek. 12.

But such is thy wisedome adjoyned to thy mercies, deare Father, that thou † seekest al meanes possible, to bring thy children to the sure sense & liuelie feeling of thy fatherlie fauour. And therefore when prosperitie will not serue, then sendest thou aduersitie, gratiouslie † correcting all thy children, whom thou receiuest into thine household. Wherefore, we wretched & miserable sinners render vnto thee most humble & hartie thanks, that it hath pleased thee to call vs home to thy folde, by thy Fatherly correction at this present, whereas in our prosperitie and libertie wee did neglect thy graces offered vnto vs. For the which negligence and many other grieuous sinnes, whereof we now accuse our selues before thee, thou mightest most iustlie haue giuen vs vp to † reprobate mindes, & induration of our hearts, as thou hast done others. But such is thy goodnesse, O Lorde, that thou seemest

Heb. 12.
Prou. 7.

Isa. 4. meſt † to forget all our offences, and haſt called vs of thy good pleaſure from all idolatries, into this Citie moſt chriſtianly reformed, to profeſſe thy Name, and to ſuffer ſome † croſſe among thy people, for thy trueth and Goſpels ſake: and ſo to be thy † witneſſes with thy Prophets & Apoſtles, yea, with thy dearely beloued Sonne IESVS Chriſt our head, to whom thou doeſt begin here to faſhion vs like, that in his † glorie, wee may alſo be like him when he ſhall appeare. O Lord God, what † are wee vpon whom thou ſhouldeſt ſhew this great mercie? O moſt louing Lord, forgiue vs our vnthankfulneſſe, and all our ſinnes, for IESVS Chriſts ſake, O heauenly Father, increaſe thine holy Spirit in vs, to teach our hearts to crie † Abba, deare Father, to aſſure vs of our eternal election in Chriſt, to reueile thy will more and more towards vs, to confirme vs ſo in thy trueth, that wee may liue and die therein, and that by the power of the ſame Spirit wee may boldly giue accounts of our faith to all men with humblenes & meeknes, that whereas they backbite & ſclander vs as euil doers, they may be aſhamed & once ſtop their mouths, ſeing our good conuerſatiō in Ieſus chriſt, for whoſe ſake we beſeech thee, O Lord God, to guide, gouerne & proſper this our enterpriſe in aſſembling our brethrē to praiſe thine holy name: & not only preſent with vs thy childrē according to but alſo mercifully to aſsiſt thy like people our brethrē gathered in al other that they & we, cōſenting together in one may (al worldly reſpects ſet apart) ſeek honour & glory in al our, & their aſſēblies.

Matt. 5.

Luk 24. Act. 1 2.

1 John. 3

P

Gal. 4.

¶ *A complaint of the tyrannie vſed againſt the Saints of God, conteining a confeſsion of our ſinnes, and a prayer for the deliuerance and preſeruation of the Church, and confuſion of the enemies.*

ETernall and euerlaſting God, Father of our Lord Ieſus Chriſt, who haſt commanded vs to pray, & promiſed to heare vs, euen when we do call from the pit of deſperatiō, the miſeries of theſe our moſt wicked daies, compel vs to powre foorth before thee the complaints of our wretched harts oppreſſed with ſorrow. Our eies doe behold, and our eares doe heare the calamities and oppreſsiōs, which no tongue can expres, neither yet alas doe our dulharts rightly conſider the ſame. For the heathen are entred into thine inheritance: they haue polluted thy Sanctuary, prophaned and aboliſhed thy bleſſed inſtitutions, moſt cruelly murdered, and daily doe murther thy deare childrē. Thou haſt exalted the arme & force of our enemies, thou haſt expoſed vs to a pray, to ignominie & ſhame before ſuch as perſecut thy truth Their waies doe proſper: they glory in miſchiefe, and ſpeake proudly againſt the honor of thy Name. Thon goeſt not foorth as Captaine before our hoſtes. The edge of our ſword, which ſometimes was moſt ſharpe, is now blunt, and doeth returne without victory in battell. It appeareth to our enemies, O Lord, that thou haſt broken that league which of mercie & goodneſſe thou haſt made with thy Church, For the liberty which they haue to kill thy children like ſheepe, and to ſhed their blood, no man reſiſting, doeth ſo blinde and puffe them with pride, that they aſhame not to affirme, that thou regardeſt not our intreating. Thy long ſuffering & patience, maketh them bolde from crueltie to proceed to the blaſphemie of thy Name. And in the meane ſeaſon, alas, we do not conſider the heauineſſe of our ſinnes which long haue deſerued at thine handes, not only theſe temporall plagues, but alſo the [illegible] red for the inobediēt. For we knowing thy bleſſ[illegible] haue not applied our diligence to obey the [illegible]

haue followed, for the moſt part, the vaine converſation of the blinde world: and therefore in very iuſtice haſt thou viſited our vnthankfulneſſe. But O Lord, if thou ſhalt obſerue and keepe in minde for euer the iniquities of thy children, then ſhal no fleſh abide, nor be ſaued in thy preſence. And therefore wee conuicted in our own conſcience, that moſt iuſtly wee ſuffer, as puniſhed by thine hand, doe neuertheleſſe call for mercie, according to thy promiſe. And firſt we deſire to be corrected with the rod of thy childrē, by the which we may be brought to a perfect hatred of ſinne, and of our ſelues: & therefore, that it would pleaſe thee, for Chriſt Ieſus thy Sons ſake, to ſhew to vs and thy whole Church vniverſally perſecuted, the ſame fauour and grace, that ſometimes thou diddeſt, when the chiefe members of the ſame for anguiſh and feare, were compelled to cry: Why haue the nations raged? why hath the people made vproares? and why haue Princes and Kings coniured againſt thine anointed Chriſt Ieſus? Then diddeſt thou wonderfully aſſiſt and preſerue thy ſmall and diſperſed flocke: then diddeſt thou burſt vp the barres and gates of iron: then dideſt thou ſhake the foundations of ſtrong priſons, thē diddeſt thou plague the cruel perſecutors, and then gaueſt thou ſome tranquillitie and reſt, after thoſe raging ſtormes and cruel afflictions.

O Lord, thou remaineſt one for euer: we haue offended, and are vnworthy of any deliuerance, but worthy art thou to be a true and conſtant God, and worthy is thy deare Sonne Chriſt Ieſus, that thou ſhouldeſt glorifie his Name, & reuenge the blaſphemie ſpoken againſt the trueth of his Goſpel, which is by our aduerſaries damned, as a doctrine deceaueable and falſe: yea, the blood of thy Sonne is troden vnder feete, in that the blood of his mēbers is ſhed for witheſsing of thy truth: and therefore, O Lord, behold not the vnworthines of vs that call for the redreſſe of theſe enormities, neither let our imperfections ſtop thy mercies from vs, but behold the face of thine anointed Chriſt Ieſus, and let the equitie of our cauſe preuaile in thy preſence. Let

the blood of thy Saints which is shed, be openly reuenged in the eyes of thy Church, that mortall men may know the vanitie of their counsels, and that thy childrē may haue a taste of thine eternall goodnes. And seeing that from that man of sinne, that Romaine Antichrist, the chiefe aduersarie to thy deare Sonne, doeth all iniquitie spring, and mischiefe proceed: Let it please thy Fatherly mercie more and more to reueile his deceit & tyrannie to the world: open the eyes of Princes & Magistrates, that clearly they may see how shamefully they haue bene & are abused by his deceauable waies, how by him they are compelled most cruellie to shed the blood of thy Saints, and by violence, refuse thy new & eternall Testament, that they in deepe consideration of the grieuous offences may vnfainedly lament their horrible defection from Christ Iesus thy Sonne, from hence foorth studying to promote his glorie in the Dominions committed to their charges, that so yet once againe may the glorie of thy Gospel appeare to the world. And seeing also that the chiefe strength of that odious beast consisteth in the dissension of Princes, let it please thee, O Father, which hast claimed to thy selfe to be called of peace, to vnite and knit in perfite loue, the hearts of all those that looke for the life euerlasting. Let no craft of Sathan moue them to warre one against another, neither yet to maintaine by their force & strength that kingdome of darknes: but rather that godly they may conspire (illuminated by the word) to roote out from among them, all superstition, with the maintainers of the same. These thy graces, O Lord, we vnfainedly desire to be powred foorth vpon all Realmes & Nations, but principally, according to that duetie which thou requirest of vs, we most earnestly require, that the hearts of the inhabitants of England and Scotland, whom the malice and craft of Satan and his suppostes, of manie yeeres haue disseuered, may continue in that godlie vnitie, which now of late it hath pleased thee to giue them, being knit together in the vnitie of thy word: open their eyes, that clearly they may behold the b-

dage and miſerie which is purpoſed againſt them both: & giue vnto them wiſdome, to auoide the ſame in ſuch ſort, that in their godly concord, thy name may be glorified, and thy diſperſed flocke comforted & relieued.

The common wealths, O Lord, where thy Goſpel is truely preached, and harbo[u]r granted to the afflicted members of Chriſts bodie, wee commend to thy protection & mercie, Be thou vnto thē a defence & buckler: be thou a watch-man to their walles, and a perpetual ſafegard to their cities, that the craftie aſſaults of their enemies, repulſed be thy power, thy Goſpel may haue free paſſage from one Nation to another: and let all Preachers and Miniſters of the ſame, haue the gifts of thine holy Spirit, in ſuch abundance, as thy godly wiſedome ſhall know to be expedient, for the perfite inſtruction of that flocke which thou haſt redeemed with the precious blood of thine onely and welbeloued Sonne Ieſus Chriſt: purge their hearts from all kinde of ſuperſtition, from ambition and vaine glorie, by which Satan continually laboureth to ſtirre vp vngodly contention, and let them ſo conſent in the vnitie of thy trueth, that neither the ineſtimation which they haue of men, neither the vaine opinions which they haue conceaued by their writings, prevaile in them againſt the cleare vnderſtanding of thy bleſſed word.

And now laſt, O Lord, wee moſt humblie beſeech thee, according to thine prayer of thy deare Sonne our Lord Ieſus, ſo to ſanctifie and confirme vs in thine Eternall veritie, that neither the loue of life temporal, neither yet the feare of torments & corporall death, cauſe vs denie the ſame, whē the confeſsion of our Faith ſhall be required of vs: but to aſsiſt vs with the power of thy Spirit, that not onely boldly wee may confeſſe thee, O Father of mercies, to be thē true God alone, & whom thou haſt ſent our Lord Ieſus to be the only Sauiour of [illegible], but alſo, that conſtantly we may withſtand all [illegible] repugning to thy Eternall trueth, reuealed to [illegible] moſt bleſſed word. Remooue from our hearts [illegible] loue of our ſelues, and ſo rule thou all the

actions of our life, that in vs thy godly Name may be glorified, thy Church edified, & Satan finally confounded by the power and meanes of our Lord Iesus Christ, to whom with thee and the holie Spirit, be all praise & glorie, before thy Congregatiō now & euer. So be it.

Arise, O Lord, and let thine enemies be ashamed, let them flee from thy presence that hate thy godly Name, let the grones of thy prisoners enter in before thee, & preserue by thy power, such as be appoynted to death: let not thine enemies thus triumph to the end, but let them vnderstand that against thee they fight. Preserue & defend the Vine which thy right hand hath planted, & let all Nations see the glorie of thine anointed.

Haste Lord, and tarie not.

A GODLIE PRAYER TO *be said at all times.*

HOnour & praise be giuē to thee, O Lord God Almighty, most deare Father of heauen, for al thy mercies and louing kindnesse shewed vnto vs, in that it hath pleased thy gratious goodnes freely and of thine owne accord, to elect and chuse vs to saluation before the beginning of the world: and euen like continuall thankes be giuen to thee for creating vs after thine owne image, for redeeming vs with the precious blood of thy deare Sonne when wee were vtterly lost: for sanctifying vs with thine holy Spirit in the reuelation and knowledge of thine holy word: for helping and succouring vs in all our needs and necessities: for saue[guarding] vs all dangers of body and soule: for cō[forting] vs fatherlie in all our tribulations and [afflictions] for sparing vs so long, and giuing vs so [much] of repentance. These benefites O mo[st] ther, like as we acknowledge to haue re[ceiued] of thine only goodnesse, euen so wee [beseech] for thy deare Sonne Iesus Christes sake

alwayes thine holy Spirit, whereby wee may continually grow in thankfulneſſe towards thee, to bee led into all trueth, and comforted in all our aduerſities. O Lord ſtrengthen our faith: kindle it more in feruentneſſe, and loue towardes thee, and our neighbours for thy ſake. Suffer vs not, moſt deare Father, to receiue thy word any more in vaine, but grant vs alwayes the aſsiſtance of thy grace and holy ſpirit, that in heart, word and deed, wee may ſanctifie and do worſhip to thy Name.

Helpe to amplifie and increaſe thy Kingdome, that whatſoeuer thou ſendeſt, we may be heartelie well content with thy good pleaſure and will: let vs not lacke the thing O Father, without the which we can not ſerue thee: but bleſſe thou ſo all the workes of our hands that wee may haue ſufficient, and not to be chargeable, but rather helpfull vnto others: be mercifull O Lord, to our offences. And ſeeing our debt is great, which thou haſt forgiuen vs in Ieſus Chriſt, make vs to loue thee, and our neighbours ſo much the more. Be thou our Father our Capitaine and Defender in all tentations, hold thou vs by thy mercifull hand, that we may be deliuered from all inconueniences, and end our liues in the ſanctifying and honour of thine holy Name, through Ieſus Chriſt our Lord, and onely Sauiour. So be it.

Let thy mightie hand and outſtretched arme, O Lord, bee ſtill our defence: thy mercy and louing [illegible] Ieſus Chriſt thy deare Sonne, our ſal[illegible] true and holy word our inſtruction: thy [illegible] holy Spirit, our comfort and conſolati[illegible] end and in the end, So be it.

O Lord increaſe our faith.

A prayer to be said of the childe before he learne his lesson out of the 119. Psalme.

¶ Wherein shall the Child addres his way? in guiding himselfe according to thy word. Open mine eyes, and I shall know the meruels of thy Law. Giue me vnderstanding and I shall keepe thy Law, yea I shall keepe it with my whole heart.

LOrd, which art the fountaine of all wisedome and knowledge, seeing it hath pleased thee to giue me the meane to be taught in my youth, for to learne to guide me godly and honestly all the course of my life, it may also please thee to lighten mine vnderstanding, (the which of it selfe is blinde) that it may comprehend & receaue that doctrine and learning which shall be taught me: it may please thee to strengthen my memorie te keepe it wel: it may please thee also to dispose mine heart willingly to receaue it with such desire as appertaineth, so that by mine ingratitude, the occasion which thou giuest me, be not lost. That I may thus doe, it may please thee to powre vpon me thine holie Spirit, the Spirit, I say, of al vnderstanding, trueth, iudgement, wisedome and learning, the which may make me able so to profite, that the paines that shalbe taken in teaching me, be not in vaine. And to what studie so euer I applie my selfe, make me, O Lord, to addresse it vnto the right ende: that is, to knowe thee in our Lorde Iesus Christ, that I may haue ful trust of saluation in thy grace, & to serue thee vprightly according to thy pleasure, so that whatsoeuer I learne, it may be vnto me as an instrument to helpe me thereunto.

And seeing thou doest promise to giue wisdome vnto the litle and humble ones, and to confound the proude in the vanitie of their wittes, and likewise to make thy selfe knowen to them that be of an vpright [illegible] also to blinde the vngodly and wicked, [illegible] fashion mee vnto true humilitie, [illegible] taught first to be obedient vnto thee, and next vnto my superiours, that thou hast appointed ouer me, [illegible] that it may please thee to dispose mine heart [illegible] to seeke thee, and to forsake all euill and filthy [illegible] of the flesh: and that in this sort I may prepare my selfe

...therewithall in that estate which it shal please ...e to appoynt for me, when I shal come to age.

Out of the 25. psalme.

The Lord reuealeth his secretes vnto them that feare him, and maketh them to know his alliance.

A prayer to be said before a man begin his worke.

O Lord God, most mercifull Father and Sauior, seing it hath pleased thee to command vs to trauell, that we may receiue our need, we beseech thee of thy grace so to blesse our labour, that thy blessing may extend vnto vs, without the which we are not able to continue, and that this great fauour may be a witnesse vnto vs of thy bountifulnesse and assistance, so that thereby wee may know the fatherly care that thou hast ouer vs. More ouer, O Lord we beseech thee, that thou wouldest stregthen vs with thine holy Spirit, that wee may faithfullie trauell in our state & vocation without fraud or deceit: & that we may endeuour our selues to follow thine holy ordinance, rather then to seeke to satisfie our greedy affections or desire to gaine. And if it please thee, O Lord to prosper our labour, giue vs a minde also to helpe the that haue need, according to that abilitie that thou of thy mercy shalt giue vs, & knowing that all good things come of thee, graut that wee may humble our selues to our neighbours, & not by any meanes lift our selues aboue the which haue not receiued so liberall a portion, as of thy mercie thou hast giuen vnto vs. And if it please thee to trie & exercise vs by greater pouerty ...e that our flesh would desire, that thou wouldest ... Lord grant vs grace to know that thou wilt nourish vs continually through thy bountifull liberalitie, ...empted, that we fal into distrust: but ...ly waite till thou fill vs, not onelie ... benefits, but chiefly with thine ...all treasures, to the intent that wee ... more ample occasion to giue thee ... to rest vpon thy mercies. Heare vs, ... through Iesus Christ thy Sonne our ...

FINIS.